











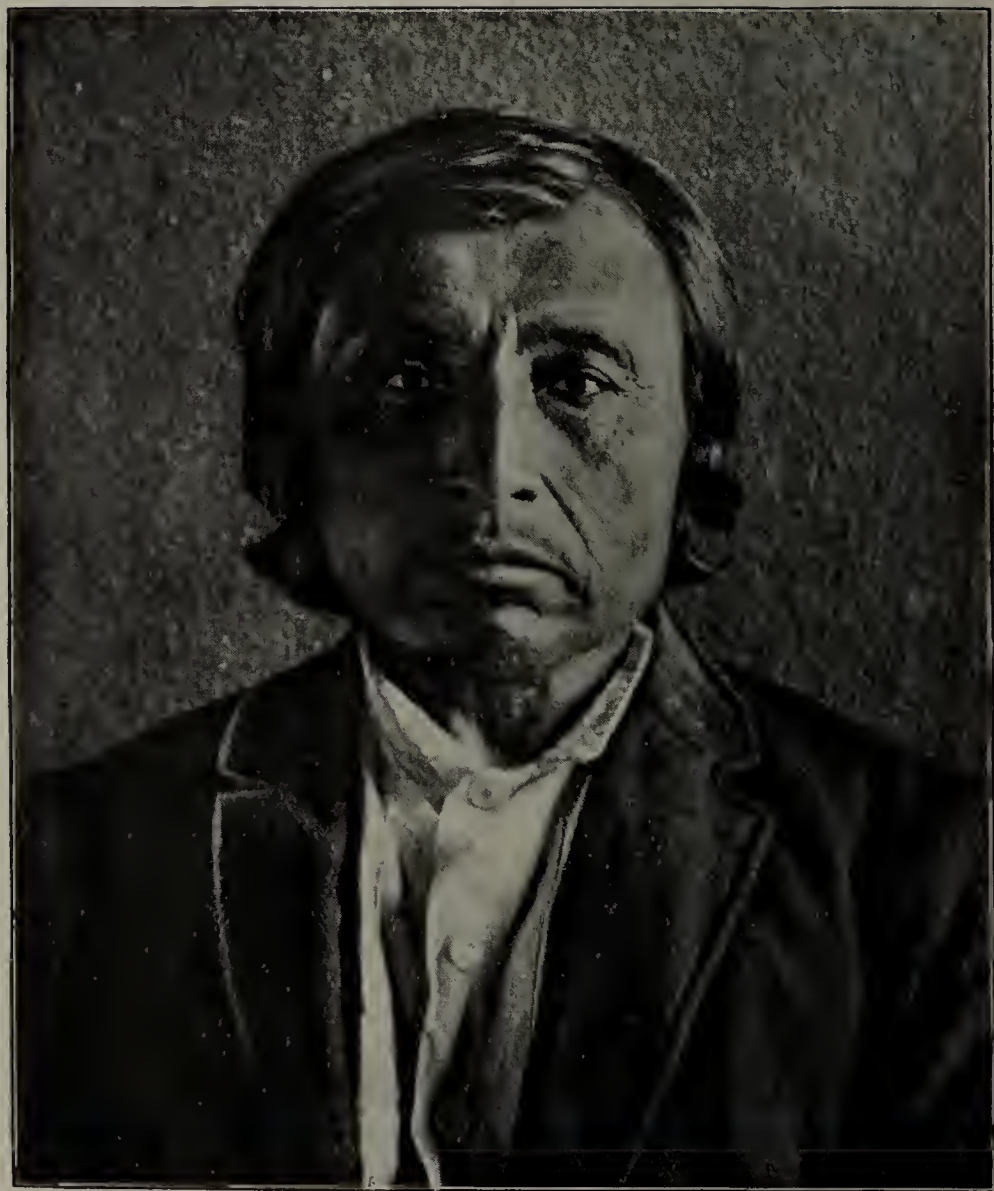




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# CHINOOK TEXTS

BY

FRANZ BOAS



WASHINGTON  
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# ILLUSTRATION.

PLATE I. Portraits of Charles Cultee.....	Frontispiece.
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# CHINOOK TEXTS

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Told by

CHARLES CULTEE

Recorded and translated by

FRANZ BOAS

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## INTRODUCTION.

### HISTORICAL ACCOUNT.

The following texts were collected in the summers of 1890 and 1891. While studying the Salishan languages of Washington and Oregon I learned that the dialects of the lower Chinook were on the verge of disappearing, and that only a few individuals survived who remembered the languages of the once powerful tribes of the Clatsop and Chinook. This fact determined me to make an effort to collect what little remained of these languages.

I first went to Clatsop, where a small band of Indians are located near Seaside, Clatsop county, Oregon. Although a number of them belonged to the Clatsop tribe, they had all adopted the Nehelim language, a dialect of the Salishan Tillamook. This change of language was brought about by frequent intermarriages with the Nehelim. I found one middle-aged man and two old women who still remembered the Clatsop language, but it was impossible to obtain more than a vocabulary and a few sentences. The man had forgotten a great part of the language, while the women were not able to grasp what I wanted; they claimed to have forgotten their myths and traditions, and could not or would not give me any connected texts. One old Clatsop woman, who had been married to a Mr. Smith, was too sick to be seen, and died soon after my visit. The few remaining Clatsop had totally forgotten the history of their tribe, and even maintained that no allied dialect was spoken north of Columbia river and on Shoalwater bay. They assured me that the whole country was occupied by the Chehalis, another Salishan tribe. They told me, however, that a few of their relatives, who still continued to speak Clatsop, lived on Shoalwater bay among the Chehalis.

I went to search for this remnant of the Clatsop and Chinook peoples, and found them located at Bay Center, Pacific county, Washington. They proved to be the last survivors of the Chinook, who at one time occupied the greater part of Shoalwater bay and the northern bank of Columbia river as far as Greys Harbor. The tribe has adopted the Chehalis language in the same way in which the Clatsop have adopted the Nehalem. The only individuals who spoke Chinook were Charles Cultee and Catherine. While I was unable to obtain anything from the latter, Cultee (or more properly Q̄;Eltē') proved to be a veritable storehouse of information. His mother's mother was a Katlamat, and his mother's father a Quilā'pax; his father's mother was a Clatsop, and his father's father a Tiuneh of the interior. His wife is a Chehalis, and at present he speaks Chehalis almost exclusively, this being also the language of his children. He has lived for a long time in Katlamat, on the southern bank of Columbia river, his mother's town, and for this reason speaks the Katlamat dialect as well as the Chinook dialect. He uses the former dialect in conversing with Samson, a Katlamat Indian, who is also located at Bay Center. Until a few years ago he spoke Chinook with one of his relatives, while he uses it now only rarely when conversing with Catherine, who lives a few miles from Bay Center. Possibly this Chinook is to a certain extent mixed with Katlamat expressions, but from a close study of the material I conclude that it is on the whole pure and trustworthy.

I have obtained from Cultee a series of Katlamat texts also, which appear to me not quite so good as the Chinook texts, but nevertheless give a good insight into the differences of the two dialects. It may be possible to obtain material in this dialect from other sources.

My work of translating and explaining the texts was greatly facilitated by Cultee's remarkable intelligence. After he had once grasped what I wanted, he explained to me the grammatical structure of the sentences by means of examples, and elucidated the sense of difficult periods. This work was the more difficult as we conversed only by means of the Chinook jargon.

The following pages contain nothing but the texts and translations. The grammar and dictionary of the language will contain a comparison of all the dialects of the Chinookan stock. I have translated the first text almost verbatim, while in the later texts I endeavored only to render the sense accurately, for which reason short sentences have been inserted, others omitted. Still, the form of the Chinook sentences has been preserved as nearly as possible.

## ALPHABET.

a, e, i, o, u	have their continental sounds (short).
ā, ē, ī, ō, ū	long vowels.
Ä, E, I, O, U	obscure vowels.
ª, º, º, º, º	vowels not articulated but indicated by position of the mouth.
ä	in German <i>Bär</i> .
â	aw in law.
ô	o in German <i>roll</i> .
ê	e in bell.
—	separates vowels which do not form diphthongs.
ai	i in island.
au	ow in how.
l	as in English.
ll	very long, slightly palatized by allowing a greater portion of the back of the tongue to touch the palate.
ɽ	posterior palatal l; the tip of the tongue touches the alveoli of the lower jaw, the back of the tongue is pressed against the hard palate, sonans.
L	the same, short and exploded (surd; Lepsius's <u>ɽ</u> ).
Lj	the same with very great stress of explosion.
q	velar k.
k	English k.
k·	palatized k (Lepsius's k'), almost ky.
kX	might be better defined as a posterior palatal k, between k and k·.
x	ch in German <i>Bach</i> .
X	x pronounced at posterior border of hard palate.
x·	palatal x as in German <i>ich</i> .
s, c	are evidently the same sound and might be written s· or c·, both being palatized; c (English sh) is pronounced with open teeth, the tongue almost touching the palate immediately behind the alveoli; s is modified in the same manner.
d, t } b, p } g, k }	as in English, but surd and sonant are difficult to distinguish.
h	as in English.
y	as in year.
w	as in English.
m	is pronounced with semiclausure of the nose and with very slight compression of the lips; it partakes, therefore, of the character of b and w.
n	is pronounced with semiclausure of the nose; it partakes, therefore, of the character of d.

- ı                   designates increased stress of articulation.  
!                   designates increased stress of articulation due to the  
                    elision of q.  
ε                   is a very deep laryngeal intonation, due to the elision of q.  
2, 4               designate excessive length of vowels, representing approx-  
                    imately the double and fourfold mora.

Words ending with a short vowel must be contracted with the first vowel of the next word. When a word ends with a long vowel and the next begins with a vowel, a euphonic -y- is inserted. The last consonant of a word is united with the first vowel of the next word to one syllable.



# TK;ANĀ'MUKC.

## MYTHS.

### 1. CIKTA ICTA'KXANAM.

#### CIKTA THEIR MYTH.

- Lqui'numiks Lxēlā'-itx Lā'wuX āēXa't Lo-ēō'kuil neq; 'ēlā'wilX. 1  
Five there were, their younger one a woman menstruating the first time.
- Atcunkō'mit icā'yim. ĒXt iqē'tak niket Lap aLE'kxax. Ā'yō 2  
He carried her the grizzly bear. One year not find he did it. He went away
- ilā'xk'un. Atcō'xtkinEba Liā'wuX. Ā'yo mank kulā'i. Lap 3  
its elder brother. He went to search for her his younger sister. He went a little far. Find
- ā'tcax ōni'etXuic. Itcā'ma<sup>c</sup> atciā'lax; atcupō'nit. Ā'yō4; kulā'2i 4  
he did her a pheasant. Hitting her he did her with it; he hung her up. He went; far
- ā'yō. Lap atci'tax t!ōT. Atcixā'laqT. A'lta Lōc Lq; 'ēyō'qxut k; a 5  
he Find he did a house. He opened the door. Now there an old man and went. them
- LēXā't Lg'ā'egc. Ayū'p!ōm. ALxā'latak Lg'ā'egc. Take aLSō'pena 6  
one child. He entered. It rose the child. Then it jumped up
- Lg'ā'egc. "O'quaqet, tā'ta," take LE'k'im. Take atcLō'skam, take 7  
the child. "Louse me, uncle," then it said. Then he took it, then
- atcLgē'qsta. Take Lap ā'tcaq ō'laqst. Take L; k!ōp ā'tcax. 8  
he loused it. Then find he did her its louse. Then squeeze he did her.
- Take ātcā'yagc gō iā'tuk. Take L; q; ōp ā'tcax iā'tuk. Take 9  
Then he bit him at his neck. Then cut he did him his neck. Then
- acgiō'Lata k; a Liā'mama. Take acgiō'pcut mā'Lxôlē. A'lta k; 'ē 10  
they two hauled and his father. Then they two hid inland. Now nothing him
- emôket cēā'kil ekulā'pamam tā'lalX. 11  
two women they two went gamass. digging them
- A'lta Lēla'ktikeka txē'lā-it. Take nē'ktenktē. A'lta wext ē'Xat 12  
Now four only remained. Then it got day. Now more one
- ā'yō. Ā'yō4. Take weXt Lap ā'tcax ōni'etXuic. Take itcā'ma<sup>c</sup> 13  
he went. He went. Then again find he did her a pheasant. Then hitting her
- atciā'lax. Take atcupō'nit weXt iā'xkatē. Take ā'yō, kulā'i ā'yo 14  
he did her. Then he hung her up again there. Then he went, far he went
- weXt. Take Lap atci'tax t; 'ōL. Take atcixā'laqTē. A'lta Lōc 15  
again. Then find he did them a house. Then he opened the door. Now there was
- Lq; 'ēyō'qxut k; a Lg'ā'egc. Take ayū'p!ōm. "Tā'ta, ō'quaqet!" 16  
an old man and a child. Then he entered. "Uncle, louse me!"
- Take Lap ā'tcax ō'yuqet. Take L; k; ōp ā'tcax ō'yuqet. Take 17  
Then find he did her his louse. Then squeeze he did her his louse. Then
- atcā'yagc gō iā'tuk; take L; q; ōp nē'xax iā'tuk. Take acgiō'Lata 18  
he bit him at his neck; then cut was his neck. Then they two hauled him
- k; a Liā'mama. Take acgiō'pcut gō mā'Lxôlē. Take nā'k'em: 19  
and his father. Then they two hid him at inland. Then she said:
- "Tea txgō'ya! Lgūlē'lXemk gō tē'lxaoqL aLtē'mam." Take 20  
"Come, let us two go! A person at our house has arrived." Then

- 1 agō'IXam Lgā'naa: "ĀLqē teax." Lē'le ka aci'xkō k;a  
she spoke to her mother: "Later on come." A long time then they two and  
went home
- 2 Lgā'naa. A'lta akLiLā'kux Lē'owilkt gō wē'wulē. A'lta  
her mother. Now she smelled it blood in interior of house. Then
- 3 naXE'LYa. A'lta ōē'leptekiX agacge'lteim.  
she became angry. Now [with] firebrand she hit them two.
- 4 A'lta Lō'nikka Lxē'lā-it. Take nē'kteuktē. "NiXua nai'ka  
Now three only remained. Then it got day. "Well! I
- 5 weXt nō'ya!" Take ā'yō4, kulā'i ā'yō. Take weXt Lap ā'teax  
also I shall go!" Then he went, far he went. Then again find he did her
- 6 ōni'etXuic. Take itcā'maē atciā'lax. Atecupō'nit weXt ia'xka.  
a pheasant. Then hitting her he did her with He hung her up also he.
- 7 Take weXt ā'yō, kulā'2i ā'yō. Take Lap atci'tax t'ōL. Take  
Then also he went, far he went. Then find he did them a house. Then
- 8 atcixā'laqt; Lōc Lq'ēyō'qxut k;a Lg'ā'cgc. Take ayū'p!ōm.  
he opened the there was an old man and a child. Then he entered.  
door;
- 9 ... [as above] ... Take nā'k'im kaX ōk'ō'sks: "Tea txgō'ya!  
... [as above] ... Then she said that girl: "Come let us two go!
- 10 ALTē'mam LgōLē'IXEmk gō tē'lxaōQL." Take agō'IXam Lgā'naa:  
It arrived a person at our house." Then she spoke to her mother;  
her
- 11 "Ā'Lqē, teax! ā'Lqē, teax!" Take agō'IXam: "Nēket na LEMā'icX?"  
"Later on, come! Later on, come!" Then she spoke to "Not [interrog- thy relative?"  
her: ative particle]
- 12 Take agō'IXam: "Lqui'numiks LEMē'tata-iks." Take aci'xkō  
Then she spoke to her: "Five thy uncles." Then they two  
went home
- 13 k;a Lgā'naa. Take naXE'LYa; take akcō'tena Lgā'mama  
and her mother. Then she became angry; then she struck them two her father
- 14 k;a Lgā'wuX.  
and her younger brother.
- A'lta weXt nē'kteuktē. A'lta weXt ē'Xat niXE'ltXuitek. Atc-  
Now again it got day. Now again one he made himself ready. He
- 16 to'ckam tiā'xalaitanema. Take ā'yō weXt. Kulā'i ā'yō4, ā'yō. Take  
took them his arrows. Then he went also. Far he went, he went. Then
- 17 Lap ā'teax ōni'etXuic. Take itcā'maē atciā'lax. Take atcupō'nit  
find he did her a pheasant. Then hitting her he did her Then he hung her up  
with one.
- 18 iā'xkatē weXt. Take ā'yō weXt. Kulā'4i ā'yō. Take Lap atci'tax  
there also. Then he went also. Far he went. Then find he did them
- 19 t'ōL. Take atcixā'laqtē. Lōc Lq'ēyō'qxut k;a Lg'ā'cgc. Take  
a house. Then he opened the door. There an old man and a child. Then  
was
- 20 ayū'p!ōm. Take alXā'latek Lg'ā'cgc. Take alksō'pēna: "Ō'quaqt  
he entered. Then it rose the child. Then it jumped up: "Louse me.
- 21 tā'ta!" Take akLge'kXiks. Take Lap aqā'x ō'laqst. Take  
uncle!" Then he loused him. Then found it was its louse. Then
- 22 L;k;ōp ā'qāx. Take atcā'yaqc Liā'tata gō iā'tuk. Take L;q;ōp  
squeezed it was. Then he bit him his uncle at his neck. Then cut
- 23 atcē'xax iā'tuk. Take aegiō'lata ma'lxōlē; aegiō'pcut. Take  
he did it his neck. Then they two hauled him inland; they two hid him. Then
- 24 nā'k'im qaX ōk'ō'sks: "Ai'aq, ai'aq, txgō'ya!" Take: "ALTē'mam  
she said that girl: "Quick, quick, let us two go!" Then: "It came
- 25 LgōLē'IXEmk gō tē'lxaōKL." Take agō'IXam Lgā'naa: "Ā'Lqē,  
a person to our house." Then she said to her her mother: "Later on,
- 26 ā'Lqē." Take aci'xko; take acixā'laqtē. A'lta ilā'kux Lē'owilkt.  
later on." Then they two went then they two opened Then its smell blood.  
home; the door.
- 27 A'lta naXE'LYa. A'lta akcō'tena Lgā'mama k;a Lgā'wuX.  
Now she became angry. Now she struck her father and her younger  
them two brother.



- A/ta smôkst exēlā-itX. Nē'kteuktē. . . . [as before] . . . 1  
Now two remained. It got day. . . . [as before] . . .
- A/ta ēXā'tka ayukō'ētiXt. A/ta nige'tsax, nige'tsax, nige'tsax 2  
Now one only he was left. Now he cried, he cried, he cried
- ka'nauwē ō'pull. Q;ōā'p ikteō'ktiya, take ayaō'ptit. Take 3  
all night. Nearly it was going to get day, then he fell asleep. Then
- niXgē'qauwakō: "Manix Lap mā'xō ōni'etXuic, nē'ket itcā'maē 4  
he dreamt: "When find you will do her a pheasant, not hitting her
- mialā'xō. Ēqctxē'Lan atcungō'mit LEmciā'wuX k; a ia'xka 5  
you will do her A monster he carried her away your younger sister and he
- atetōtē'na ka'nauwē LEmē'xk'uniks. Manix mō'ya, Lap mtā'xō 6  
he killed them all your elder brothers. When you will go, find you will do them
- t'ōL. Nēket ai'aq amō'p!a! Manix mōikelā'ya amō'ketike 7  
a house. Not quick enter! When you will see them two persons
- ōxo-ēlā-itX, amō'La-it gō-y-iqē'p!al!" A/ta nē'kteukte. Nixe'tōkō. 8  
being there stay at the doorway!" Now it got day. He awoke.
- Ō, a/ta weXt nige'tsax. Take atetō'ckam tiā'xalaitan, take ā'yō. 9  
Oh, now more he cried. Then he took them his arrows, then he went.
- Āyō4, kulā'i ā'yō. Take Lap ā'tcax ōni'etXuic. Nēket itcā'maē 10  
He went, far he went. Then find he did her a pheasant. Not hitting her
- atciā'lax. A/ta ā'yō, ā'yō, ā'yō, kulā'i ā'yō. Lap atci'tax 11  
he did her with one. Now he went, he went, he went, far he went. Find he did them
- t'ōL. Take atcixā'lakTē. A/ta Lōc Lq;ēyō'qxut k; a Lg'ā'egc. 12  
a house. Then he opened the door. Then there was an old man and a child.
- Take ayō'La-it gō-y- iqē'p!al. Lē'2lē take ayō'La-it gō-y- iqē'p!al. 13  
Then he stayed in the doorway. Long then he stayed in the doorway.
- Take nā'k-ēm ōk'ō'sks; take agō'lXam Lgā'naa: "Ai'aq, ai'aq, 14  
Then she spoke the girl; then she said to her to her mother: "Quick, quick,
- tXgō'ya. Take aLtē'mam LgōLē'lXEmk gō tē'lxaōkL." Take 15  
we two go home. Then it came a person to our house." Then
- agō'lXam Lgā'naa: "Teā tXE'Xatgō!" Take aci'xkō. 16  
she said to her her mother: "Come, let us turn back!" Then they two went home.
- Take acxkō'mam, take ackixā'lakLē. A/ta LgōLē'lEXEmk 17  
Then they two reached their house, then they two opened the door. Now a person
- Lōc. Take ā'etōp!. A/ta naXE'lXa kaX ōk'ō'sks. A/ta 18  
there was. Then they two entered. Now she grew angry that girl. Now
- nō'ponem. A/ta ayaxalgu'Litek Liā'wuX: "Ka'nauwē LtXa'xk'- 19  
it grew dark. Now he told her his younger sister: "All our two selves'
- unike aLE'tē." A/ta naxalgu'Litek gō ōgō'xō: "LEmē'tata-ike 20  
elder they came." Now she told her to her daughter: "Your uncles
- brothers
- ka'nauwē aLE'tē." "Mai'k'a meni'luat." "Qa'da kcā'xo? 21  
all they came." "You you disbelieved me." "How they two shall be done?"
- Txcōte'nana?" "Ā, tgt;ō'kti qcLXawā'ya!" A/ta: "Tgt;ō'kti 22  
Shall we kill them "Ah! good they two are killed!" Now: "Good
- two!"
- nLgēlō'ya Lkekuī'!" Take atcLi'tkLam Lkekuī' gō wē'wulē. 23  
I go to get it pitchwood!" Then he went and carried pitchwood to interior of house.
- Take nē'k-im ēq;ēyō'qxut: "I'kta miLgēlā'xō LaLkekuī'?" "A/Lqē 24  
Then he said the old man: "What will you do with it its pitchwood?" "Later on
- teā'xelkTē LElxelgē'Lxaē." A/ta aLxē'la-it. Lē'lē aLxē'la-it. A/ta 25  
winter we make fire with it." Now they stayed. Long they stayed. Now
- nixē'llkulil lē'lē. Q;ōā'p ikteō'ktiya, ka ayaō'ptit. A/ta 26  
he spoke mneh a long time. Nearly it was going to get day, then he fell asleep. Now
- atcō'lXam Liā'wuX: "Mxā'latak! Ai'āq a/ta cilxelgē'Lxaē!" 27  
he said to her to his younger sister: "Rise! Quick now we will burn them two!"
- A/ta naxā'latak Liā'wuX, a/ta nō'pa. A/ta naxā'latak ōgō'Xō, 28  
Now she rose his younger sister, now she went out. Now she rose her daughter,

- 1 a'lta nō'pa. A'lta tuwā'x atei'Lax Lkkuī'. A'lta ayō'pa. A'lta  
now she went out. Now light he did it the pitehwood. Now he went out. Now
- 2 nō xō'XLXa qō'ta t!ōL. Take nē'k'im: "He! ē'qxiX! Mxā'latek  
it [they] burnt those house. Then he said: "Heh! brother-in-law! Rise
- 3 ē'qxiX! lxLXa!" A'lta nixā'latek ēqī'ēyō'qxut, a'lta ixpō'tē. A'lta  
brother-in-law! We burn!" Now he rose the old one, now it was looked. Now
- 4 aci'XLXa, iā'Xa kīa ia'xka.  
they two burnt, his son and he.
- A'lta akLō'Xtkin Lgā'tata-iks. A'lta Lap age'Lax gō mā'Lxôle,  
Now she searched for them her uncles. Now find she did them at inland,
- 6 a'lta age'LukT gō Ltenq°. A'lta a'xka pō'pō age'Lax gō Ltenq°.   
now she carried them to water. Now she blew she did them on the water.
- 7 A'lta ka'nauwē aLxulā'yutek. A'lta aLi'xkō; kulā'i ā'Lō. Lap  
Now all they rose. Now they went home; far they went. Find
- 8 aLgā'yax ikakī'ō'LitX. A'lta ia'xkati aLxō'yut gō qīX ikakī'ō'LitX.  
they did him lake. Now there they bathed in that lake.
- 9 A'lta nakLī'ē'mēn kaX ōsō'kuil: "TeuX t'ayā' na qiā' nkLī'ē'mēn?"  
Now she dived that woman: "Ha! good [inter- if I dive?"  
rogative particle]
- 10 "Ā, t'ayā' qiā' mkLī'ē'mēn." "Nikō's'suit x'iau ikakī'ō'LitX?" "Ā,  
"Ah, good if you dive." Does it fit me in this lake?" "Yes,  
water
- 11 mkō's'suit." WeXt nakLī'ē'mēn. "TeuX t'ayā' na qiā nkLī'ē'mēn?"  
it fits you in Again she dived. "Ha! good [inter- if I dive?"  
water. rogative particle]
- 12 "Ā, t'ayā' qiā' mkLī'ē'mēn." "Niko's'suit x'iau ikakī'ō'LitX?" "Ā,  
"Ah, good if you dive." "Does it fit me in water this lake?" "Ah,
- 13 mkō's'suit." A'lta weXt nakLī'ē'mēn. Lō'ni nakLī'ē'mēn; a'lta  
it fits you in water." Now again she dived. Three times she dived; now
- 14 ī'teaqcō ayaxā'lax. "TeuX nikō's'suit ikakī'ō'LitX?" "Ā, k!ē niket  
her hair began to grow on her. "Ha! does it fit me the lake?" "Ab! no! not  
in water
- 15 mkō's'suit." "Ē, qa'daqa niket ā'nqate aniegeNō'lXam?" A'lta  
it fits you in water." "Eh, why not before you spoke to me?" Now
- 16 qui'numē nakLī'ē'mēn, a'lta kwā'nisum nō'ya. A'lta aLE'kXukT  
five times she dived, now for always she went. Now they carried her
- 17 ā'mkXa ōLā'LatXēn. A'lta aLXkō'mam gō tē'LaqL. A'lta aLxē'la-it.  
only her their niece. Now they arrived at at their house. Now they stayed.  
their house
- 18 A'lta ēwā' qē'xtcē aqaLxamelā'lemX. K!ē, nēket aLgō'tx. Ā'2lta  
Now thus intending they went repeatedly to buy No, not they gave her Now  
her. away.
- 19 LēXat Lkā'nax aLgōmēl. A'lta ia'xkati nō'La-it.  
one chief he bought her. Now there she stayed.
- A'lta ka'nauwē L'āLā'ma iqi'ē'sqēs niket itī'ō'kti ā'yamxte, qēwa  
Now all days blue jay not good his heart, because
- 21 niket qā'ntsix hē'hē nā'xax. A'lta lē'lē, ka nā'k'im: "Ā, take tell  
never laugh she did. Now a long then she said: "Ah, then tired  
time,
- 22 nē'xax ē'teamxte. Tgetī'ō'kti mō'ya kulā'i; a'lta hē'hē nxā'xō."  
gets my heart. Good you go far; now laugh I shall do."
- 23 "K!ä, k!ä, niket hē'hē mxā'xō." Lē 2lē weXt kawit nā'k'im: "Ā,  
"No, no, not laugh you shall do." A long again and more she said: "Oh,  
time
- 24 take tell nē'xax ē'teamxte." Take atcō'lXam itcā'k'ikala:  
then tired gets my heart." Then he spoke to her her husband:
- 25 "Getī'ō'kti a'lta hē'hē mxā'xō." A'lta agiō'lXam: "Getī'ō'kti a'lta  
"Good now laugh you do." Now she spoke to him: "Good now
- 26 hē'hē nxā'xō. Take tell atcā'yax ē'teamxte iqi'ē'sqēs. Mō'ya  
laugh I shall do. Then tired he makes him my heart blue-jay. Go



- mā/2Lxôlē gō. Meci'n'nyā'yai; temē'utiks metōckā'mai!" Ai'aq 1  
inland there. Lie down on knees and your ears hold them!" Quick
- kawē/X nax'ō'tam. AkLō'skam Lqē'teamētē. A'lta aLaxa'lteiam; 2  
early she went to bathe. She took it a comb. Now she combed herself;
- a'lta nō'pa. A'lta nā'k'im: "Qaxē'4 mōc, iq;ē'sqēs; ā'uLEL a'lta 3  
now she went out. Now she said: "Where are you, blue-jay; well now
- hē'hē nxā'xō. Hahahē! iq;ē'sq;ēs." A'lta aktā'wilē kanauwē'4 4  
laugh I shall do. Hahahē! blue-jay." Now she ate them all
- tē'lXim, tiā'lEXam itcā'k'ik'a. A'lta gō-y-ōē ō'Lax, a'lta L; 'pākē 5  
people, his people her husband's. Now there the sun, now recovered
- nā'xax, a'lta nage'm'aa. Aktō'm'a ka'nauwē'4 tgā'Xamōkuk. A'lta 6  
she got, now she vomited. She vomited them all their bones. Now
- agiō'XtkinEma itcā'k'ika. A'lta k; ē, niket Lap agā'yax. A'lta 7  
she searched for him her husband. Now nothing, not find she did him. Now
- agiō'Xtkin gō qōtac tē'lXim tgā'Xamōkuk. A'lta Lap agā'yax, 8  
she searched at those people their bones. Now find she did him, for him
- yukpe't k; ē tiā'cōwit. A'lta agē'lgitk gō iqō'mxōm. A'lta nakLā'yū 9  
up to here nothing his legs. Now she put him in a basket. Now she moved into
- mank kulā'i. A'lta t; 'ōL age'tax. A'lta ia'xkati nō'La-it. 10  
a little far. Now a house she made them. Now there she stayed.
- A'lta lē'lē ē'tcate;a ayaxā'lax. A'lta nakxa'tō. Aktaxu'tō 11  
Now a long her sickness was on her. Now she gave birth. She gave birth to them
- amō'kstiks tkā'la-uks. A'lta tEqaō'-iLa nō'xōx tga'a. A'lta 12  
two males. Now large they got her children. Now
- akeō'lXam: "Nēket yau'a mtō'iX! Iā'ma yau'ā2 mai'ēmē mto'iX!" 13  
she said to them "Not there you two go! Only there down river you two go!" two:
- A'lta nau'itka. Ctā'qoa-iL aci'xōx. A'lta atciō'lXam Liā'wuX: 14  
Now indeed. Large [dual] they two got. Now he said to him to his younger brother:
- "Tgt; 'ō'kti qōi atgō'iX yau'a!" A'lta aē'Xt oē'ō'Lax, a'lta a'cto. 15  
"Good will we two go there!" Now one day, now they two went.
- Ā'4lta Lap acge'tax tē'lXim tgā'Xamōkuk qā nō'Xuc. "Ō, ai'aq 16  
Now find they did them people their bones where they were "Oh, quick on ground.
- me'tē, txkō'ya!" Acxkō'mam gō t; 'ōL. A'lta atciō'lXam Liā'wuX: 17  
come, let us two go They reached at house. Now he spoke to him to his younger brother:
- "O, Lgā'xauyamtiks qō'tac tē'lXim. Qa'daLx nuxō'La-it?" 18  
"Oh! the poor ones those people. How may be they died?"
- A'lta cta'qoa-iL aci'xōx. A'lta acx'ō'yut; a'lta lax aci'xax 19  
Now large [dual] they two got. Now they two bathed; now miss they two did it
- Lqēteamē'te. "Ō, ā'u! Lō'nas gō Lqēteamē'tē Lkēx gō qiX 20  
a comb. "Oh, my younger perhaps there a comb it is in that brother!
- iqō'mxōm." "Ō, ai'aq Laq° tgiā'xō qiX iqō'mxōm." A'lta Laq° 21  
basket." "Oh, quick take out we will do that basket." Now take out him
- acgāyax x'ix. iqō'mxōm. Laq° aLgi'etax LēXt Lqoa'q. A'lta 22  
they did him that basket. Take out they did it one mountain goat Now blanket.
- LgōLē'lEXEmk Lap aLge'etax gō x'ix. iqō'mxōm. "O2 ege'Xa! O 23  
a person find they two did it in this basket. "O my two chil- O dren!
- ege'Xa! LEmtā'naa itcā'q;atxal. Mtgenā'gamit a'lta nci'tkum 24  
my two chil- Your mother her badness. You two see me now I am half dren!

- 1 k;ē. Ai'aq, ai'aq, mtgEnupō'nit! Ā'Lqī Ltē'mama LEmtā'naa,  
nothing. Quick, quick, you two hang me up! Later on she will come your two selves' mother,
- 2 gēlxawi'lāya." she will eat us."  
A'lta aegiō'ckam Leta'mama, a'lta ackupōnit. Pō'lakli  
Now they two took him their two selves' father, now they two hung him up. At dark
- 4 naxatkō'ma Letā'naa. A'lta egā'Xa aciXē'LXa. A'lta  
she came home their mother. Now her two children they two were angry. Now
- 5 eq;ōā'lipX aci'xax egā'Xa. A'lta aegiōlXam Leta'mama:  
two youths they two got her two children. Now they two said to him to their two selves' father:
- 6 "Tgēt;ō'kti iō'LEma qEmā'xō." A'lta nē'k'im: "Ā tgēt;ō'kti!"  
"Good curing by super-natural means we do you." Now he said: "Ah, good!"
- 7 A'lta aegiō'skam Letā'mama, aegā'yukT gō Lteuq°. A'lta  
Now they two took him their father, they two carried him to the water. Now
- 8 L;Eli'p aegā'yax. A'lta aegō'skam Letā'naa. Lkē'wucX  
under water they two did him. Now they two took her their two selves' mother. A dog
- 9 aci'kxax. they two made her.  
A'lta ā'ctō2. Āctō'4, kulā'i ā'ctō. A'lta actiga'cm  
Now they two went. They two went, far they two went. Now they two reached him
- 11 iqēlō'q gō ikak;ō'LitX. Cmōket cā'yaqtq qix iqēlō'q. "Tgēt;ō'kti  
a swan in a lake. Two his two heads that swan. "Good
- 12 iā'maē nilā'xō x'ix. iqēlō'q." "Ā, niket iā'maē mlā'xō.  
shooting him I do him with that swan." "Oh! not shooting him you do him with one.
- 13 Ō'xuit tqetxēLā'wuks gō x'ix. ikak;ō'LitX." A'lta atcto'skam  
Many monsters in this lake." Now he took them
- 14 tiā'xalaitan, a'lta iā'maē atcē'lax. "Tgēt;ō'kti nukuē'Xa  
his arrows, now shooting him he did him with one. "Good I swim
- 15 niugō'lemama." A'lta atci'Lxaluketgō Liā'ok. A'lta ayō'kuēXa,  
I shall go to take him." Now he threw it off his blanket. Now he swam,
- 16 a'lta atciu'skam qix. iqēlō'q. A'lta L;Ela'p ā'yō. A'lta uigē'teax  
now he took him that swan. Now under water he went. Now he cried
- 17 iā'xk'un. A'lta lō'elō atci'Lax Lqā'nake. A'lta na-ixē'lgilX.  
his elder brother. Now pile up he did them stones. Now he made a fire.
- 18 A'lta alē'Xeltuq. A'lta alō's-ko-it Lqā'nake. A'lta atciō'tcXEm  
Now he heated them. Now they got hot the stones. Now he made it boil
- 19 ikak;ō'LitX. A'lta q;E'eq;Ee nē'xax ikak;ō'LitX. A'lta atciō'lXam:  
the lake. Now dry he got the lake. Now he said to him:
- 20 "Adē! ō'xuit tqetxēLā'wuks!" A'lta atcō'ckam ōyā'qēwiqē. A'lta  
"Adē! many monsters!" Now he took her his knife. Now
- 21 LE'XLEX atci'tax tgā'wanaks. A'lta ka'nauwē LEX atci'tax  
cut he did them their bellies. Now all cut he did them
- 22 tgā'wanaks. A'lta atciō'lXam: "Ō2, qxā'oqaLX Lap niā'xō  
their bellies. Now he said to him: "Oh, I cannot may be find I shall do him
- 23 Lgā'wuX." A'lta nige'teax. Ō2, a'lta ēXtka ianu'kstX iqetxē'Lau.  
my younger brother. Now he cried. Oh, now one only small monster.
- 24 A'lta LEX atcā'yax iā'wan ianu'kstX iqetxē'Lau. A'lta Lap atcā'yax  
Now cut he did him his belly small monster. Now find he did him
- 25 Liā'wuX. Atciā'ktean iā'qēloq. A'lta atcā'yukT Liā'wuX  
his younger brother. He held him in hand his swan. Now he carried him his younger brother
- 26 gō Lteuq°. A'lta pō'pō atcā'yax Liā'wuX. A'lta uixā'latek  
to water. Now blow he did him his younger brother. Now he rose
- 27 Liā'wuX: "Ō, ayāmō'lXam niket mukuē'Xa! Qamāwu'lāya!"  
his younger brother. "Oh! I said to you not swim! You will be swallowed!"



- A'lta weXt a'etō. A'2eto, kulā'i a'etō. A'lta Lap aLGE'etax 1  
Now again they two went. They two went. far they two went. Now find they two did it
- LgōLē'LEXEmk. ALgiō'ktean i'Lasiki. A'lta aLā'owil. "Ō, i'kta 2  
a person. He held him his paddle. Now he danced. "Oh, what
- mxē'lخالō?" "Ō2, temē'n'a ntā'owil." "NiXua me'te! Ōmē'tso-itk 3  
are you going "Oh, flounders I catch." "Well, come! Your dipnet
- na-y- akē'x?" "Ōgni'tsō-itk akē'x." "NiXua ā'tk"ṭa! Ai'aq 4  
[interro- there is?" "My dipnet there is." "Well! carry her here! Quick, gative particle]
- me'tXuit iō'-kuk! NiXua ge'egec mtā'xo x'itik temē'n'a! Iō'kuk 5  
stand here! Well, drive do them those flounders! Here
- me'tXuit! L;Ela'p ā'xa-y ōmē'tsō-itk." A'lta L;Eli'p ā'tcax. 6  
stand! Under water do her thy dipnet." Now under water he did her.
- Lē'lē L;Eli'p ā'tcax. "NiXua ā'latak!" Ō4, q;oa'p pāl 7  
Long under water he did her. "Well, lift her!" Oh, nearly full
- ōyā'tsō-itk. "Ō, ē'ka ōguē' kuā'nesum qtūpiā'Lxaē temē'n'a." 8  
his dipnet. "Oh, thus thus always they will be caught flounders."
- A'lta weXt a'etō. Kulā'i a'eto. Lap aLGE'stax LgōLē'LEXEmk. 9  
Now again they two went. Far they two went. Find they two did it a person.
- Wa2ā'2! Wa2ā2! Lxā'xo-il. "I'kta ateuwa! ēmxē'lXalem?" "Ō, 10  
Wāā! Wāā! it always did. "What [exclamation] are you doing? "Oh,
- iLa'maē niLi'Lxo-il x'ietik c'ē'Lxatet." "Ō2, tget;ō'kti cka 11  
shooting it, I always do it those two rain [dual]." "Oh, good and
- me'La-it!" A'lta aqtō'skam tā'yaqL; aqōXō'kXuē. A'lta aqe'tax 12  
you stay!" Now it was taken his house; it was thrown away. Now they were made
- tā'yaqL; t'ayā' aqtē'lax. Aqiō'lXam: "NiXua me'La-it!" A'lta 13  
his house, good they were made for him. He was told: "Well, stay!" Now
- niket qetomā'qta c'ē'Lxatet." 14  
not they two will be killed rain [dual]."
- A'lta weXt a'etō. Kulā'i a'etō. A'lta Lap acgā'yax ilē'ē. A'lta 15  
Now again they two went. Far they two went. Now find they two a conn- Now try.
- acx'ō'yut. A'lta gōyē'2 atce'tax tiā'pōtē. A'lta ō2xuit tēlXEm 16  
they two bathed. Now thus he did them his arms. Now many people
- x'itike. A'lta pō atce'tax. Ō2 nōXō-ina'Xit tē'lXEm. 17  
these. Now blow he did them. Oh, they stood up people.
- A'lta ā'citē2; actē'mam Kwi'naiūL. "Ō2, tget;ō'kti iā'xkayuk 18  
Now they two came; they came to Quinaietl. "Oh, good here
- o'tsōyēha qōpiāLxa." 19  
blue-back sal- she will be caught." mon
- A'lta weXt a'eto. Kulā'2i a'eto. Lap aLGE'etax LgōLēLEXEmk. 20  
Now again they two went. Far they two went. Find they two did it a person.
- "NLōkulā'ya Lqēwē'qē, manix etē'mama qō'eta tē'lXEM t'ayā' 21  
"I shall sharpen them knives, when they two will come, those people good
- kektaxō'-il, a'lta x'ilē'k Lqēwē'qē negeltcē'ma." Ā, a'lta actigā'om. 22  
the two always now these knives I shall strike them Ah, now they two met him.
- "Ō2, i'kta miā'xo-il, iq;ēyō'qxut?" "A2, etāxka qō'eta tē'lXEM 23  
"Oh, what are you doing old mau?" "Ah, they two those two people
- t'ayā' kektā'xo-il negeltcē'ma." "Ni'Xua, ā'tkṭā!" Take ā'teutX. 24  
good the two always I shall strike them "Well, carry her Then he gave her making them two." here!" away.
- "WeXt aēXt ā'tkṭa!" Take ā'teutX weXt. "NiXua lā'X° me'xax!" 25  
"Aga'n one carry her Then he gave her again. "Well head side- do!" here!" away ways



- 1 LāX<sup>o</sup> nē'xax; aqa-ēlgā'mit a'ēXt. "Ni'Xua weXt lāX<sup>o</sup> mē'xax!"  
Head he did; she was fastened one. "Well, again head side-ways do!"
- 2 LāX<sup>o</sup> nē'xax, weXt ēXt aqēlgā'mit. Gō Lā'yaqtEq mō'ksti  
Head he did, again one was fastened to At his head twice  
sideways him.
- 3 aqtilgā'mit; gō iā'pute ēXt aqilgā'mit. "Ni'Xua se'pēna!"  
they were fas- at his backside one was fastened to him. "Well jump!"  
tened to him;
- 4 aqiō'lXam; atēō'pēna. Aqiō'lXam: "NiXua mēxē'lXēgo! Ēmā'cēn  
was said to him; he jumped. It was said to him: "Well, turn round! Deer
- 5 ēmē'xal. Nēket qa'ntsiX mtōtē'nax tē'lXEm."  
thy name. Never you will kill people."  
them repeatedly
- A'etō, actiga'ōm Uqī'ō'nEXōn. "I'kta mxē'lXalem?" "Ō,  
They two they two Uqī'ō'nEXōn. "What are you doing?" "Oh,  
went, reached her
- 7 nEXEm'ōSXEm." Take aklō'skam Lē'Xat Lk'a'cke gō Lā'pōtitk.  
I play." Then she took it one child at its forearm.
- 8 Take agē'lXaluketgō iau'a kē'kXulē. "Ai'aq teu'qoa cXE'lKayuwa  
Then she threw it away there below. "Quick let them they two will fight  
together
- 9 ctxā'xamuks." Take nā'k-ēm Uqī'ō'nEXōn: "Ō aqctxē'Lau  
our two selves' two dogs." Then she said Uqī'ō'nEXōn: "Oh, a monster
- 10 ōstā'xamuke. Ā'lta itēā'kXikala iā'lXam aqiā'wulē, taua'lta  
their two selves' bitch. Even her husband his town she ate him, else
- 11 aqā'wa'uX ōgu'xamuke." "Qa'da itēā'xal omē'xamuke?" "Ō, itēā'xal  
she will eat her my bitch." "How her name your bitch?" "Oh, her name
- 12 tqtqake itēā'lXalemax. Qa'da itēā'xal ōmtā'xamuke?" "Ō, itēā'xal  
heads eater. How her name your two selves' bitch?" "Oh, her name
- 13 ōguē'lEXtent itēā'lXalemax." A'lta acXE'lKayū take.  
flint eater." Now they two fought together then.
- 14 A'lta Lqī'ōp aqēā'xax itēā'tuk Uqī'ō'nEXōn ōgō'xōmuke. Take  
Now cut it was done her neck Uqī'ō'nEXōn her bitch. Then
- 15 atēō'lXam qīX ē'Xat: "Tea a'lta mēnXaluketgō'ya." Take  
he said to her that one: "Now you will throw me down." Then
- 16 atēō'lXam tqā'sōsiniks: "Manix gēnEXaluketgō'ya a'lta megē'ma:  
he said to them the boys: "When she throws me down now you will say  
so:
- 17 'MXata'kōmX wēlX! Megē'ma." A'lta agiō'skam, a'lta  
'Return to land! You will say so." Now she took him, now
- 18 agā'xēnayux ōguē'lEXtentk. A'lta agiō'skam gō tiā'pōtitk.  
she [they] stood flint-pieces [f.]. Now she took him at his forearms.  
upright
- 19 Qui'numī gō'yē agā'yax. Take agē'xaluketgō. Take agtō'lXam  
Five times thus she did to him. Then she threw him down. Then she said to them
- 20 tqā'sōsiniks: "Mxiqī'EmLEMā'ōX wēlX!" Take atēō'lXam  
to the boys: "Go and stay always away [in] land!" Then he said to them
- 21 tqā'sōsiniks: "MXata'kōmX wēlX! mei'k-im! mei'k-im!" "Nā  
to the boys: "Return to land! say! say!" "Nā!
- 22 xiXō'lac, a'lta Lō'itt LEmēā'mama-ike!" Take ā'yō gēkXulā'  
these people, now they come your fathers!" Then he went down
- 23 ayuqunā'ititam. Nixā'latek ka'nauwē, nāket LEK<sup>u</sup> nā'xax. A'lta  
he went and lay. He rose whole, not broken he got. Now
- 24 Lap atēi'tax tqā'cōciniks.  
find he did them the boys.  
Ō, pāl gē'kXulē. A'lta atēLō'skam Ltēuq<sup>o</sup>. A'lta pō'pō atēi'tax  
O, full below. Now he took it water. Now blow he did them
- 26 ka'nauwē. A'lta nōxo-ina'Xit ka'nauwē a'lta. Take atēō'lXam:  
all. Now they stood up all now. Then he said to them:
- 27 "Tgētī'ō'kti megīEkēNā'-oi." A'lta aLkLō'skam Lqā'nake. A'lta  
"Good you watch her." Now they took them stones. Now

ayōē'wilX.	Ayō'yam	k <sup>u</sup> cā'xalē.	A'lta	atcō'lXam	Uqī'ō'nExōn:	"Ō,	1
he went up.	He arrived	above.	Now	he said to her	to Uqī'ō'nExōn':	"Oh,	
gā'Lak, daL;	nēket	ōXō'La-it	tike	tē'lXEm,	ēka	mtāx.	2
aunt,	look!	not	they are dead	those	people,	thus you did	
						I saw them	
gō	gē'kXulē,	ē'ka	a'lta	lē'lē	gē'kXulē	nkāx.	3
at	below,	thus	now	long	below	I was.	
						They dance	
ka'nauwē,	ōkulā'lam;	ēLukuma	ōxusgā'liL;	iqā'lEXal	ōxusgā'liL.		4
all,	they sing;	itlukum	they play;	disks	they play.		
Tca,	a'lta	mai'ka	yamxaluketgō'ya!"	A'lta	atcā'xēna	ia'koa	5
Well,	now	you	I throw you down!"	Now	he placed them	there	
					upright [f.]		
ōyā'kXilXtentk.	A'lta	atcō'skam	gō	LE'kxakecō.	A'lta	qui'nEmī	6
his flint-pieces.	Now	he took her	at	her hair.	Now	five times	
gō'yē ā'teax.	A'lta	Lax <sup>a</sup>	nē'xax	itcā'wan.	A'lta	atcā'xaluketgō.	7
thus he did her.	Now	break	did	her belly.	Now	he threw her down.	
A'lta	nuqunā'-ititam	gē'kXulē.	A'lta	atKLō'skam	Lqā'naqe.		8
Now	she went and lay	below.	Now	they took them	stones.		
A'lta	LEME'nLEMEN	ā'qxax.	A'lta	aqiXE'kXuē	ē'tc'alEa		9
Now	in small pieces	she was done.	Now	it was thrown away	her flesh		
ka'nauwē qā.	Aqē'xaluketgō	itcā'owit	iaua'	Naē'lim;	aqē'xaluketgō		10
every where.	It was thrown away	her leg	here [to]	Nehelim;	it was thrown away		
LE'kxakecō,	aqōXō'kXuē	tqā'lēwanEma	iaua'	k <sup>u</sup> cāla'.			11
her hair,	they were thrown	her ribs	there	up river.			
	away						

*Translation.*

There were five brothers who had one younger sister. When she was grown up the grizzly bear carried her away. One year her brothers did not find her. Then her elder brother went to search for his younger sister. He went some distance and met a pheasant (?). He shot it and hung it on to the branch of a tree. He went on and found a house. He opened the door and saw an old man and a boy inside. He entered. Then the child jumped up and said: "Louse me, uncle!" He took the child and loused it. He found a louse and squeezed it. Immediately the old man bit his neck and cut off his head. Then the old man and the boy carried his body into the woods and hid it. The bear's wife and his daughter had gone digging gamass (camass) at that time.

Now four [brothers] only remained. One day the next eldest went. He also found a pheasant. He shot it and hung it on to the branch of a tree. He went a long distance and found a house. He opened the door and saw an old man and a boy inside. Then he entered. The boy jumped up and said: "Uncle, louse me!" He did so and found a louse. He squeezed it; then the old man bit his neck and cut off his head. Then the old man and the boy carried his body into the woods and hid it. The two women had again gone digging gamass. Then the daughter said to her mother: "Come, let us go home; somebody arrived at our house." The mother replied: "Wait a while." After some time the two women went home. Then the girl smelled blood in the house and knew at once what had happened. She grew angry and struck her father and her brother with a firebrand.

Now three [brothers] only remained. One day the next brother said: "I will go next." He went a long distance and he also found a pheas-



ant. He shot it and hung it on to the branch of a tree. He went on and found a house. He opened the door and found an old man and a boy inside. He entered and shared the fate of his brothers. Then the girl said: "Come, let us go home; somebody arrived at our house." Her mother replied: "Wait a while." Then she said to her: "Have you no relatives?" She replied: "You have five uncles." Then the two women went home. She became angry and struck her father and her brother.

Now it became day and one more made himself ready. He took his arrows and he also went. He went a long distance; then he found a pheasant. He shot it and hung it on to the branch of a tree. He went on and found a house. Then he opened the door and saw an old man and a boy inside. He entered. The boy jumped and said: "Louse me, uncle." He did so and found a louse. He squeezed it. Then the old man bit his neck and cut off his head. Then they carried the body inland and hid it. The girl [who was digging gamass with her mother] said: "Come, let us go home; somebody arrived at our house." But her mother replied: "Wait a while." Then they went home. They opened the door and she smelled the blood. She became angry and struck her father and her brother.

Now one only remained. He cried the whole night. When it became nearly daylight he fell asleep. He dreamt: "When you will go you will meet a pheasant. Do not shoot it. A monster carried away your younger sister and killed all your elder brothers. When you will go you will find a house. Do not enter at once. When you see two persons in there stay at the door." Now it became day. He awoke and continued to cry. Then he took his arrows and went. He went a long distance and saw a pheasant. He did not shoot it. He went on and found a house. He opened the door. There was an old man and a boy inside. Then he stayed at the door. He remained there a long time. Then the girl spoke and said to her mother: "Come, let us go home; somebody arrived at our house." Her mother replied: "Let us turn back!" Then they went home. They reached their house and opened the door. Now there was a person. They entered. Then the girl grew angry. In the evening the man said to his younger sister: "All our brothers came here;" and she told her daughter: "All your uncles came here." [The daughter replied:] "You did not believe me." [Her uncle asked:] "What shall we do with the old man and the boy? Shall we kill them?" [She replied:] "Yes; they shall die." Then the man said: "I will go and get pitchwood." He went and brought pitchwood into the house. Then the old man said: "What do you intend to do with that pitchwood?" "We shall use it to make fire in winter." Now they remained there a long time. [One night] he spoke to the old man a long time. When it became nearly day [the old man] fell asleep. Then he said to his sister: "Arise! now we will burn them." She arose and left the house. Her daughter also arose and went out. Then he set

fire to the pitchwood. He went out. Now the house began to burn. The old man said: "Heh! brother-in-law! Rise! We are going to be burnt." He arose and found that the door was locked. Now he himself and his son were burnt.

Then she searched for her uncles. She found them in the woods and carried them to the water. She blew some water on the bodies. Then they all arose. They went home. They went a long distance and came to a lake. They bathed in the lake. Now the woman [their sister] dived and said: "Shall I dive?" The brothers replied: "Yes, dive!" "Do I look pretty in this lake?" "Yes, you look pretty in the lake." She dived again. "Shall I dive?" "Yes, dive." "Do I look pretty in this lake?" "Yes, you look pretty in the lake." Then she dived again. After she had dived three times hair began to grow on her. She said again: "Do I look pretty in this lake?" "Oh, no! you do not look pretty in this lake." "Eh, why did you not tell me before?" Now she had dived five times, and she remained always in the lake and became a monster. They took only their niece along. They arrived at their house and stayed there. Now all the people wanted to marry the girl, but the brothers did not give her away. Finally a chief married her and she remained with him.

Now, Blue-jay was discontented because she never laughed. After a time she said [to her husband]: "I am getting tired. Go far away, then I shall laugh." "No, no, don't laugh!" After some time she said again: "I am getting tired." Then her husband replied: "Well, then laugh now." She said: "I will laugh because Blue-jay makes me tired. Go into the woods! Lie down on your knees and elbows and close your ears." Then early in the morning she went to bathe. She took a comb and combed herself. Then she went out. Now she said: "Where are you, Blue-jay? Now I shall laugh. Haha-heh! Blue-jay!" Then she devoured all her husband's people. In the afternoon she came to herself and vomited all the bones. She searched for her husband but did not find him. Then she searched for him among the bones of all these people. She found him, but his legs up to the knees were gone. Then she put him into a basket and moved a short distance. She made a house and lived there. After some time she fell sick and gave birth to two boys. When her children became older she said to them: "Do not go there up the river; you must go only down the river." They obeyed. When they became older the elder one said to his brother: "Let us go there [up the river]." One day they went and found the ground strewn with bones of people. "Oh, come, let us go home!" They reached their home and the elder one said: "These poor people! How may they have died?" Now they grew up. One day they bathed; now they missed a comb. The elder one said: "O, brother! Perhaps we shall find a comb in that basket." "Let us take down that basket." Now they took down the basket and took out a mountain-goat blanket. Now they



found a person in that basket. [The person said:] "O my children! Your mother is bad. You see me. I am only half now! Quick! Hang me up again, else your mother will come and devour us!" They took their father and hung him up again. In the evening their mother came back. Now the boys were angry. They became young men; then they said to their father: "We will cure you." "Well," he replied. Now they took him and carried him to the river. They put him under water. Then they took their mother and transformed her into a dog.

Now the two young men [who were now called Cikta] traveled on. They came to a lake in which they saw a swan with two heads. "I will shoot that swan." "Oh, don't shoot it. Many monsters are in that lake." He, however, took his arrows and shot the swan. "I will swim across the lake and get it." He threw off his blanket, swam, and took hold of the swan. Then he disappeared under water. His elder brother cried. He picked up stones and made a fire in which he heated the stones. When they were hot he threw them into the lake and made it boil. Then the lake became dry. Then he said: "Oh, how many monsters there are!" Then he took his knife and opened their bellies. When he opened them all he said: "Oh, I cannot find my brother." He cried. Now only one small monster remained. He cut its belly and found his brother who held the swan in his hand. He carried him to the water and blew on him. Then he arose: "Oh, I told you not to swim! [I thought] you would be swallowed!"

They went on. They met a person who held his paddle in his hand and danced. "What are you doing there?" "I catch flounders." [The flounders jumped into his canoe while he was dancing.] "Come here; have you no dipnet?" "I have one." "Bring it here! Step near! Drive the flounders. Stand here! Put your dipnet into the water!" He did so and held the net under water a very long time. "Now lift it." It was nearly full. "Thus people shall always catch flounders."

Now they went on. They met a person who always made waā'waā'! "What are you doing?" "I shoot the rain." "Stay here!" Now they took his house, threw it away, and made a good house for him.<sup>1</sup> They said: "Stay here; henceforth people will not shoot the rain."

Then they went on. They found a country. There they bathed. Then they rubbed their arms and made people [of the dirt that they rubbed from their skin]. They blew upon them and they arose.

Now they came to Quinaielt. "Here people shall catch blue-back salmon."

They went on and found a person. [He said:] "I will sharpen my knives. When these people come who make everything good I shall kill them with these knives." Now they met him. "What are you doing, old man?" they said. "I shall kill those who make everything

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<sup>1</sup> His house had no roof, and he protected himself by shooting at the rain.

good." "Give me your knife." He gave it. "Give me the other one." He gave it also. "Now put your head sideways." He put his head sideways. Now they fastened one knife to one side of his head. "Put your head to the other side." He did so, and they fastened the other knife to the other side. They fastened two to his head and one to his backside. "Now jump!" they said to him, and he jumped. "Turn round! You shall be called deer. You will not kill man!"

They went on and came to Uq;ō'nexōn. "What are you doing?" they said. "I play." Then she took a child at its forearm and threw it into the depth. "Let our dogs fight together," said the two men. She replied: "Oh, their bitch is a monster. She devoured even her husband's people. She will certainly kill my bitch." "What is the name of your bitch," they said. "Her name is Head-eater. What is the name of your bitch?" "Her name is Flint-eater." Now the two dogs fought together and Cikla's bitch cut off the head of Uq;ō'nexōn's bitch. Then one of the young men said to her: "Now throw me down the precipice." He had said to the boys [down below]: "When she throws me down you must say 'Return to the land.'" She took him. Flint pieces stood upright [at the foot of the precipice]. She took him at his forearms. She swung him around five times; then she threw him down. She said to the boys: "Say 'Stay always away from the land.'" He, however, said to the boys: "Say 'Return to the land.'" [When throwing him down Uq;ō'nexōn said:] "Now come these two people, your fathers!" He fell down and lay there [at the foot of the precipice]. He arose whole. He was not hurt. He saw that down below there was a multitude of boys. He took water and blew it on all of them. Then they all arose. He said: "Watch her [when she comes down]." They took stones. He went up and arrived on the top of the rock. Then he said to Uq;ō'nexōn: "O, anut, look! These people whom you threw down are not dead. I saw them down there. I was there a while. They dance and sing; they play itlukum and disks. Now I shall throw you down." Now he placed his pieces of flint upright. He took her at her hair and swung her around five times. Her belly burst. Now he threw her down. She fell and lay there. Then the boys pelted her with stones and cut her to pieces. Her body was scattered in all directions. Her legs were thrown to Nehelim, her hair was thrown inland, her ribs were thrown up the river [therefore the Nehelim have strong legs, the Cowlitz have long hair, and the tribes of the upper river have bandy legs].

## 2. ŌKULĀ'M ITCĀ'KXANĀM.

### OKULĀ'M      HER MYTH.

- Txēlā' itX Lquinumiks. WāX aLE'ē'taqT Lā'wuX. ALxō'kumak'j'.
- There      were      five men.      Every      they left him      their younger      They always
- morning      brother.
- 2 auwākuX; imō'lekuma aLkiā'wul. Pā2L tē'LaqL L'ōlē'ma, pāl
- went hunting;      elks      they [hunted]      Full      their house      meats,      full
- always made.
- 3 ō'pXil tē'LaqL. Ta'ke ā'yamxte lāx° nē'xax Lā'wuX. Take
- grease      their house.      Then      his heart      lonesome      he got      their younger      Then
- brother.
- 4 nē'k'im: "Anā'! Lō'yam ta'yax nēket giLā'qetit kja Lgōxoē'lax
- he said:      "Ana'!      he arrive      oh! that      not      the one satiated      and      he eats them
- tik L'ōlē'ma." A'lta la'kti ayā'qxoya nē'k'im; kā iō'c ka cix
- 5 these      meats."      Now      four times      his sleeps      he said;      where      he is then      noise
- of
- rattles
- 6 nē'xau gō iqē'pal. A'lta Lāx aLi'xax LgōLē'LEXEmk. A'lta mōkst
- got      at      doorway.      Now      visible      it got      a person.      Now      two
- 7 imō'lekuma iLā'uk iyā'ek; upXela. K; au'k; au ai'kawit ō'nā'LaLa.
- elks      his blanket      his curried elkskins.      Tied      was to it      hoofs.
- 8 A'lta aLō'p'am LgōLē'LEXEmk. ALō'La-it. "Ō qāc! ō'lō gēna'xt."
- Now      he entered      the person.      He remained.      "Oh, grand-      hungry      I am."
- son!
- 9 Ayō'tXuit. Take ateLE'lēm L'ōlē'ma; nēket pāt ō'Xuit
- He stood up.      Then      he gave it to him      meat;      not      very      much
- to eat
- 10 L'ōlē'ma; ō'pXil ateLE'lēm. Ayō'La-it. Nē'kXiket, ā'nqatē k; ē
- meat;      grease      he gave it to him      He remained.      He looked,      long ago      nothing
- to eat.
- 11 qō'ta kteLE'lēm. WeXt ateLE'lēm, a'lta mank ō'Xuit. WeXt
- that      what he had given      Again      he gave him to      now      a little      much.      Again
- him to eat.      eat,
- 12 nē'kXiket, ā'nqatē k; ē; weXt alktā'wilē. AteLElē'meniL aēXt
- he looked,      long ago      nothing;      again      he ate it all.      He gave him to eat      one
- often
- 13 ō'ō'LaX. A'lta tsō'yustē nē'xauē. A'lta aLXkō'mam Liā'xkunike.
- day.      Now      evening      it got.      Now      they got home      his elder brothers.
- 14 A'lta alktō'k'am ōxōkuē'wall L'ōlē'ma. A'lta aLgio'lXam
- Now      they carried them home      fresh      meats.      Now      they said to him
- 15 LTā'wux: "Qa'da aME'k'im? Qa'daqa L'Elxgā'tōm Lqetxē'Lau?"
- their younger      "How      did you say?      Whence      it came to us      the monster?"
- brother:
- 16 "Ā-y-iteāmxe lāx° nē'xax kja anE'k'im niket tayax giLā'qetit
- "Ah!      my heart      lonesome      it got      and      I said      not      oh! that      the one satiated
- 17 Lō'yamt, kja Lgōxoē'lax L'ōlē'ma. AnE'k'im." "Ō mE'L; ala,
- he would ar-      and      he would eat them      meats.      I said."      "Oh,      you fool,
- rive,
- 18 Lkelxuwilēaya Lqetxē'Lau!" A'lta alklē'meniL eka wāx nē'kteuktē.
- he will eat us      the monster!"      Now      they gave him      and      next      it got day.
- always to eat      morning
- 19 A'lta alkl'ē'meniL eka nō'pōnem. Take nōxō'tetXum L; ōlē'ma.
- Now      they gave him      and      it got dark.      Then      they were at an end      the meats.
- always to eat
- 20 Take nē'k'im LTā'wuX: "Ē'kta LX Lgiā'xō Luteā'xgaegac?
- Then      he said      their younger      "What      may      he [will] eat it      our grandfather?
- brother:
- 21 A'lta iā'mkXa ē'cō'ma." "Ē'kta LX niā'xo qā'cōma. A'lta iā'mkXa
- Now      only      skins."      "What      may      I shall      grandchild-      Now      only
- eat it      ren!



- ē'cō'ma ka mī'ca." "Qa'daXī aLE'k'im?" "A'lta iā'mkXa ē'cōma 1  
skins and you." "How he said?" "Now only skins
- ka mī'ca,' aLE'k'im." "NiXua weXt LELXam!" "Ē'kta LX 2  
and you,' he said." "Well again speak to him!" "What may
- Lgiā'xō Lntcā'xgaegac" [etc., as above five times]. 3  
he will eat it our grandfather" [etc., as above five times].
- A'lta aLkLxteā'maa. ALgiō'teXEm ē'cō'ma. ALgilē'meniL 4  
Now they understood him. They boiled them the skins. They gave them  
always to him to eat
- ē'cō'ma. Le2 nō'pōnEM. A'lta Lxoa'p aLgā'yax ilē'ē. ALgiō'leXteum 5  
skins. Some it got dark. Now dig they did it ground. They sharpened it  
time
- itcxā'ma. A'lta aLgē'xēna gō qigō akl'ā'yuit. A'lta ā'Lō iau'a 6  
arrowwood. Now they placed it at where they lay down Now they there  
upright to sleep. went
- Xigō naLxoa'p aLgā'yax ilē'ē. Qā'xē gō kulā'i ka LāX aLxā'xō. 7  
where hole they made it ground. Where at far and visible they became.
- A'lta aLaē'taqT ōLā'xēwicX qigō' naLxoa'p ilē'ē. ALgō'lXam 8  
Now they left her their bitch where hole ground. They said to her
- ōLā'xēwicX: "Manix teimuā'amtexōkō, wō mxā'xoyē." Take 9  
their bitch: "When he asks you, wō, do." Then
- aLā'xuwa. 10  
they ran away.
- A'lta q;oa'p ikteō'ktiya take atelckpā'na. Take atilgā'yuXuit 11  
Now nearly it will get day then he jumped at them. Then they stuck in him
- qōta te'mēcX gō iā'wan. Take ka'nauwē La'qLaq° atē'xax, 12  
those sticks in his belly. Then all take out he did them,
- LE'klek<sup>n</sup> atci'tax. Take atelge'ta. Lāx<sup>a</sup> nē'xax. Take Lap ā'teax 13  
break he did them. Then he pursued them. Visible he got. Then find he did her
- ōLā'xēwicX: "Qā'xēwa ā'Lō LEMē'Xana-xē'met?" Take wō nā'xax. 14  
their bitch: "Whither went thy masters?" Then wō she did.
- Take nē'xankō iā'xkēwa. NēXata'kō, nēket Lap ā'teax ōLā'ēXatk. 15  
Then he ran there. He returned, not find he did their tracks.  
them
- Take weXt atcō'lXam ōLā'xēwicX: "Qā'xēwa ā'Lō 16  
Then again he said to her their bitch: "Whither they went
- LEMē'Xanaxē'met!" Take weXt wō nā'xax. Iā'xkēwa nē'xankō. 17  
thy masters?" Then again wō she did. Then he ran.
- Nāket Lap ā'teax ōLā'ēXatk. Lō'ni nē'xankō. Take Lap ā'teax 18  
Not find he did them their tracks. Three times he ran. Then find he did  
them
- ōLā'ēXatk. Take atelge'ta. Atclge'ta, kulā'i atclge'ta. Take 19  
their tracks. Then he pursued them. He pursued far he pursued  
them. them.
- ateiktā'ōm ilā'xkun. Atciā'waε. WeXt nē'xanko. WeXt ē'Xat 20  
he reached him the eldest one. He killed him. Again he ran. Again one
- ateikta'ōm. WeXt atciā'waε. WeXt nē'xankō, wēXt ē'Xat ateikta'ōm. 21  
he reached him. Again he killed him. Again he ran, again one he reached him.
- Llā'ktiks atelō'tēna. A'lta iā'mkXa Lā'wuX ayukō'ētiXt. A'lta 22  
Four he killed them. Now only he the youngest remained. Now
- nē'qankō2. Take ayō'Lxam. A'lta Lap atci'Lax Lq;ēyō'qxut 23  
he ran. Then he arrived at water. Now find he did him an old man
- Lxā'xp!aōt. "Wāx nā'xa iau'a ēnatai; ēqetxē'Lau tcEnā'wat. 24  
he fished with "Pour do me there to other side; the monster it pursues me.
- Ai'aq, qā'qacqac." "Hōhū! qā'xēwaL amEnā'qacqac?" "Ai'aq, 25  
Quick, grandfather." "Hōhū! where may be I your grandfather?" "Quick,
- wax nā'xa, gā'tata!" "Ō, qā'xēwaL amEnā'tata?" "Wāx nā'xa 26  
pour do me, uncle!" "Oh, where may be I your uncle?" "Pour do me

- 1 kāpxō! "Hōhū! qā'xēwaL amenā'pxō?" LE'kxēamit Lkēx Lēa'kil  
elder brother! "Hōhū! where may be I your elder brother?" In stern of canoe there a woman was
- 2 gō qīX ēq; 'ēyō'qxut. Pāl tepôqe i'LaLa. "Ā wuska' wāx nā'xa  
at that old man. Full boils her body. "Ā [exclamation] pour do me
- 3 ē'qsiX! "Hō qada niket ā'nqatē amēnō'lXam?" A'lta wāx  
father-in-law! "Hō why not before you said to me?" Now pour
- 4 atcā'yax iau'a ē'natai Ikenuwakecō'm. "Ai'aq māya gō tē'kXuqL.  
he did him there to other side the thunderer. "Quick go to my house.
- 5 Iā'xkati mō'p'aya! Take ā'yup!, ka ma'nXi aLE'lXam qōLa  
There enter! Then he entered, then a little it arrived at water that
- 6 Lq; 'ēyō'qxut. "TēcōXoa amē'Lēlkel iLā'anLā'wat, qitq; 'ēyō'qxut?"  
old man. "Well! did you see him the one whom I together old men?" pursue,
- 7 "Nūket anē'Lēlkel." "Ai'aq, wāx nā'xa iau'a ē'natai!  
"Not I saw him." "Quick, pour do me then the other side!
- 8 Langēmō'ktia LGE'ciapōL." "Ē'kta niLgēlā'xō Leiā'pōL?"  
I shall pay it to you my hat! "What shall I do with it a hat?"
- 9 "Iamkēmō'ktia ōgu'xolē." "Ē'kta niagēlā'Xo ukō'lē?" "Iamgē-  
"I shall pay it to you my cane." "What shall I do with it a cane?" "I shall
- 10 mō'ktia x'ig itcā'ōk." "Ē'kta nigēlā'xō-y-iōk?" "TēcōXoa  
pay it to you this my blanket." "What shall I do with it a blanket?" "Well,
- 11 eamkēmō'ktiā x'itik clā'niet." A'lta atciē'lōt clā'niet. A'lta gō'yē  
I pay it to you this twine." Now he gave it the twine. Now thus to him
- 12 atcā'yax iā'ēauwit. Wōk; atcā'yax iā'ēauwit. A'lta atciō'lXam:  
he did it his leg. Straight he made it his leg. Now he said to him:
- 13 "Neket mankō'tXumita Xak ōmē'Xolē." A'lta nē'katē iā'ēauwit.  
"Not make stand on me that your cane." Now he came walk- his leg.  
ing across
- 14 Kā'tsēk qīX ē'qxēl ā'lta atca-ikō'tXumit uyā'Xolē gō iā'ēauwit.  
Middle that creek now he made it stand on him his cane on his leg.
- 15 Take atcē'xumq; 'ōya iā'ēauwit. A'lta ayō'Xunē ēqetxē'Laui iau'a  
Then he bent it his leg. Now he drifted the monster there
- 16 mā'ēmē. ALō'Xunē Liā'siapōL. "Ō2kula'm ēmē'xala! Iā'xkēwa  
down stream. It drifted his hat. "Okulā'm [waves] will be your There  
name!
- 17 ikxalēLa-itx, iā'xkēwa qameltei'mlētima. Ma'nix iā'q; 'atxal ixēlā'xō  
storm, there you will be heard. When bad it will get
- 18 igō'cax, ka Lēmē'siapōL qLtcē'mlētima.  
the sky, then your hat will be heard.
- A'lta aci'xkō k; a uyā'xa Ikenuwakecō'm. Acxkō'mam, a'lta  
Now they two went and his daughter the thunderer's. They two reached now  
home their house,
- 20 aLXē'la-it. A'lta niket tq; 'ēx ā'tcax uyā'k'ikala. A'lta Lōnas  
they stayed. Now not like he did her his wife. Now I do not  
know
- 21 qa'nsix aLā'qxōya, a'lta kawē'X naxā'latek. Nāx'ō'tōm. Qē'xtcē  
how many their sleeps, now early she arose. She went to bathe. Intend
- 22 aklq; 'ā'x Letā'ok. ALixaniā'kuX. LēXt Liā'ok, LēXt Lga'ok  
she pulled it their two's blanket. He rolled it around One his blanket, one her blanket  
himself.
- 23 ā'xka. A'lta qansi'X nixā'latek, a'lta Lōc Lēā'kil, ō2, t; ō'kti  
her. Now how often he arose, now there was a woman, oh, a pretty
- 24 Lēā'kil. A'lta asxē'la-it. Nō'pōnēm. A'lta qē'xtcē atclq; 'ā'x  
woman. Now they two stayed. It got dark. Now intend he pulled it
- 25 Letā'ok. A'lta nēket aklē'lutx. Agē'nk; ēmenakō. A'lta lē'lē  
their two's blanket. Now not she gave it to him. She took revenge on him. Now a long time
- 26 t'ayā' atxē'la-it. A'lta tq; 'ēx agā'yax itcā'k'ikala.  
good they stayed. Now like she did him her husband.
- A'lta qa'nsix ē'kolē nēkelō'ya qīX eq; 'ēyō'qxut. Nē'k'im:  
Now how often whale he went to take that old man. He said:



“Nixēlō'texa ēteiqsiX!” “Nāket, nāket, nāket qa'nsix 1  
“I shall look at him my father-in-law.” “No, no never  
aqixē'lōtexax.” Kalā'lkuilē nē'xax. “Qā'toXui nixēlō'texa!” A'lta 2  
he is looked at.” Seold he did. “Most I look at him!” Now  
ayō/La-it; atcixē'lōtex, ska ma'nx'i ka atcē'ēlkel ēXt ē'kolē. 3  
he stayed; he looked at him, and a little then he saw him one whale.  
A'lta aya-i/La-it uyā'nXcin, ska ma'nx'i qē'xtcē atciō'latek, take 4  
Now he went into net his dipnet, and a little intend he lifted it, then  
atsō'pēna x'iX ē'kolē, atcā'kpēnakō uyā'nXcin. Nē'kXiket 5  
he jumped that whale, he jumped out of it his dipnet. He looked  
iau'a mā'Xlōlē. Nau'i-y-i'gilget nē'xax. ALōitXuā'yuteō Lqā'kxul. 6  
there inland. At once lightning it got. It rained down hail.  
WeXt ē'kun nē'tē ē'kolē. Take weXt atciō'tipa. Take weXt 7  
Again one more came whale. Then again he dipped him up. Then again  
qē'xtcē atciō'latek. Take weXt atcā'kpēnakō uyā'nXcin. A'lta 8  
intend he lifted him. Then again he jumped out of it his dipnet. Now  
niXE'LNax, a'lta Lqā'kxul aLi'xax. A'lta nē'xkō, nēXkō'mam. 9  
he grew angry, now hail it did. Now he went home, he reached his home.  
Nau'i atcā'xaluketgō nyā'nXcin. Atcō'pa iā'qsiX, atcō'skam 10  
At once he threw it down his dipnet. He went out his son-in-law, he took it  
uqō'XxatsX. A'lta ā'yō gō tqā'nake. A'lta Lē'el ā'teax 11  
coal. Now he went to a rock. Now black he made it  
ōyā'tspux. A'lta itexā'x nē'xax, ikā'amtq nē'xax. A2lta 12  
his forehead. Now wind it got, southwest wind it got. Now  
atcō'pēwē tā'yaqL iq'ēyō'qxut. Qē'xtcē atetūkolā'kux, ā'nqatē 13  
he blew them his house the old man's. Intend he fastened them on long ago  
away roof,  
atetupē'XoXoē. “Ō, āe, ē'XtkinEmam imē'k'ikal. Miōlā'ma 14  
he had blown them away. “O, daughter, go and look for your husband. Tell him  
wu'xē a'lta tcinxēlā'tcaya.” A'lta nō'ya uyā'xa. Lap agā'yax 15  
to-morrow now he shall look at me.” Now she went his daughter. Find she did him  
ter.  
itecā'kXikala: “O, imē'qsiX tā'yaqL LE'kLEk<sup>n</sup> nē'xax. Ixā'xo-il 16  
her husband: “Oh, your father-in-law his house broken became. He said much  
wu'xē a'lta mixēlā'texaya.” A'lta atcLō'skam Ltcuq<sup>o</sup>, nixēmē'nakō. 17  
to-morrow now you shall look at him.” Now he took it water, he washed his face.  
A'lta Lō nē'xauē. A'lta aci'xkō -y-uyā'kXikal. A'lta ackLukōlā'kō 18  
Now calm it got. Now they two his wife. Now they two fastened  
went home boards on roof  
te'LaqL. “Wu'xē nai'ka-y-i'qsiX nō'Xxaiē. Menxēlō'toxaiē.” 19  
their house. “To-morrow I father-in-law! I shall go to water. You shall look at me.”  
Nē'kteuktē, take ā'yulX ēiā'qsiX, ska ma'nx'i ka nē'tē ēXt 20  
It got day, then he went to his son-in-law, and a little then he came one  
ē'kolē. Take ayayi/La-it uyā'nXcin. A'lta atciō'latek. A'lta 21  
whale. Then he went into net his dipnet. Now he lifted him. Now  
atcē'xaluketgō mā'Xlōlē qiX ē'kolē. “Hōhō! itei'qsiX, t'ā'qēa 22  
he threw him down inland that whale. “Hōhō! my son-in-law, just as  
nai'ka itei'qsiX.” Take nē'Xkō iā'qsiX. “Ē'ka nai'ka itei'qsiX 23  
I my son-in-law.” Then he went his father-in-law. “Thus as I my son-in-law  
ka ā'nqatē ngoLē'LEXEmk.” 24  
then long ago I got a person.”  
[when]  
A'lta agā'wan naxā'lax uyā'kXikal. Lē'lē ka nakxa'tō. Smōkst 25  
Now pregnant she got his wife. Long then she gave birth. To two  
aksaxu'to. A'lta atciō'IXam iā'qsiX: “Ai'aq, ai'aq, Lgā'lemam 26  
she gave birth Now he said to him his father-in-law: “Quick, quick, go to take them  
to two.  
Llēq'iam; ka nitsENō'kstX atGE'yēmōcXam.” Ā'2yōptek 27  
wolves; when I small they played with me.” Ho went inland

- 1 atcugō'lemam smō'kst eLē'qī'am. Atci'ctitk<sup>u</sup> smō'kst eLē'qī'am.  
he went to take them two wolves. He carried them two wolves.  
two here
- 2 Aci'tk<sup>u</sup>L<sup>i</sup>am gō tē'LaqL, atciXā'kXuē qīX iqī'ēyō'qxut. A'lta  
He carried them to his house, he threw them down that old man. Now  
home before him
- 3 aegiā'qeimēnīL, aegixk; ayō'kux. "AtgēnxLE'lXta-it! ai'aq, ai'aq,  
they two bit him much, they two pulled him " They forgot me! quick, quick,  
often.
- 4 cē'k<sup>u</sup>ta!" Take atci'ctuk<sup>u</sup>; weXt atcalō'ketxam. A'lta weXt  
carry them Then he carried them two; again he went and carried Now again  
two!" them two back.
- 5 aLxē'la-it. IūLqtē aLxē'la-it. "Ai'aq, ai'aq, skā'lemam s'i'uxut  
he stayed. A long time he stayed. "Quick, quick, go and take them two two black  
bears
- 6 sgē'xēmusXema." Take ā'yū iā'qsiX. Take atci'k<sup>u</sup>am ēi'tsxut.  
my two playfellows." Then he went his son-in-law. Then he carried the black  
him bear.
- 7 Ā'yup!, atciXā'kXuē. Take atciū'cgam ēqī'ēyō'qxut qōcta  
He entered, he threw him down. Then he took him the old man those  
two
- 8 s'i'uxut. A'lta tē'qtēq asgā'yax iau'a, aegixa'luketgux, iau'a  
two black Now clap they two did there, they two threw him there  
bears. down,
- 9 aegixa'luketgux. "Ai'aq, ci'k<sup>u</sup>ta, ci'k<sup>u</sup>ta; a'lta ckinXE'LElux."  
they two threw him "Quick, carry them carry them two; now they two do not know  
down. me."
- 10 A'lta atcalō'ketxam iā'qsiX atci'ctuk<sup>u</sup>L. NiXkō'mam iā'qsiX.  
Now he carried them two his son-in-law he carried them He arrived at his his son-in-  
on his back two. house law.
- 11 A'lta weXt aLxē'la-it. A'lta atciō'lXam iā'qsiX: "Ai'aq,  
Now again they stayed. Now he said to him to his son-in-law: "Quick,  
in-law:
- 12 ai'aq, skā'lemam scā'yim." A'lta ā'yō iā'qsiX atciō'lemam  
quick, go and take them two two grizzly Now he went his son-in-law he went and took  
bears." them two
- 13 scā'yim. A'lta ā'yō iā'qsiX: "Ayamtgā'lemam!" A'lta  
two grizzly bears. Now he went his son-in-law: "I come to fetch you two!" Now
- 14 atci'ctuk<sup>u</sup> atcō'k<sup>u</sup>am gō tē'LaqL. Aia'skōp!. Take  
he carried them two he carried them to his house. He entered. Then  
to the house
- 15 atciXā'kXuē iā'qsiX. Ā! a'lta ackiō'pēqLa iā'qsiX. Pāl ka'nauwē  
he threw them his father-in-law. Ā! now they two scratched his father-in-law. Full all  
down to him
- 16 ā'yaLēa Lē'owilkt. "Ā, ci'k<sup>u</sup>ta i'qsiX! A'lta ckinXE'LElux."  
his body blood. "Ā, carry them two son-in-law! Now they two do not  
know me."
- 17 A'lta atci'ctuk<sup>u</sup> iā'qsiX atcaalō'ketqam. A'lta weXt aLxē'la-it.  
Now he carried them his son-in-law he carried them two Now again he stayed.  
two on his back.
- 18 Lē'lē ka weXt atciō'lXam iā'qsiX: "Ai'aq, skā'lemam skoāyawa'."  
A long then again he said to him his son-in-law: "Quick, go and take two panthers!"  
time them two
- 19 Take ā'yō iā'qsiX. Ayū'2ptēk, take atcō'lXam: "Iamtkā'lemam!"  
Then he went his son-in-law. He went inland, then he said to them "I came to take you  
two: two!"
- 20 A'lta atci'ctōk<sup>u</sup> atcō'k<sup>u</sup>am gō tē'LaqL. AtciXā'lakLē, aya'skōp!.  
Now he carried them he carried them to his house. He opened the door, he entered.  
two to house
- 21 Take atciXā'kxue iā'qsiX. A'lta aegiōpē'qLa. Pāl nē'xax  
Then he threw them his father-in-law. Now they two scratched Full got  
down to him.
- 22 Lē'owilkt iā'qsiX ā'yaLēa. "Ā, ci'k<sup>u</sup>ta, i'qsiX. A'lta ckinXE'LElux."  
blood his father-in-law his body. "Ā, carry them son-in-law. Now they two do not  
two, know me."
- 23 A'lta atci'ctōk<sup>u</sup> iā'qsiX. Acalō'ketxam.  
Now he carried them his son-in-law. He carried them on  
two his back.



- “Tea, ē'qsiX! LEX txkcalā/xōma ō'm<sup>e</sup>EcX.” A'lta ā'cto 1  
 “Well, son-in-law! split we two will go and do it for us two a tree.” Now they two went
- iā'qsiX. A'lta tSEX askcā'lax ō'm<sup>e</sup>EcX. TSEX acxā'lax ō'm<sup>e</sup>EcX 2  
 his son-in-law. Now split they two did it a tree. Split they two did it a tree
- aci'tkum. Ateiō'lXam iā'qsiX: “Ni'Xua mxal'ā'yakō. 3  
 half. He said to him to his son-in-law: “Well, put yourself between them.
- Ayi'La-it k;a mxal'ā'yakuē!” Take ayayi'La-it iā'qsiX. 4  
 Sit down in there and put yourself between them!” Then he sat down his son-in-law.
- Take atetā'wilx't etā'xatecōx. Take Lu'XLuX atei'tax ka'nauwē. 5  
 Then he pushed aside the two wedges. Then break he did them all.
- Ayauwēā'yakuit iā'qsiX. Take atciē'taqL, nēxkō. Iū'Lqtē 6  
 He enclosed him his son-in-law. Then he left him, he went home. Long
- ā'yō. A'lta gō'yē atei'tax tiā'pōtē. Take tSEX atexā'lax 7  
 he went. Now thus he did them his arms. Then break he did it for him
- kaX ō'm<sup>e</sup>EcX. Take atcā'kxōnē ā'natai, ga-y-iō'yam gō 8  
 that tree. Then he carried it on one side, then he arrived at
- tE'LaqL, take atcā'xkaluketgō. Gō2m nē'xau. Take ayō'pa 9  
 their house, then he threw it down. Gum it made. Then he went out
- iā'qsiX: “Ohō! itei'qsiX, t'ā'qē nai'ka itei'qsiX.” A'lta 10  
 his father-in-law: “Oho! my son-in-law, just as I my son-in-law.” Now
- aLXē'la-it. Take etā'qo-iL aci'xax ciā'xa. 11  
 they stayed. Then large [dual] they two became his two sons.
- Take atciō'lXam iā'qsiX: “Ai'aq ikō'lemam ē'teipk;ala gō 12  
 Then he said to him to his son-in-law: “Quick, go and take it the hoops at
- tiō'LEma ikē'x.” Take ā'yō iā'qsiX; kulā'i ā'yō. Take ayō'yam. 13  
 supernatural it is.” Then he went his son-in-law; far he went. Then he arrived.
- A'lta gōyē' tixLā'kōt tē'lXEm. A'lta kā'tSEk qEXukskoā'liL 14  
 Now thus they stood in circle people. Now in middle it was rolled often to and fro
- gō qō'tac tē'lXEm. A'lta ayō'La-it, texap nē'xax. NāpōnEM. Take 15  
 at those people. Now he stayed, hesitating he was. It grew dark. Then
- ateikpā'na; qxUL atcē'lax iā'pōtē. A'lta nē'xenakō atciunkō'mit. 16  
 he jumped at it; hang he did it on it his arm. Now he ran, he carried it away.
- A'lta atige'ta ka'nauwē; a'lta tk;ēwaXE'ma atge'tax. Qaxē'Ltxa 17  
 Now they pursued all; now torches they made them. How
- kulā'i aqige'ta, take naxa'nkikena uyā'k'ikal. Take akeō'lXam 18  
 far he was pursued, then she thought his wife. Then she said to them two
- egā'Xa: “Ai'aq, Lā'qLāq mtGE'Lax LEntā'xqacqac.” A'lta 19  
 her two children: “Quick, strike you two do him your grandfather.” Now
- acktō'egām tE'm<sup>e</sup>EcX, a'lta Lā'qLāq acGE'etax Lstā'xqacqac. A'lta 20  
 they two took them sticks, now strike they did him their grandfather. Now
- aLXElgē'Lxal Letā'xqacqac. Alā'xti aLXa'wiyue. A'lta actā'auwiLxt. 21  
 he cried their two's grandfather. Then he urinated. Now it rained.
- Take teXE'pteXep nōxōx tiō'LEma tgā'k;ēwaXema. Take 22  
 Then extinguished got the supernatural their torches. Then
- nēXatgō'mam. 23  
 he came home.
- A'lta weXt aLxēla-it iō'Lqte. A'lta weXt nē'k'im iq;ēyō'qxut: 24  
 Now again they stayed long. Now again he said the old man:
- “Ai'aq, ai'aq, tkā'lemam tiō'LEma tE'gaq;pas.” A'lta nixa'lt- 25  
 “Quick, quick, go to take them the supernatural their targets.” Now he made
- Xuitek. A'lta ā'yō. A'yō2; ayō'yam gō tiō'LEma. A'lta wā'q;pas 26  
 himself. Now he went. He went; he arrived at supernatural Now target

- 1 ugō'kXuiX. A'lta tcXep nē'xax. NāpōnEm ka atetō'egam.  
they played. Now hesitating he got. It got dark then he took them.
- 2 Nixa'tEnkō. A'lta atgētaa tiō'LEma. Wax atge'tax tgā'k;ēwaXema.  
He came running. Now they pursued the supernatural beings. Light they did their torches.
- 3 A'lta nixate'nkō hēi2! A'lta aqē'tuwa. Qaxē'2 ka naxa'nkikEna-y-  
Now he came running hēi! Now he was pursued. Sometime then she thought
- 4 ūyā'k'ikalā. Akcō'lXam egā'xa: "Ai'aq, Lā'qLaq mte'qxax  
his wife. She said to them her two children: "Quick, strike you two do him
- 5 mtā'xqacqac. A'lta actō'egam te'm'ecX. A'lta Lā'qLāq acgā'yax  
your two selves' Now they two took sticks. Now strike they two did him
- 6 Letā'xqacqac. A'lta acixElgē'Lxala Letā'xqacqac. A'lta akeElgē'egam  
their two selves' Now they hurt him their [dual] grand- Now she helped them  
grandfather. father [dual]
- 7 Letā'naa. Ā'2lta nixa'wiyue iq;ēyō'qxut. A'lta acta'auwilXt.  
their [dual] Now he urinated the old man. Now it rained.  
mother.
- 8 TeXE'pteXep nō'xōx tgā'k;ēwaXema tiō'LEma. A'lta  
Extinguished they got their torches the supernatural beings. Now
- 9 nixatEnkō'mam. Atete'tk<sup>u</sup>ta te'gaq;pas.  
he came home. He carried them the targets.  
A'lta aLxē'la-it iō'Lqtē. Atcō'lXam uyā'kilala: "A'lta nō'ya.  
Now he stayed long time. He said to her to his wife: "Now I shall go.
- 11 Nō'ya, kulā'i nō'ya." A'lta nixa'lXuitek. Aktō'egam tiā'ktēma.  
I shall go, far I shall go." Now he made himself ready. He took them his ornaments.
- 12 Atixā'lax ka'nauwē2. Atetō'egam tiā'xalaitan mō'keti nauwē'k;c.  
He put them all. He took them his arrows two [quivers] full.
- 13 A'lta ā'yō. A'yō2, kulā'i ā'yō. A'lta atcika'ōm ē'lXam, qui'num  
Now he went. He went, far he went. Now he reached it a town, five
- 14 ciā'xilxē ē'lXam. Ā'yūp! kē'ink'itē gō gitānō'kstX t'ōL. A'lta  
its blocks town. He entered the last at having smallness house. Now  
[pl.]
- 15 amō'ketiks ōxoēlā'itX tq;ēyō'qtiks. A'lta ā'yop! gō qōcta  
two there were old ones. Now he entered at those [dual]
- 16 eq;ēyō'qxut. "Ō, kule'ts tcLXgō'mita iq;ē'sqēs Lkā'nax." Take  
two old ones. "Oh, once more he will make him blue-jay a chief." Then  
unhappy
- 17 nēxa'nkikEna iq;ē'sqēs: "LgōLē'lEXEmk Ltē'mam gō-y-ukō'lXul  
he thought blue-jay: "A person he arrived at mice
- 18 te'etaql." Take ā'yō iq;ē'sqēs nigē'ketam. A'lta nau'itka  
their [dual] Then he went blue-jay he went to see him. Now indeed!  
house."
- 19 Lkā'nax Lōc. Take nē'Xtakō iq;ē'sqēs. Take atciō'lXam  
a chief there was. Then he returned blue-jay. Then he said to him
- 20 iā'xak;Emāna iq;ē'sqēs: "Lkā'nax Ltē'mam. LEmgē'tiam.  
his chief blue-jay: "A chief came. He came to play  
with you.
- 21 Wā'q;pas mtxcgā'ma." Take weXt nē'Xtakō iq;ē'sqēs: "Ā  
Target you two will play Together. Then again he returned blue-jay: "Ah
- 22 teimaXuē'mut ntcā'xak;Emana. Wā'q;pas mtxcgā'ma." Take  
he wishes to play our chief. Target you two will play together." Then  
with you
- 23 nē'k'im: "O." Nē'Xtakō iq;ē'sqēs. "qiX ikā'nax nē'k'im:  
he said: "Oh." He returned blue-jay. "That chief he said:
- 24 'O.'" Take weXt nē'Xtakō iq;ē'sqēs: "Ai'aq, ai'aq, mō'Lxa  
'Oh!'" Then again he returned blue-jay: "Quick, quick, go to the  
beach
- 25 Lgmā'xo-ill kā'nax." Take atetō'egam tiā'xalaitanEma iq;ē'sqēs  
he said often to the chief." Then he took them his arrows blue-jay  
you



- 1 *iā'xak; Emana. Take ā'yulx iq; ē'sqēs iā'xak; Emana. Take weXt*  
his chief. Then he went to the beach blue-jay his chief. Then again
- 2 *nē'xankō iq; ē'sqēs: "Ā take ā'yulx nteā'xak; Emana." Take ā'yulx*  
he ran blue-jay: "Ah then he went to our chief." Then he went to the beach
- 3 *qiX ikā'nax. A'lta acxē'egam wāq; pas. A'lta aqā'yul x'ix ē'Xat*  
that chief. Now they two played target. Now it was won that one together from him
- 4 *ikā'nax. Nē'k'il iq; ē'sqēs iā'xak; Emana. Aqtē'xol tiā'ktēma*  
chief. He won blue-jay his chief. They were won from him his ornaments
- 5 *ka'nauwē2. Aqtē'xol tiā'xalaitanEma. Aqlē'xol Lā'yaqsō, aqē'xol*  
all. They were won from him his arrows. It was won from him his hair, it was won from him
- 6 *ā'yaqtq, aqē'xol iā'potē, kā'namōkst tiā'pōtē aqtē'xol. Aqtē'xol*  
his head, it was won from him his arm, both his arms were won from him. They were won from him
- 7 *tiā'ewit ka'namōkst. A'lta aqiXgō'mit. Laq° aqlē'xax Lā'yaqsō.*  
his legs both. Now he was made unhappy. Cut off it was done his hair.
- 8 *A'lta aqinpō'nit gō tXut. A'lta pō'lakli actō'ix qō'eta ekō'lXōl.*  
Now he was hung in smoke. Now dark they went those mice [dual]. [dual] always [dual]
- 9 *AckLē'lōk'xax Lteuq. Aegilē'manx ka'nauwē-y-ō'pol ē'ka.*  
They two brought it to him water. They two gave him to eat every night thus.
- 10 *ĒXt iqē'tāk k; ā'ya nē'xax. Ace'k'im ciā'xa: "Qōi*  
One year nothing he got. They two said his two sons: "Let us
- 11 *atxōgiō'xtkinEmam i'txam." A'lta acxā'ltXuitek. Acktō'egam*  
we two go to look for him our [dual] father." Now they two made themselves ready. They two took them
- 12 *tetā'ktēma. Acktō'egam te'etaq; pas. Acktō'egam etā'xalaitan. A'lta*  
their [dual] orna- They two took their targets. They two took their [dual] arrows. Now ments. them them
- 13 *ā'etō. Ā'etō, kulā'i ā'etō. Lap aegā'yax ē'lXam. Adē'2 ia'aiteLx*  
they two They two far they two Find they did it a town. Ah, large went. went, went.
- 14 *x'ik ē'lXam. "Lō'nas yaXkō'k Ltxā'mama Lōc." A'etop! gō qō'gō*  
that town. "Perhaps there our [dual] father is." They two entered at that [pl.]
- 15 *gitanō'kstX t!ōL. A'lta amō'ketiks ōxoelā'-itX tq; ē'yō'qtiks.*  
having smallness house. Now two there were old ones.
- 16 *"Anā'2 qēXanā'Xēmct! qā'xēwa amtē'mam?" "Ā, ē'ntam*  
"Anah! our [dual] two chiefs! whence did you [dual] come?" "Ah, our [dual] father
- 17 *ntgiō'xtkin." "Kulē'te tenXgō'mita tkanā'Xēmct iq; ē'sqēs.*  
we two search for him." "Once more he will make two chiefs blue-jay. unhappy
- 18 *Ā'nqatē Lē'Xat Lkā'nax altē'mam. AqlXgō'mit; gō tXut alupō'nit.*  
Long ago one a chief he came. He was made un- in smoke he put him happy; up.
- 19 *Qēnē'qetxen nē'tāika; ntkLElē'menil Lteuq; nLgilē'menil*  
We two made him happy we two; we two give it to him water; we two give it to him to eat
- 20 *ilxā'lemax. A'lta k; ē siā'xōst; Lk; 'ō'pLk; ōp aci'xax." Lā2 ka*  
food. Now nothing his eyes; sunk they got." Some then time
- 21 *nixa'nkikena iq; ē'sqēs: "Take altē'mam Lkā'nax gō-y-ukō'lXul*  
he thought blue-jay: "Then it came a chief at the mice
- 22 *te'etaqL." Take nē'xankō, nigē'ketam iq; ē'sqēs. A'lta amō'ketike*  
their [dual] Then he ran, he went to see blue-jay. Now two house "
- 23 *tkanā'xēmct ōxoelā'itX. Take nē'Xtakō iqē'sqēs. Take atciō'lXam*  
chiefs there were. Then he returned blue-jay. Then he said to him
- 24 *iā'Xak; Emana: "Amō'ketike ōxoelā'itX tkanā'xēmct gō ckō'lXul*  
to his chief: "Two there are chiefs at the two mice



- 1 **te'etaqL.** **Çogē'tiam."** "O," **nē'k'im iā'xak; Emanā iq; ē'sqēs.** **Take**  
their [dual] house. They two came to play. "Oh," said his chief blue-jay's. Then
- 2 **weXt nē'Xtakō iq; ē'sqēs.** "Ā **tcimtaXuē'muL nteā'xak; Emanā.**  
again he returned blue-jay. "Ah, he wishes to play with you two our chief.
- 3 **Wā'q; pas mēxegā'ma."** **Nēket qā'da aegiō'lXam.** **Take weXt**  
Target you will play to- Not [any] how they two spoke Then again  
gether."
- 4 **nē'xankō iqē'sqēs.** **Ateciō'lXam iā'xak; Emanā: "Mō'lXa!" Lō'ni**  
he ran blue-jay. He said to him his chief: "Go to the beach!" Three times
- 5 **nē'Xtakō iqē'sqēs.** **Nēket qā'da aqiō'lXam.** **Gō la'kti nē'Xtakō**  
he returned blue-jay. Not [any] how was spoken to There four times he returned  
him.
- 6 **ka atcā'yuket qiX iXge'e'ax.** **Aqā'yuket iqē'sqēs.**  
then he looked at him that youngest one. He was looked at blue-jay.  
**Nau'i aLE'XLXa ka'nauwē Lā'yaqsō.** **Nē'Xtakō, nixilkṭē'tekō**  
At once it caught fire all his hair. He returned he told him
- 8 **iā'xak; Emanā: "A, ōxoē'ma tkañā'ximct tgaťē'mam.** **Aqā'nuket**  
his chief: "Ah, others the chiefs they came. I was looked at
- 9 **xix' ō'kuk, kā'nauwē aLE'XLXa LE'kxaksō.** **Mā'lXa aegenō'lXam."**  
that there, all it caught fire my hair. Go [dual] they two said to me."  
to the beach
- 10 **Lä2, a'lta a'etōLX.** **A'lta ōxoē'neXat tā'yaq; pas: "Q'axte'lX**  
Some now they two went to the beach. Now they stood in the his targets: "How bad  
time ground
- 11 **tik te'q; pas!" Lu'XLuX aegē'tax qō'ta te'q; pas.** **Aeguxō'kXuē.**  
these targets!" Pull out they two did those targets. They two threw  
them them away.
- 12 **"x-itē'k te'ntaq; pas nē'taika tgt; ō'kti."** **Aegō'Xuina te'etaq; pas.**  
"These our [dual] targets our [dual] good." They two placed their [dual] tar-  
get in ground gets.
- 13 **Lgā'kt; ōma qō'ta te'q; pas.** **A'lta aLXE'egam wā'q; pas.** **A'lta**  
They shone those targets. Now they played target. Now
- 14 **aqā'yul iq; ē'sqēs iā'xak; Emanā.** **Aqtē'xol iā'xak; Emanā iq; ē'sqēs**  
it was won blue-jay his chief. They were won his chief blue-jay  
from him from him
- 15 **tiā'ktēma ka'nauwē.** **A'lta aqtē'xol tiā'lXama ka'nauwē2.** **Aegā'yul**  
his ornaments all. Now they were won his people all. They two won  
from him from him
- 16 **Letā'mama.** **Aqā'yul iqē'sqēs.** **A'lta aLiXā'mōtk Lā'yaqsō.**  
their [dual] father. He was won blue-jay. Now he betted it his hair.  
from him
- 17 **AqLē'xol Lā'yēqsō.** **NiXā'mōtk ā'yaqtq, niXā'mōtk tiā'pōtē.**  
It was won his hair. He betted it his head, he betted him [them] his arms.  
from him
- 18 **Aqtē'xol tiā'pōtē.** **AtiXā'mōtk tiā'ēōwit.** **Aqtē'xol ka'nauwē.**  
They were won his arms. They betted them his legs. They were won all.  
from him from him
- 19 **A'lta aqō'egam lakt uk; unā'tan.** **Aqa-ilā'wit gō-y-uyā'ts; puX**  
Now they were taken four potentilla roots. They were put at his forehead  
into him
- 20 **uk; unā'tan.** **Aqō'egam uguē'luXteutk, aqa-ilā'wit ya'kwa ka'nauwē**  
the potentilla They were taken pieces of flint, they were put here all  
roots. into him
- 21 **ā'yaL'a.** **AqLō'egam pteix LE'LuwelkLuwelk.** **Pteix aqā'yax**  
his body. It was taken green mud. Green it was made
- 22 **iā'wan; pteix aqā'yax iā'kōteX.**  
his belly; green it was made his back.  
**A'lta aqiuXtkē'mit: "IkaLē'nax imē'xala.** **Nā'ket muXugō'mita**  
Now he was thrown into "Green sturgeon your name Not you will make them  
the water and he swam: will be. unhappy
- 24 **tkanā'xēmct."** **Aqiū'egam iqē'sqēs.** **Aqē'xaluketgō: "Iq; ē'sqēs**  
chiefs." He was taken blue-jay. He was thrown away: "Blue-jay

imē'xala. your name will be	Nāket Not	qa'nsiX ever	muXugō'mita you will make them unhappy	tkanā'xēmct. chiefs.	Ka'nauwē Every	1
i'kta, ma'nix thing, if	i'kta thing	iā'q;atxala bad	ixā'xō, will get,	mxā'xo-ilma you will always say	wa'tsetsetse- wa'tsetsetse-	2
tsetsetse! tsetsetse!	Ō Oh,	LEmtā'xauyam! your [dual] pity!	Ka'nauwē Every	i'kta thing	ā'Lqī later on	mtgiā'xo you two will eat it
it;ō'kti. good.	Ka'nauwē All	tkōxoē'ma berries	mtkta'xō." you two will eat them."	Take Then	aciū'egam they two took him	4
Lctā'mama. their [dual] father.	A'lta Now	aegā'yuk <sup>u</sup> ᵀ they two carried him	gō to	Lteuq. water.	A'lta Now	pō'pō blow
nē'k'iket. he saw.	A'lta Now	aLi'xkō. they went home.			aegā'yax; they two did him;	5
						6

*Translation.*

Once upon a time there were five brothers. The four older ones went hunting elk every day and left the youngest one at home. Their house was full of meat and of tallow. Once upon a time the youngest brother felt lonesome, and said: "O, I wish he would come, the Glutton, and eat all the meat." Four days he continued to say so, then he heard a noise like the shaking of rattles at the door. Now a person appeared who was so large that his blanket consisted of two elk-skins. It had a fringe of elk-hoofs. He entered, sat down, and said: "O, grandson, I am hungry." The boy arose and gave him some meat and tallow. When he looked the stranger had eaten it all. He gave him more, and when he looked again it had all disappeared. The whole day long he gave him meat and tallow. In the evening his brothers came home and brought a fresh supply of meat. When they saw what had happened they said to him: "What did you do? How did the evil spirit come here?" The boy replied, "I felt lonesome, and said: 'O, I wish he would come, the Glutton, and eat all the meat.'" "Oh, you fool, certainly the monster will eat us." They fed him all night until sunrise. They continued to feed him the whole day. Then the meat was at an end. The youngest brother said to the monster: "What will our grandfather eat next? There are only skins left." The monster replied: "What shall I eat, grandchildren, now there are only skins and you." "What does he say?" "Now there are only skins and you," he says. "Speak to him again." "What will our grandfather eat next? There are only skins left." The monster replied: "What shall I eat, grandchildren, now there are only skins and you." "What does he say?" "Now there are only skins and you," he says. "Speak to him again." "What will our grandfather eat next? There are only skins left." The monster replied: "What shall I eat, grandchildren, now there are only skins and you." "What does he say?" "Now there are only skins and you," he says. Now they began to understand him. They boiled skins and gave them to him. For a long time he continued to eat and it grew dark again. Then they dug a



hole in the ground, sharpened some arrow-wood, which they placed upright at the place where they used to sleep, and then escaped through the hole which they had dug. At a distance from the house they came out of the hole. They left their bitch at the entrance to the hole and said to her: "If the monster asks you which way we have gone, point with your head another way and call 'Wo'." Then they ran away.

When the day began to dawn the monster awoke and made a jump at where he believed the brothers to be; then he fell on the sharp sticks which pierced his belly. He pulled them out of his body, broke them, and saw that the brothers had escaped through the hole. He followed them, and when he came to the outlet of the hole, he found the bitch. He asked: "Which way went your masters?" She replied: "Wo," pointing with her head in a direction which they had not taken. He pursued them. But after a while, when he did not find their tracks, he turned back. Then again he said to the bitch: "Which way went your masters?" She replied: "Wo," pointing with her head in a direction which they had not taken. He pursued them, but he did not find their tracks and turned back. Three times he pursued them, then he found their tracks which he followed. He followed them a long distance, and finally overtook the eldest brother. He killed him. He ran on and overtook the next one, whom he also killed. He ran on and killed one more. Thus he overtook and killed the four eldest brothers. Now the youngest only was left. He fled, and arrived at a river where he found an old man, the Thunderer, who was fishing with a dipnet. He said, "Take me across; the monster pursues me. Quick, quick, grandfather!" "Hohoo, who is your grandfather?" "Quick, quick, take me across, uncle." "Hohoo, who is your uncle?" "Take me across, elder brother." "Hohoo, who is your elder brother?" In the stern of the canoe there was an old woman whose body was full of scabs. Now the young man said, "O, please take me across, father-in-law." "Ho, why did you not say so before?" Then he took him across. "Quick, quick, go to my house and enter!" Then he entered and the old man stayed in his canoe. After a little while the monster arrived at the river and said to the old man, "Did you see the one whom I pursue?" "I did not see him." "Quick, quick, take me across; I will give you my hat in payment." "What shall I do with a hat?" "I will give you my cane." "What shall I do with a cane?" "I will pay you with my blanket." "What shall I do with a blanket?" "I will give you this twine." This he accepted. Then the Thunderer stretched his leg across the river, and said: "Walk across over my leg, but take care that you do not strike it with your cane." Now the monster walked over his leg. When he was in the middle of the river he struck it with his cane. Then the Thunderer bent his leg, the monster fell into the water and drifted down toward the sea. His hat fell down, and drifted down after him. Then the Thunderer said: "Ōkulā'm

(noise of surf) will be thy name; only when the storm is raging you will be heard. When the weather is very bad your hat will also be heard."

Now the Thunderer and his daughter went home. They lived there for some time. The young man did not like his wife. After several days she arose early and went to bathe. When she tried to touch her husband he rolled his blanket about himself. They had each a separate blanket. After several days he rose, then he saw that she had become a beautiful woman. Now they continued to live there. It grew dark. Now when he tried to touch her she rolled her blanket around herself. She took revenge on him. But after awhile they began to like each other.

The Thunderer used to go whaling every day, and the young man said: "I shall look on when my father-in-law goes whaling." "No, no; nobody ever looks at him when he goes whaling." He got angry and said: "I must see him." Now after awhile he looked at him. Soon he saw a whale which went into the dipnet which the Thunderer held. The latter lifted it, but the whale jumped over the rim of the net. The Thunderer looked toward the land, and at once there was thunder, lightning, and hail. Another whale entered his dipnet and he lifted it, but when he did so the whale jumped out of the net. Then the Thunderer got angry, and it began to hail and to storm. He went home and threw down his dipnet. Then his son-in-law left the house, took some coal, and went to a rock. He blackened his forehead and soon a southwest wind arose which blew away the old man's house. He tried to fasten the boards to the roof, but was unable to do so. Then the Thunderer said to his daughter: "Oh, child, go and look for your husband. Tell him to-morrow he may look at me when I go whaling." His daughter went and found her husband. She said: "Oh you destroyed your father-in-law's house. He says to-morrow you may look at him when he catches whales." Then the young man took some water and washed his face. It became calm. He went home with his wife and helped the old man fasten the boards to the roof. He said to his father-in-law: "To-morrow I shall go down to the beach and you shall see me catching whales." On the following morning they went down to the beach together. After a little while a whale entered the dipnet. The young man lifted it and threw the whale ashore. Then the Thunderer said: "Hohoo, my son-in-law, you are just as I was when I was a young man."

Now the Thunderer's daughter became pregnant. After awhile she gave birth to two children. Then the old man said to his son-in-law: "Quick, quick, go and catch two wolves; I used to play with them when I was young." He went to the woods and caught two wolves which he carried to his father-in-law's house. He threw them down at his father-in-law's feet and they bit him all over and hauled him about. He cried: "Oh they have forgotten me; quick, quick, carry them back." The



young man took them and carried them back. After awhile the Thunderer said: "Go quick and catch two bears; I used to play with them when I was young." Then his son-in-law went and caught two black bears. He carried them to the house of his father-in-law and threw them at his feet. Then they took hold of him, struck him with their paws, and threw him about in the house. "Oh," he cried, "carry them back, carry them back, they do not remember me." The young man carried them back. Again after awhile the Thunderer said: "Go quick and catch two grizzly bears; I used to play with them when I was young." The young man went into the woods, and when he found the grizzly bears he said: "I came to carry you along." He carried two of them to his father-in-law's house. He entered and threw them at the feet of his father-in-law. Oh, now they scratched him all over so that his body was full of blood. "Oh, carry them back, carry them back, my son-in-law, they have forgotten me." Then his son-in-law carried them back. Then after some time the old man said: "Go quick and catch two panthers; I used to play with them when I was young." Then the young man went into the woods and [when he met the panthers] he said: "I come to take you along." And he carried two of them to his father-in-law's house. He opened the door, entered, and threw them at his father-in-law's feet. Then they scratched him all over, and his whole body was full of blood. "Oh," cried he, "carry them back, carry them back, they do not know me any more." Then the young man carried them back.

[After awhile the Thunderer said:] "Come, son-in-law, let us go and split a log." They went and split a log in half. He said to his son-in-law, "Crawl in there and stem your arms against the log." The young man sat down in there. Then the old man knocked aside the wedges and broke them all. The tree closed over his son-in-law. He left him and went home. He went a long distance. The young man, however, kept the log apart with his elbows and broke it. He carried it home on his shoulder. He came home and threw it down in front of the house. When his father-in-law heard the noise he went out and [on seeing the young man] said: "Oh, my son-in-law, you are just as I was when I was young." They remained there and the children grew up.

Then his father-in-law said to him: "Oh, go to the supernatural people and bring me their hoops." The young man went, a long time he went, and finally he reached the country of the supernatural people. They stood in a circle, the hoop was being rolled to and fro in the circle. He was afraid to approach them any nearer and stood aside. But when it grew dark he made a jump and caught the hoop by pushing his arm through it. Then he ran away, carrying the hoop. The supernatural people lit their torches and pursued him. They pursued him a long distance; then his wife thought of him and told

her children, "Now whip your grandfather." They took a stick and whipped him; then he cried and urinated. It began to rain and the torches of the supernatural people were extinguished. Thus he reached home.

After a while the old man said again, "Now go and bring the targets of the supernatural people." He made himself ready and went. After a long time he reached the country of the supernatural people. They were shooting at targets. He was afraid, but when it was dark he took the targets and ran away. Then the supernatural people lit their torches and pursued him. He came running, heh! He was pursued. After some time his wife thought of him and told her children, "Now whip your grandfather." They took a stick and whipped him; their mother helped them. Then the old man urinated, and it began to rain. Thus the torches of the supernatural people were extinguished, and the young man reached home carrying the targets.

After awhile he said to his wife, "Now I shall leave you." He made himself ready, put on all his dentalia and took two quivers full of arrows. Then he went. After awhile he reached a large town which consisted of five rows of houses. The last house was very small. This he entered and found two old women [the mice. When they saw him they said:] "Oh, now Blue-Jay will make another chief unhappy." Then Blue-Jay thought, "A person came to the house of the mice." He went to see and, indeed, there was a chief in the house. Then Blue-Jay went back to his chief and said: "A chief has arrived; he wants to have a shooting match with you." Then he went back to the stranger and said: "Our chief wants to play with you. You will have a shooting match." He said: "Oh." Blue-Jay ran back [to his chief and said]: "That chief said 'Oh.'" He went back again: "The chief says to you you shall come down to the beach quickly." Then Blue-Jay's chief took his arrows and went down to the beach. Blue-Jay ran back [to the stranger and said]: "Our chief went down to the beach." Then the other chief went down to the beach. Now they shot at the targets. The other chief lost and Blue-Jay's chief won. He lost all his dentalia. He lost his arrows. He lost his hair. He lost his head. He lost both his arms. He lost both his legs. Then they made him miserable. They cut off his hair and hung him up in the smoke. But at night the two mice always went and gave him water and gave him to eat. Every night they did so.

One year he had been away. Then his sons said, "Let us look for our father." They made themselves ready, put on their dentalia, took their targets and their arrows. Then they went, they went a long distance; they found a town, oh, a large town. [They said:] "Perhaps here we shall find our father." They entered that small house. There were two old women [who said]: "Oh, chiefs, where did you come from?" "We search for our father." "Oh, Blue-Jay will make miserable two more chiefs. A long time ago a chief came and they made him mis-



erable and put him into the smoke. But we always gave him water; we always gave him food. He has lost his eyes."

After some time Blue-Jay thought that a chief must have arrived at the house of the mice. He ran there to look and he found two chiefs. Then he went back and said to his chief: "Two chiefs have arrived; they stay at the house of the mice; they came to play with you." "Oh," replied Blue-Jay's chief. He ran back [to the house of the mice, and said to the strangers]: "Our chief wants to play with you. You will have a shooting match." They did not say anything. Then Blue-Jay ran back and said to his chief: "Go down to the beach!" Three times Blue-Jay went back. But they did not speak to him. When he went there the fourth time the younger brother looked at him. He looked at Blue-Jay. At once all his hair began to burn. Then he returned and told his chief, "O, these strangers are more powerful than we are. They looked at me and my hair caught fire. They tell you to come down to the beach." After a little while they went down to the beach. Two targets were stuck into the ground. [They said:] "How bad are these targets!" and they pulled them out and threw them away. "Here, our targets are good." They put their targets into the ground. Their targets were shining. Then they began to shoot. Now Blue-Jay's chief lost. He lost all his dentalia. He lost all his people. They won their father from him. They won Blue-Jay. Now they staked his hair and they won it. They staked his head, they staked his arms. They won his head and his arms. They staked his legs; they won it all. Then they took four potentilla roots and put them on to the forehead [of Blue-Jay's chief]. They took pieces of flint and put them all over his body. They took green mud and painted his belly and his back green. Then they threw him into the water, and said: "Green Sturgeon shall be your name; henceforth you shall not make chiefs miserable." They took Blue-Jay, threw him away, and said: "Blue-Jay shall be your name; henceforth you shall not make chiefs miserable. You shall sing 'Watsetsetsetse,' and it shall be a bad omen." [Then they turned to the mice and said:] "Oh, you pitiful ones, you shall eat everything that is good. You shall eat berries." Then they took their father and carried him to the water. They blew on him and he recovered his eyesight. Then they returned home.

### 3. ANĒKTCXŌ'LEMIX ITCĀ'KXANAM.

#### ANĒKTCXŌ'LEMIX HER MYTH.

Cxēlā'-itX	ēXt	iLā'lXam.	Ayō'maqt	iLā'xak;Emana.	Take	1
There were two	one	their town.	He was dead	their chief.	Then	
etā'qoaiL	ciā'xa,	ā'ēXat	ō'ō'kuil,	ē'Xat	ē'kXala.	2
large [dual]	his two children,	one	a girl,	one	a boy.	
					Every morning	
tgia'wul	tē'lXEm.	A'qxēamē	Liā'wuX	guā'nEsum.	Pō'lakli	3
they always did [hunted] them	the people.	In stern of canoe	his younger sister	always.	At dark	
tsXi	acgō'mamX.	Qui'nEmi	ā'cto	mā'Lnē	ka	4
then	they two arrived at their house.	Five times	they two went	sea-ward	then	
					foggy	
					it became.	
AkLuwā'luqL	qō'La	Lteuq.	MEL;	aLE'xax	LE'kxaksō	5
She swallowed it often	that	water.	Wet	it got	her hair	
					and	
akLuwā'luqL	qō'La	Lteuq.	Iō'Lqte	nōxoē'la-it	qōtac	6
she swallowed it often	that	water.	Long time	they stayed	those	
					people.	
Ā'2lta	agā'wan	naxā'lax.	Iā'nēwa	iq;ē'sqēs	ka	7
Now	pregnant	she became.	First	blue-jay	and observe	
					he did her.	
"Wu'ska!	nēket	nā	mcā'xaxōmē?	Take	agā'wan	8
"Heh!	not	[interrogative particle]	you observe her?	Then	her pregnancy	
					he made it on her	
Liā'wuX."	"Hō'ntein!	k;ā	ixā'xoiē,	iq;ē'sqēs,"	nē'k'im	9
his younger sister."	"Don't!	quiet	become,	blue-jay,"	he said	
					robin.	
Mcōk; 'uē'mactā'mita	cilxā'xak;Emana."	"Hō'ntein!	ia'xka	10		
You make them [dual] ashamed	our two chiefs.	"Don't!	he			
iLalē'xgEqun.	Iā'nēwa	ka	i'kta	ilā'xo-ita."	Lā2	11
the eldest one.	First	then	every-thing	he will know."	Some-time	
					then	
					large	
itcā'wan	nixā'lax.	"Wu'ska!	lxkTā'yōwa!"	nē'k'im	iq;ē'sqēs.	12
her belly	became.	"Heh!	We will move!"	he said	blue-jay.	
					"Then	
anxEmā'teta-itck.	Take	agā'wan	ateā'lax	itcā'lē.	Lxke'itā'qta,	13
I got ashamed.	Then	her pregnancy	he made it on her	her brother.	We will leave them [dual],	
lxkTā'yōwa."	Alā'xti	ka'nauwē	nau'itka	aqigEmiLō'lexa-it	iq;ē'sqēs.	14
we will move."	Then	all	indeed	he was believed	blue-jay.	
Wext	ā'cto	Liā'wuX.	Pō'2lakli	acgō'mam.	A'lta	15
Again	they [dual] went	his younger sister.	At dark	they two came home.	Now	
					nothing	
					people,	
k;am	t'ōLē'ma	ka'nauwē.	"ō	take	taL;	16
nothing	houses	all.	"Oh,	then	look!	
					we are deserted.	
					He	
iq;ē'sqēs	iā'xaqamt.	Wu'ska,	ōxanigu'Litek!	La'ksta	amē'wan	17
blue-jay	his advice.	Ho!	tell me!	who	your pregnancy	
aLgamā'lax?"	"K;ē	niket	tenē'txix.	Iā'ma	qēa	18
made it on you?"	"Nothing	not	I know.	Only	when	
					once	
					we two	
					then went,	
qēa	pōX <sup>u</sup>	nē'xau,	ka	anLuwā'luqL	qōLa	19
when	foggy	it was,	then	I swallowed it often	that	
					water.	
					That this	
					qualmish	
ateā'nax."	Take	acgō'xtkin	ō'ō'leptekiX.	Ka'nauwē	Lteuq	20
he made me."	Then	they two searched for it	fire.	All	water	
wā'xwax	aqLā'kxax	ō'ō'leptekiX.	Gō	ke'mk'ite	te'kXaqL	21
pour	it was done	the fire.	Then	last	her house	
ōctā'Laq	ōk;unō'	ka	ā'xka	ka	wiXt	22
their [dual] aunt	the crow	then	her	then	also	
					nothing	
					her house.	
					Then	

- 1 cxnwā'yul ka Ljāk nā'xax ō'ō'leptekiX. "Qāxē x'ian Ljāk  
they two and crackle it did the fire. "Where this crackle  
walked about
- 2 nā'xax?" atcō'lXam Liā'wuX. Lā2 ka weXt Ljāk nā'xax. Mō'kti  
it does?" he said to her his younger Some then again crackle it did. Twice  
sister. time
- 3 Ljāk nā'xax ō'ō'leptekiX. A'lta LE'kLEk acgā'yax ilē'ē. A'lta  
crackle it did the fire. Now burrow they two the ground. Now  
did it
- 4 Lap acE'kxax ō'otcō. A'lta kā'tsek gō-y- ō'otcō-y akē'x  
find they two did it a shell. Now in middle in the shell was
- 5 ō'ō'leptekiX. "Ō Lā'xauyam txā'Lak. Ā'qka taLj a'kXotk Xak  
fire. "Oh, pitiful she our [dual] She look! she put into that  
aunt.
- 6 ō'ō'leptekiX." A'lta nacXE'lgilX. Wāx nē'kteuktē.  
fire." Now they [dual] made Next it got day.  
fire. morning
- A'lta acge'tax t'ōL. ALksō'kxōL! t'ōL, itanū'kstX t'ōL. A'lta  
Now they two a house. They finished it, the house, its smallness house. Now  
made it
- 8 ia'xkati asxē'la-it. Lā2 asxē'la-it ia'xkatē; ka nē'katxa, maLnā'  
there they two stayed. Some time they two stayed there; then it grew windy, from sea
- 9 nē'katxa. Kawē'X ka nixā'latek. Ā'yōLX. A'lta x'itik tē'egan  
it grew windy. Early then he rose. He went to the beach. Now there cedar  
planks
- 10 tge'xenipteget; itca'LElam kaX ōmā'p; ilā'LElXame'mtga  
they drifted ashore; ten these planks; ten each
- 11 Lgā'nEXama. Ā'yōptek. Atcō'lXam Liā'wuX: "Lap anE'tax  
fathoms. He went up from the beach. He said to her his younger sister: "Find I did them
- 12 tē'egan, ilaLElXame'mtga Lgā'nEXama." A'lta a'ctōLX Liā'wuX.  
boards, ten each fathoms." Now they two went to the beach his younger  
sister.
- 13 Ā'lta aektōLā'tapteck, ka'naūwē aektōLā'tapteck. Ā'lta acge'tax  
Now they [dual] pulled all they [dual] pulled Now they two  
them ashore, them ashore. made it
- 14 tā'qoa-il t'ōL. A'lta acxē'la-it ia'xkate. A'lta ē'tcate!a ayaxā'lax  
a large [pl.] house. Now they two stayed there. Now her sickness came on her
- 15 Liā'wuX. A'lta nakxa'tōm; LE'kXala akLaxō'tom.  
his younger Now she gave birth; a male she gave birth to it.  
sister.
- A'lta nē'k'im itcā'xk;un: "Ē'ktaLX ēō'k Lgiā'xō?" Kawē'X  
Now he said her elder brother: "What may blanket sh. will make it?" Early
- 17 ā'yūLX. Lap atcā'yax mōket ilagē'tema, kENE'm ilagē'tema. "Ō  
he went to Find he did them two sea-otters, small sea-otters. "Oh,  
the beach.
- 18 Lā'xauyam Lge'LatXen ēō'k Lgiā'xō." Ateio'keteptek gō  
his poverty my nephew blanket she will make it." He carried them up to  
from the beach
- 19 mā'lxōlē. Atcō'lXam Liā'wuX: "Lap anā'yax ilagē'tema." Ō  
inland. He said to her his younger "Find I did them sea-otters." Oh,  
sister:
- 20 k;wa'nk;wan nā'xax Liā'wuX.  
glad she became his younger  
sister.
- "Ē'ktaLX agiā'xolk LE'tex'imc; Lgā'wuX?" Kawē'X nixā'latek.  
"What may she makes soup my younger sister?" Early he rose.
- 22 Ā'yōLX. A'lta igē'pix-L iuqunā'-itX. Atcā'yaxe, hē! ka'naūwē  
He went to Now a sea-lion it lay there. He cut it, heh! all  
the beach.
- 23 atcā'yaxe. A'lta acgiuteXā'mal. A'lta ka'naūwē Lēalā'ma ayō'LX,  
he cut it. Now they two boiled it. Now all days he went to  
the beach,



- môket ēlagē'tema L; ap atciā'x. A'lta pāl nō'xôx tē'etaql 1  
two sea-otters find he did them. Now full it became their [dual]  
house
- ēlagē'tema. Wāx nē'ktenktē ā'yōLx. 2  
sea-otters. Every morning it got day he went to the beach.
- A'lta yuqunā'-itX ē'kolē. Nē'xankō mā'L'xôlē: "Ā, ē'kolē' x'ix'ī'x' 3  
Now there lay a whale. He ran inland: "Ah, a whale this
- yuqunā'-itX!" "Ō, aqtxēt! ē'mam pō'lakli. E'wa ē'natai x'ik 4  
lies there!" "Oh, food is sent to us at night. Thus on the other side this
- ē'maL x'ī aqtxet! ē'mam. Ia'xkēwa taL; Xōk q; 'at aqā'nax ēwa 5  
ocean this food is sent to us. There look! those love I am done thus
- tiō'LEma. Nitē'mam Liā'mama x'ix'ī'k ik'ā'sks. Ai'aq ē'xca 6  
the supernatural beings. He came his father this boy. Quick eat it
- ka'nauwē x'iau ē'kolē!" Take atcā'yaxe, ka'nauwē atcā'yaxe 7  
all this whale! Then he cut it, all he cut it
- itcā'xq'un. Take aegiō'kXnuptek. Ka'nauwē aegiō'kXnuptek. 8  
her elder brother. Then they two pulled it ashore. All they two pulled it ashore.
- A'lta naxe'ltXnutek ōk; u'nō. Kēuketama egā'tgēu. A'lta 9  
Now she made herself ready the crow. She wanted to go to see her sister's children. Now
- na'kōteti ō'k; u'nō. Ā2qxulkt ōk; u'nō. Q; 'oā'p naigō'tetamē; a'lta 10  
she went across the crow. She cried the crow. Nearly she got across; now
- agō'ēkel t! ōL. Agō'ēkel tXut. Nō'ya, nō'ya, nō'ya. Q; 'oā'p 11  
she saw it a house. She saw it smoke. She went, she went, she went. Nearly
- naxā'-ikelai. K'cā'xali Lōc Lkā'nax gō tē'Laql Lō'kōc. "Ō 12  
she landed. Above there was a chief on his house he was on it. "O,
- Lgā'xanyam LtXā'Lak." Take naigā'tetamē. Ayaxalgu'Litek 13  
pitiful [f.] our [dual] aunt." Then she came across. He told her
- Liā'wuX. Take agē'Elkel ē'kolē ōk; u'nō, ē'kolē tiā'Lēnlēma. 14  
his younger sister. Then she saw it the whale the crow, a whale its meats.
- Ia'xkēwa nōya ōk; u'nō. Agixk; 'ā'kux a'lta ē'Lēnlē. "Mā2t," take 15  
Then she went the crow. She pulled it now the meat. "Come," then
- atcō'lXam itcā'tgeu. "Mā'tptega, mā'tptega. I'kta migēlā'xō 16  
he said to her her nephew. "Come inland, come inland. What are you going to do with it
- iā'ateke?" Take nā'k'im: "Ō kā'ltac niō'kuman." Take nō'ptega 17  
its stench?" Then she said: "O, to no purpose I look at it." Then she went inland
- ōk; u'nō! Nō'ptega; a'lta pāl ē'kolē i'Xuc gō wē'wulē. Nau'i 18  
the crow! She went inland; now full whale it was on in interior of immediately
- gō qōLa Lk'āsk qē'xtee aklō'egam. ALge'tsax qōLa Lk'āsk. 19  
to that boy intending she took it. He cried that boy.
- "Lmē'laqst x'ila k; 'oa's tLxā'Lxaut." Take aqlā'lot Lteuq. 20  
"Your tears these afraid they make him." Then she was given water.
- Take naxēmē'nakō. Take weXt qē'xtee aklō'egam. WeXt 21  
Then she washed her face. Then again intending she took him. Again
- aLge'tsax: "Āyō ōmē'Lōtk Xau k; 'oa'e qLxā'xau." Aklō'egam 22  
he cried: "Ayo your breath that afraid makes him." She took it
- Lteuq, agā'yutekte i'teacql. WeXt aklō'egam, weXt aLge'tcax. 23  
water, she washed inside her mouth. Again she took him, again he cried.
- Take agō'lXam ugō'tgēu: "Mxā'LōX na LgōLē'lEXēm? 24  
Then she said to her her niece: "You think [int. part.] a person?
- Ēwa taL; tiō'LEma Lk'āsk. Ia'xkēwa weXt aqēntā'lot, 25  
Thus look the supernatural being's child. There also it was given to us [dual],
- ia'xkēwa x'ix' ē'kolē āqēnte'lēm." Take nā'k'im ō'k; u'nō: 26  
there that whale it was given to us Then she said the crow:
- "Ha-ōm!" Aqā'2-lēqēx ōk; u'nō. Aqā'lēm, naxLxā'pēm. ALā'xōLx. 27  
"Oh!" It was boiled for the crow. She was given she ate. She finished.

- 1 A'ltā na'xkō. Age'tōk<sup>u</sup> mōket tgitē'texala. Agauwē'k·itk gō  
Now she went home. She carried them two pieces of blubber. She put them into in
- 2 Lgā'eguic. Nō'ya, nō'ya, nō'ya; nai'kōtctē. Qi'oa'p agiā'xōm  
her mat. She went, she went, she went; she went across. Nearly she reached it
- 3 ē'lXam; a'ltā nage'tsax. A'ltā akeX<sup>u</sup>tā'tal egā'tgēu.  
the town; now she cried. Now she waited for her sister's children.  
“CEgetgē'u, cegē'tgēu, cegē'tgēu! Lalā'Xuks nōxō-ilā'wulXLE'mX!  
“My sister's chil- my sister's my sister's Birds fly up often!  
dren, children, children!
- 5 Uteakteā'kteinike namē'mō!  
Eagles chew you!  
“CEgetgē'u, cegē'tgēu, cegē'tgēu! Iqonēqonē'tcinike nā'mē'mōm!  
“My sister's chil- my sister's my sister's Gulls chew you!  
dren, children, children!
- “CEgetgē'u, cegē'tgēu, cegē'tgēu! Iqoalē'Xoateinike nāmē'mō'm!  
“My sister's chil- my sister's my sister's Ravens chew you!  
dren, children, children!
- 8 CEgetgē'u, cegē'tgēu!”  
My sister's my sister's  
children, children!”  
Qi'oa'p agiā'xōmē. Iō2c iq; 'ē'sqēs k<sup>u</sup>Lā'xanē. Qi'oa'p agiā'xōmē  
Nearly she arrived. There was blue-jay outside. Nearly she arrived
- 10 ka wiXt nage'tsax:  
then again she cried:  
“CEgetgē'u, cegē'tgēu, cegē'tgēu! Lalā'Xuks nōxō-ilā'wulXLE'mX!  
“My sister's chil- my sister's my sister's Birds fly up often!  
dren, children, children!
- 12 Uk; 'ōnō'tcinike nā'mē'mō'm!”  
Crows chew you!”  
Take nēXE'lqamX iqē'sqēs: “Ā -y-ā'xp!Ena uk; 'ōnō'ya. Nēket tei  
Then he shouted blue-jay: “Ah, she named the crow. Not [int.  
part.]
- 14 nimeā'xaxōmē? Iā! Āxp!Ena-y ōk; 'u'nō!” Take naxkō'mam,  
you notice? Iā! She named the crow!” Then she came home,
- 15 naxā'ēgilaē. Take nōptega. A'ltā ā'tgep! tē'lX·Em ka'nauwē gō-y-  
she landed. Then she went up Now they entered the people all at the  
from water.
- 16 ōk; 'unō' tē'kXaql. AqaXuā'teagā'lemam. A'ltā naxk<sup>u</sup>tē'l ōk; 'unō'.  
crow her house. The people went to ask her. Now she said much the crow.
- 17 Nā'k·im ōk; 'unō': “Anigō'tetamē; pāl telalā'Xuke kexē'lax egā'tgēu.  
She said the crow: “I got across; full birds eating them my [dual] sis-  
two ter's children.
- 18 Ka'nauwē telalā'Xuke ō'tāmē.” Iā'nēwa ka iqē'sqēs ayō'pa.  
All birds chewed them.” First then blue-jay went out.
- 19 Ayoxō'La gō t'ōL. Iā'xkati ayō'la-it. K'ā nā'xax ōk; 'unō'.  
He went around at house. There he stayed. Silent she became the crow.
- 20 CXā'lak itcā'pT'au kā'sa-it. Tqui'numiks tga'a ōk; 'unō'. A'ltā  
They sat at her dead hus- robin. Five her chil- the crow. Now  
opposite sides band's brother dren
- 21 naxa-iyi'lk<sup>u</sup>tē itcā'pT'au. Cau'cau naxayi'lk<sup>u</sup>tē. Iqauwē'tsetk  
she told him much her dead hus- Low voice she told him much. He listened  
band's brother.
- 22 iqē'sqēs; gō k<sup>u</sup>Lā'xanī iō'c qi'oa'p t'ōL. Take Laqu agā'yax  
blue-jay; there outside he was near house. Then take out she did it
- 23 tgāk<sup>u</sup>tca-it. A'ltā Lqō'pLqōp agā'yax. Agilē'lēm tga'a. Agē'lēm  
the food she car- Now cut to pieces she did it. She fed them her chil- She fed him  
ried home. dren.
- 24 itcā'pT'au. Take ayanē'LuXuit ugō'xō, axgē'sax ugō'xō. Take  
her dead hus- Then it choked her her daughter, the youngest her daughter. Then  
band's brother.
- 25 ā'yōp! iqē'sqēs. T; 'Eq atci'lax Lgā'paa. L; 'ōx ayulā'taxit qix.  
he entered blue-jay. Slap he did it her nape. Coming out it flew out that



- ē'kolē. Atciō'cgam iqē'sqēs. Ayō'pa iqē'sqēs: "Ā, niket tcē 1  
whale He took it blue-jay. He went out blue-jay: "Ah, not [int. part.]
- nimeā'xaxomē? GENe'lēm oki'unōyā'!" Atcixōnēman qōtac tē'lX·EM 2  
do you notice? She fed me the crow!" He showed it to those people
- qix· ē'kolē. Tlō'nkXa t!ōLē'ma atcixō'nēma, ka atciā'owilē. Lā 2 3  
that whale. Three only houses he showed it to then he ate it. Some time
- nō'pōnEM. Ō'lo getā'xt kā'nauwē qōtac tē'lX·EM. A'lta nixk<sup>u</sup>TE'l 4  
it got dark. Hungry they were all those people. Now he said much
- iqē'sqēs: "Ō ilxā'xak;Emāna ē'kolē pāl tā'yaqL. E'wa taL; 5  
blue-jay: "Oh, our chief whale full his house. Thus look
- tiō'LEMA q;āt ā'xkax Liā'wuX k; a atcine't!eul ilxā'xak;Emana." 6  
the supernat- love they did his younger and he invited me our chief."
- Aqā't!eul ōk;unō' k; a kā'sa-it. A'lta nō'pōnEM, ka me'nX·i ka 7  
She was invited crow and robin. Now it grew dark, then a little then while
- Lāx nē'xax iqē'sqēs. Atciū'ktean iā'lekōtitk. "Txō'kst'itā kā'sa-it! 8  
visible he became blue-jay. He took in hand his quilt. "Wo two will sleep robin!
- Kwa'NESum tSES anE'xax pō'laklī." Take nē'k'im kā'sa-it: "Yā2, 9  
Always cold I get at night." Then he said robin: "Yā,
- xix·ē'kik. Tex·ā nā'mkXa anxō'kstitX, ka wiXt aqangā't!ōm. 10  
this one. Then I alone I sleep, then again people come home.
- la'xkati x·ia mxō'ketit gō tge'uit!" A'lta nixō'kstit iqē'sqēs gō 11  
Thero here sleep at my feet!" Now he slept blue-jay at
- tiā'ōwit, gō nuXumā'kXit tiā'ōwit kā'sa-it. A'lta nixellkTā'ta-it 12  
his feet, at their end [of] his feet robin. Now he was awake
- iqē'sqēs. A'lta ikā'nim aegā'yax kā'sa-it k; a ōyā'pT'au. Qi'ōāp 13  
blue-jay. Now canoe they two made it robin and his dead bro-ther's wife. Nearly
- ikteō'ktiya ka iaō'ptit iq;ē'sqēs. A'lta aLā'kilōya ā'lta. ALktō'kuē 14  
it got daylight then he slept blue-jay. Now they went to now. They carried to the canoe
- Lā'xamōt. A'lta atcō'cgam itsā'k;esiL ōē'k<sup>u</sup>TEqlix·, atcō'cgam 15  
their property. Now he took it a sharp branch, he took it
- kā'sa-it. Atcuqōā'na-it ēwa tiā'ōwit iqē'sqēs ōē'k<sup>u</sup>TEqlix·. A'lta 16  
robin. He put it into the thus his feet blue-jay's the branch. Now
- aLē'kXōtetē kā'sa-it k; a ōyā'pT'au ōk;unō'. ALiē'taqL iqē'sqēs. 17  
they went across robin and his dead bro-ther's wife the crow. They left him blue-jay.
- Nixa'll'ōkō iqē'sqēs kawī'X: "Mxa'll'ōkō kā'sa-it!" Atcē'kTtuq. 18  
He awoke blue-jay early: "Awake robin!" He kicked him.
- Nau'i Lxoā'p ā'Lix Lā'yape iqē'sqēs. Na-ilgā'Xit kaX ōē'k<sup>u</sup>T;Eqlix: 19  
At once hole became his foot blue-jay's. He struck it that branch:
- "Anā'! LEkXepsā'! Ā'nqatē tāL; Xūk aLENē'taqL." A'lta 20  
"Ana! my foot! Long ago see! here they left me." Now
- nē'Xkō iqē'sqēs gō tiā'ā. 21  
he went home blue-jay to his children.
- ALigō'tetamē ōk;unō'. Nau'i ā'Lōptek gō t!ōL. "Ai'aq, 22  
They got across the crow. At once they went up to the house. "Quick,
- lxigō'tetaē," nē'k'im iqē'sqēs. A'lta nōxuē'tXuitek tigō'tetaē 23  
we will go across," he said blue-jay. Now they made themselves ready they wanted to go across
- ka'nauwē. Take atē'kXōketē. Kā'teEk qix· ē'maL ka nē'katxa; 24  
all. Then they went across. Middle that bay then it grew windy;
- hemm. Lēqs nuxō'La-it tē'lX·EM. Take wiXt nuXō'takō. 25  
hummm. Almost they died the people. Then again they returned.
- Qoā'nEmi LēaLā'ma nuXōtā'lekT ka take atigō'tetamē. A'lta 26  
Five times days they always turned and then they got across. Now



- 1 atci'Lōtk, Lkā'pa aLi'xax. ALōgōtgē'kxo-it tē'lX'Em; take tSES  
it snowed, snow it became. They were covered the people; then cold
- 2 nō'xōX tē'lX'Em. AcLE'nk; 'ēMENakō iLā'Xak; Emāna. Take  
they became the people. He took revenge on them their chief. Then
- 3 ā'yuptek iqi'ē'sq; ēs. Qē'xtē atciō'lXam kā'sa it: "Anxatā'laqt,  
he went up blue-jay. Intending he said to him [to] robin: "Open me,
- 4 kā'sa-it. Take tSES anE'xax. Nē't! 'ēm, kā'sa-it; take ō'lō  
robin. Then cold I got. Bring me food, robin; then hunger
- 5 anō'mEqt." K; ē kā'sa-it, "Ai'aq, kā'sa-it, SE'tk"tpa c'E'mtgiet."  
I die." Nothing robin. "Quick, robin, put them two the tongs."  
out of house
- IXelteXā'mal kā'sa-it. Ikolē' atciuteXā'mal. "Wu'ska, kā'sa-it,  
He boiled much robin. Whale he boiled it much. "Oh! robin,
- 7 SE'tk"tpa cta c'E'mtgiet." Take atcō'cgam s'E'mtgest kā'sa-it.  
put them two those tongs." Then he took them tongs robin.  
out of house [dual]
- 8 Take L; 'EmE'n atci'etax. Take atcō'ktpa. A'lta atsō'mēqL iqē'sqēs  
Then soft he made them Then he put them Now he licked them blue-jay  
[dual]. out of house.
- 9 qō'cta c'E'mtgiet. "Kā'sa-it, kā'sa-it, ē'lXam ilxā'Xak; Emāna,  
those tongs. "Robin, robin, say to him our chief,
- 10 na-ilō'ta-y-ōgE'xa. TcENXELā'qta." "Yä2, i'kta qteiēgELā'xō,  
I shall give him my He shall open me." "Yä, what shall be done with  
daughter. her,
- 11 imeā'xak; Emāna ūyā'xa x'au aqā'uXuwā'kuX?" Take nē'xanko  
your chief his daughter that one she is demanded?" Then he ran
- 12 iqē'sqēs mā'Lnē. Take atciō'lXam iLā'xak; Emāna: "ĀqāuXuwā'kuX  
blue-jay to the beach. Then he said to him their chief: "She is demanded
- 13 ōmē'Xa, k; a nai'ka weXt ōgu'xa aqāuXuwā'kuX." Nāket  
your daughter, and my also my daughter she is demanded." Not
- 14 qa'da nē'k'im iLā'Xak; Emāna iqē'sqēs. WēXt nē'xankō mā'Lxôlē  
anyhow spoke their chief blue-jay's. Again he ran upland
- 15 iqē'sqēs: "Kā'sa-it! Teinā'xo-il intsā'Xak; Emāna, tea-ilō'ota-y-uyā'xa."  
blue-jay: "Robin! He says our chief, he will give his  
daughter. her to him daughter."
- 16 Qoä'nemi ā'yūL iqē'sqēs. Take nē'k'im iLā'Xak; Emāna. A'lta  
Five times he always blue-jay. Then he spoke their chief. Now  
went
- 17 atcō'tXuitek uyā'Xa. Atetā'lax tgā'ktēma ka'nauwē2. Atsō'tXuitek  
he made her his daughter. He put them her dentalia all. He made her ready  
ready on her
- 18 uyā'Xa iqē'sqēs. Nē'xankō wiXt mā'Lxôlē iqē'sqēs: "Kā'sa-it,  
his daughter blue-jay. He ran again upland blue-jay: "Robin,
- 19 take anō'tXuitek ōmē'wulx." "Yä2," nē'k'im kā'sa-it, "Qādoxo-y-  
then I made her ready thy niece." "Yä," said robin, "Shall
- 20 ōyū'semat giakENA'oi." Take ā'teuk iLā'Xak; Emāna uyā'xa.  
her chamber she will look after it." Then he carried her their chief his daughter.
- 21 A'lta aqaLxā'laqt.  
Now it was opened.
- Nē'kteuktē; a'lta k; ä kaX ōcō'kuil iLā'Xak; Emāna uyā'lē. "TaL;  
It got day; now nothing that woman their chief his sister. "Look,
- 23 aqatgā'lemam, ē'wa tiō'LEma kāx qōLa Lk; āsks." Take aLXLē'la-it,  
they came and took thus the super- where that child." Then they stayed,  
her, natural beings
- 24 t!ōLē'ma aLGE'tax ā'lta.  
houses they made them now.
- Take agiupā'yALX ik; ENā'tan ōk; 'u'nō. Ē'xo-ē agiupā'yALX. A'lta  
Then she gathered them potentilla the crow. Many she gathered them. Now  
much roots
- 26 nai'kōtetē. Take nō'yam gō tiō'LEma. Take ā'tgaLX ka'nauwē,  
she went across. Then she arrived at supernatural Then they went to all,  
beings. the beach
- 27 aqēyō'knuman itcā'k; anatan. Ā'ēXt ōguē'meskōtit tgā'keiū, LēXt  
they were searched her potentilla roots. One [a plant] its root, one

- LE'mōksin Lā'ksiñ L;ap aqlā'x iā'xkatix; ka aqLElā'teax. Take 1  
[a plant] its root find it was done there; then it was eaten. Then
- wa'xwax aqā'yax iteā'k; Enatan ōk; 'u'nō. Nōptega-y- ōk; 'u'nō. A'lta 2  
pour out they were her potentilla roots the crow's. She went up the crow. Now
- agō'lXam ugō'tgēu: "Mxā'LuX na tē'lX·Em ka ā'mitk<sup>u</sup> 1 ik; 'Enā'tan? 3  
she said to her her niece: "You think [int. people then you bring potentilla roots?  
part.] them
- MLōpia/Lxa Lmō'ksin. Mōpia/Lxa ōguē'mskōtit tgā'keiū. Ka'nauwē 4  
Gather it [a plant]. Gather it [a plant] their roots. All
- gē'taq; ESEma mtōpiā/Lxa. Manix weXt mtiā'ya itsauō'kstX 5  
good smelling ones gather them. When again you will come a small [f.]
- ōlk; E'nLk; En nai'ka mani'tk<sup>u</sup> 1ta, ōk; ōnā'tan ā'luc." A'lta agō'lXam 6  
oyster basket me bring her [it] potentilla root it is in Now she said to  
to me, her
- ugō'tgēu ok; 'u'nō: "MLō'k<sup>u</sup> 1ta XōLa Lgē'wisX; Lā'mitken 7  
her niece the crow's: "Take it this dog; thy granddaughter
- Lā'XēwusX. Ma'nix q; 'oā'p mxigē'layaiē ka mLōlā'ma: 'Ē'egam 8  
her dog. When nearly your land then say to it: "Take it
- ē'kolē, Q; 'aci'nEMicLX!" Nā'k'im ōk; 'unō': "Ha'ō." Take nā'xkō-y- 9  
a whale, Q; 'aci'nEMicLX!" She said the crow: "Yes." Then she went home
- ōk; 'unō'. Nō'ya, nō'ya-y- ok; 'u'nō. Ka kulā'yi agLō'lXam 10  
the crow. She went, she went the crow. Then far she said to it
- Lgā'XēwisX: "Ē'egam ē'kolē, Q; 'aci'nEMicLX. Nau'itka na 11  
her dog: "Take it a whale, Q; 'aci'nEMicLX. Indeed [int.  
part.]
- imē'kickelēL ē'kolē?" Take aLxā'latek, ōgō'qxoiam Laqanā'itX. 12  
you a catcher [of] whale? Then it rose, in stern of canoe it stood.
- Take Lāxa nē'xax ē'kolē. Take aLgā'yaqs. A'lta lā'xelax nē'xax 13  
Then visible became a whale. Then it bit him. Now roll it did
- iteā'XENēma. "Q; 'uL ē'egam, q; 'uL ē'egam, ē'kolē, Q; 'aci'nEMicLX!" 14  
her canoe. "Fast take it, fast take it, the whale, Q; 'aci'nEMicLX!"
- A'lta kwac nā'xax ōk; 'u'nō: "Yä2e ē'xa ē'kolē, Q; 'aci'nEMicLX!" 15  
Now afraid she became the crow: "Let alone do it the whale, Q; 'aci'nEMicLX!"
- A'lta yāc aLgā'yax ē'kolē. A'lta aLxagō'ketit. Naxā'ēgēlai 16  
Now let alone it did it the whale. Now it lay down to sleep. She landed
- ōk; 'u'no. 'Take aKLōnā'xlatek Lgā'xēwisX. NaxE'nkōn, kā'nauwē 17  
the crow. Then she lost it her dog. She ran about, all
- t'ōLē'ma aKLō'xtkin. Nāket L;ap age'Lax. Nāket naxLxā'lem 18  
houses she searched for it. Not find she did it. Not she ate
- ka naō'pōnem. Tq; ēx age'Lax Lgā'XēwisX. 19  
then it got dark. Like she did it her dog.
- Qoā'nEMI tiayā'kXōyaē, a'lta weXt naxa'lk; ēwul. Agōpā'yaLX 20  
Five times their sleeps, now again she dug many things. She gathered it
- ōguē'mskōtit tgā'keū. AKLōpā'yaLX LEMō'ktein Lā'keū. Ka'nauwē 21  
[a plant] its roots. She gathered it [a plant] its roots. All
- aktōpā'yaLX gē'taq; sema. A'lta itsanō'kstX ōlk; 'E'nLk; En agiā'lōtk 22  
she gathered them good smelling ones. Now its smallness an oyster basket she put into  
it
- ik; 'Enā'tan. WēXt nai'kutetē ēwa tiō'LEma. Nō'yam gō tiō'LEma. 23  
potentilla roots. Again she crossed thus supernatural She arrived at the supernat-  
beings. ural beings.
- Atagā'luLX tiō'LEma ka'nauwē. A'lta aLE'tax ka'nauwē; 'aLE'tax 24  
They went to the the supernat- all. Now they were all; they were  
beach ural beings eaten eaten
- a'lta. Iā'xkatē mā'Lnē ka aqtā'wulē. A'lta yā'mkXa ik; 'Enā'tan 25  
now. There at beach then they were Now only they potentilla roots  
eaten.
- agā'yustX. AGE'LēElkel Lgā'XEWucX. Ā'nqatē iā'xkatē wē'wulē 26  
she carried them. She saw it her dog. Long ago then in house
- Lkēx: "Mxā'LuX na tē'lX·EM Lgā'XēwisX? ALE'xatgō, aLE'xatgō," 27  
it was: "You think [int. people their dog? It returned, it returned,"  
part.]



- 1 ago'lXam ugō'tgēu: "Qa'daqa amlō'lXam ka mā'Lnē ka  
she said to her to her niece: "Why did you say do it when at sea then
- 2 Lgiūsḡā'ma ē'kolē? Gō'nitei kwac amē'xax. Qiā'X q; oā'p ilē'ē tex'i  
it shall take it the whale? Therefore afraid you became. If near land then
- 3 pōs amlō'lXam aLgiō'egam. Mxe'LaX na guā'nesum aqLEMā'lōt?  
[if] you say to it it takes it. Yon think [int. part.] always it was given to you?
- 4 ALE'xatgō, aLE'xatgō. Tate; amlō'Xtkin. WēXt mLō'k<sup>u</sup>ta  
It returns, it returns. See! you searched for it. Again you will carry it
- 5 mXgō'ya. Manēx amlōnā'xlategō, nāket mLō'xtkinema. Kaltā'2c  
you will go When you have lost it not yon shall search for Only  
home. it.
- 6 aqamē'lēni ka amē'Lok<sup>u</sup>ta. Nā'k'im ōk; 'u'nō: "Ha'ō." Take nā'xkō  
you were given then you carried it." She said the crow: "Yes." Then she went  
food home
- 7 wiXt ōk; 'u'nō. Age'Luk<sup>u</sup>ta qōLa Lgē'wisX. "Manix mLō'k<sup>u</sup>ta  
again the crow. She carried it that dog. "When you will carry it
- 8 qiā'X q; 'oā'p ilē'ē teXi amlō'lXam: 'E'egam ē'kolē, Q; aci'nEMicLX!"  
if near land then you say to it: 'Take it the whale, Q; aci'nEMicLX!'"
- 9 Take nā'xkō. Gō'qxōiam akLaqā'na-it Lgā'xēwucX. Ā'etō2; q; oā'p  
Then she went In stern it lay her dog. They two near  
home went;
- 10 ē'lXam! "Ē'egam ē'kolē, Q; aci'nEMicLX!" Nāket aLgiō'egam.  
the town! "Take it the whale, Q; aci'nEMicLX! ' Not it took it.
- 11 AkLō'egam Ltenq. Wāx akLE'Lgax: "Ē'egam ē'kolē, Q; aci'nEMicLX!  
She took it water. Pour she did it on it: "Take it the whale, Q; aci'nEMicLX!
- 12 Nau'itka na nēmē'kickelil?" Q; oā'p ilē'ē take wiXt akLo'lXam:  
Indeed [int. part.] you a catcher? ' Near land then again she said to it:
- 13 "Ē'egam ē'kolē, Q; 'aci'nEMicLX!" ALxā'latek q; 'oā'p ilē'ē. A'lta  
"Take it the whale, Q; aci'nEMicLX!" It rose near the land. Now
- 14 aLgiō'egam ē'kolē. A'lta wiXt lā'xElaxu nē'xax itcā'xEnēma.  
it took it the whale. Now again rock it did her canoe.
- 15 "Ē2t; 'ō'egam ē'kolē, Q; aci'nEMicLX. Q; 'uL ē'egam ē'kolē,  
"Hold it fast the whale, Q; aci'nEMicLX. Fast hold it the whale,
- 16 Q; 'aci'nEMicLX." Ē'Xtemaē ayā'xeLEmamakuX: "Yāc ē'xa ē'kolē,  
Q; aci'nEMicLX." Sometimes she did not say to it right: "Left do it the whale,  
alone
- 17 Q; 'aci'nEMicLX!" A'lta ayū'Xtkē ē'kolē iau'a mā'Lxōlē. Tea!  
Q; aci'nEMicLX! " Now it swam the whale then landward. Ah!
- 18 a'lta ā'tgELX tē'lX-EM. Ka'nauwē ā'tgELX. Aqā'yaxs ē kolē.  
now they went the people. All they went to It was cut the whale.  
to the beach the beach.
- 19 Atgā'yaxs tgā'cōlal ōk; 'u'no. A'lta aqiō'Xuiptek ka'nauwē ē'kolē.  
They cut it her relatives the crow's. Now it was carried up the whole the whale.  
from the shore
- Iō'Lqtē aLxē'la it. Take nē'k'im iLā'xak; Emāna: "Ā'n laxta nō'ya.  
A long time they stayed. Then he said their chief: "I desire I go.
- 21 Nō'ketama Lgā'wuX." A'lta nōxuitXuitek tiā'lXam, pāl ēXt  
I shall go to see my younger Now they made them- his people, full one  
her sister. selves ready
- 22 iā'qoa-il ikani'm. A'lta ā'tgē. Atigō'tetamē gō tiō'LEma. Take  
large canoe. Now they went. They came across to the supernat- Then  
ural beings.
- 23 nē'k'im iLā'xak; Emāna: "Qā't; ucXEM! qELxuk'u wā'keta." Nau'itka-y-  
he said their chief: "Take care! we shall be tried." Indeed!
- 24 a'lta ikā'pa; pāl ikā'pa qīgō mā'Lnē. Atetō'lXam tiā'cōlal: "A'Lqī  
now ice; full ice there at sea. He said to them his relatives: "Later on
- 25 teaX lxaalō'Lxax." A'lta tSES ikē'x iqē'sqēs. Nē'k'im iqē'sqēs:  
we go np." Now cold he was blue-jay. He said blue-jay:
- 26 "Ka nāket tSES nkā'tkēX. A'lta wiXt nakTā'-ita." Atcō'pēna  
"Then not cold I got. Now again I stay in the canoe." He jumped
- 27 iqē'sqēs. L; lē'pL; lēp ā'yū. Take naLXE'lqamX LgōLē'LEXEmk  
blue-jay. Under water he went. Then it shouted a person



- ē'wa mā'Lxôlē: "Ē2hēhiū! Lxuwā<sup>ε</sup> ō<sup>ε</sup>ē'cēc." Take ayaā'lōLx 1  
thus landward: "Ehehiu! he killed himself blue-jay." Then he went up
- ilā'xak; Emāna. Ateciū'egam qix· ikā'pa ka atciXē'kXuē. "Ēhēhiū'4," 2  
their chief. He took it that ice then he threw it away. "Ehehiu!"
- take naLxē'tqamX LgōLē'leXEmk, "qantsi'x· tiō'LEma itā'Xaqa 3  
then it shouted a person, "how the supernatural beings their ice
- qax·iXē'kXuē." "Ä'2hēhēio'2,' mse'xatx. AniXē'kXuē qēwā 4  
it is thrown away." "Ehehiu!" you say. I throw it away that
- anuqunā'itix·it." A'lta ā'Lōptek. Aclō'lXam ilā'xak; 'Emāna: 5  
making me fall." Now they went up. He said to them their chief:
- "Nāket ai'aq mcō'p!a! Ä'Lqē qixeta'qLa." A'lta -y·ēXt iōc 6  
"Not quick enter! Later on it will be opened." Now one there was
- igē'piXL k;a ē'nōL. A'lta ia'koa ē'natai igē'piXL iōc. ALxēnā'xit 7  
sea-lion and sea-cow (?). Now here on one side sea-lion there was. They stood
- gō iqē'pal. A'lta tses ikē'x iqē'sqēs. Atecō'pēna, nē'skōp! iqē'sqes. 8  
in the doorway. Now cold he got blue-jay. He jumped, he ran into blue-jay.  
the house
- Wā4, aegā'yaqs; qalā'tex·i Laq aqē'exax. A'lta aya'ckōp! 9  
Wa, they two bit him; almost not take out he was done. Now he entered
- ilā'xak; Emāna. Ateciō'egam ia'koa-y· ēXt, ia'koa-y· ēXt kanā'mtema. 10  
their chief. He took him here one, here one in both hands.
- A'lta atcXē'kXuē. "Ēhēhiū'," naLxē'lqemX LgōLē'leXEmk. 11  
Now he threw them away, "Ehehiu," it shouted a person.
- "Ä'2hēhiō',' mse'xatx. AnteXē'kXuē aegā'naqs." A'lta ā'Lōp! 12  
"Ehehiū'," you say. I throw them two them two who Now they entered  
away bit me."
- ka'nauwē, gō wē'wulē aLxē'la-it. K;am tē'lX·Em. A'mkXa kaX 13  
all, in interior of house they stayed. No people. Only she that
- uyā'lē ilā'xak; Emāna. "I'kta LX āqilxangē'wal; 'amita, kā'sa-it?" 14  
his sister their chief. "What may be given to us to eat, robin?"
- "Hō'ntein ēmilq; 'ēlateXita," nē'k'im kā'sa-it. Take nē'k'im iqē'sqēs: 15  
"Don't! be quiet!" he said robin. Then he said blue-jay:
- "Ä'kaLx nteā'xak; Emāna guā'nesum tumm uyā'qXaleptekiX." 16  
"Thus may our chief always noise his fire."
- ĒXtka-y· ē'm<sup>ε</sup>EcX yuqunā'itX gō wē'wulē. Take naLxē'lqamX 17  
One only log there lay in the interior of the house. Then it shouted
- LgōLē'leXEmk: "SEkemā'Lx siā'mist asx·Elā'qs." A'lta ala'cgemaLx 18  
a person: "Come down to the his mouth splitting wood Now it came down to  
fire [dual.] the fire
- ilā'miet iū'kt; it. A'lta ts;E'xts;EX aLgā'yax x·ix· ē'm<sup>ε</sup>EcX. 19  
its mouth long. Now split it did it that log.
- "Kā'sa-it," take nē'k'im iqē'sqēs, "qē'wa itxā'qacqae k;a wiXt 20  
"Robin," then he said blue-jay, "that our grandfather and again
- iā'qacqae iā'laitix·." "Tenlā'xo·ix na tge'eltgēu? Mā'mka 21  
his grandfather his slave." "I know them [int. part.] my slaves? You only
- temē'ltgēu." Take nacXē'lgiLx. A'lta tXut nō'xōx. "Cikemā'Lx, 22  
your slaves." Then they made fire. Now smoke it got. "Come down to the  
fire,
- ēXtē'ke." "Kā'sa-it," take atciō'lXam iqē'sqēs, "ia'xka qēwa 23  
smoke-eater." "Robin," then he said to him blue-jay, "he that
- itxā'laitix·. Qēwa nai'ka atenō'stXulalema-itx, k;a mai'ka 24  
our [dual] slave. That me he always carried me, and you
- ktemōptcā'lalema-itx." "Tenlā'xo·ix na tge'eltgēu? Mā'mka 25  
he always led you by the hand." "I know [int. part.] my slaves? You only
- temē'eltgēu." Take ā'LELx, gōyē' iā'qa·il ilā'wan. Take aLō'la-itX 26  
your slaves." Then he went down thus large his belly. Then he stayed  
to the fire,
- gō kā'teek t'ōL. Take ā'Lax llll, aLktā'wul<sup>ε</sup> tXut. Tuwā'X nō'xōx 27  
in middle of the house. Then he did llll, he ate it the smoke. Light it became

- 1 t'lōL. Take aqēō'cgam e'amē'kcucX. A'lta iaqkenā'itX ēXt-  
the house. Then it was taken a small canoe. Now there lay one
- 2 iā'kiLq;<sup>up</sup>. "Kā'sa-it," take nē'k'im iqē'sqēs, "q;'<sup>axtsē-y-</sup> i'kta  
ent. "Robin," then he said blue-jay, "too little what
- 3 x'ix· aqilxelā'xō. Ā'Lqē LXEnukstā'ya." "CikEmā'LX siā'mestk  
this we shall eat. Later on I shall not have enough." "Come down to his mouth [dual]
- 4 sXElgē'xs." Ā'LiLX Lgōlē'LEXemk. Iā'k; ēsiL iLā'miet. A'lta  
cutting meat." He went down a person. Sharp [m.] its mouth. Now  
to the fire
- 5 aLxa'lgixc, aLxa'lgixc, aLxa'lgixc. Pā2L acE'xax qōcta s'amē'kcuc.  
it cut meat, it cut meat, it cut meat. Full got [dual] that [dual] small canoe.
- 6 Take pō aqē'ctāx qōcta s'amē'kcuc. Take ayūgō'Litx·it iā'qoa-iL  
Then blown it was on that [dual] small canoe. Then he made it stay large
- 7 x'ix· ikani'm; pāl ē'kolē. A'lta aqiō'tcXam ē'kolē. A'lta q;ōā'p  
that canoe; full whale. Now it was boiled the whale. Now nearly
- 8 ayō'kteikt ē'kolē. Take aLō'pa ka'nauwē, take atcō'cgam ō'pakuē.  
it was finished the whale. Then they went all, then he took them reeds.  
out
- 9 Take atcaLā'lax gō-y- L'LaLqL ēwā'-y- ōLā'pōtc Lāx ō'pakuē  
Then he put into them in their mouths thus their anus out reeds
- 10 kanauwē'tiks k!a iqē'sqēs. Take aLō'p!am, a'Lōp! weXt. Iā'xkati  
all persons and blue-jay. Then they came in, they entered again. There
- 11 aLō'La-itX, iā'xkati LE'klek aLgiā'x ilē'ē. A'lta aLXLXā'lem.  
they remained, there burrow they did it the Now they ate.  
ground.
- 12 ALgiā'wul<sup>ax</sup>, nau'i yawa Lā'xa nē'xax ēwa-y- ulā'pōtc, ka'nauwē-y-  
They swallowed it, immedi- there visible it became thus their anus, all  
ately
- 13 ē'ka. Ateia'wul<sup>c</sup> iqē'sqēs. Ayō'tXuit. Iawā' yuqunā'itX uyā'pote.  
thns. He swallowed it blue-jay. He stood up. There it lay its anus.
- 14 "Tea! kā'sa-it! x'ix'x· ēwa-y- ōgu'pōtc ayō'lekteū." Aqiō'cgam  
"Look! robin! this thns my anus it fell down." He was taken
- 15 iqē'sqēs iā'potē, aqā'yuk<sup>n</sup> k<sup>n</sup>Lā'xani. Laq aqā'ēxax kaX ō'pakuē.  
blue-jay his arm, he was carried outside. Out they were done these reeds.
- 16 A'lta wiXt a'ctōp! iā'xak; Emāna. Gōnitsē Lōni atcLō'tipa ka  
Now again they two his chief. Therefore [?] three he dipped and  
went in times
- 17 ayā'qstē. A'lta nōxo-iLXā'lem qōtac tē'lx·Em. Mennx· nē'xax qix·  
he was satia- Now they ate those people. Little got that  
ted.
- 18 ē'kolē. Take atetō'ktepa tiā'LEXam. A'lta Lu'XLuX atcō'xōx  
whale. Then he took them outside his people. Now pull out he did them
- 19 ka'nauwē'2 ō'pakuē. A'lta wiXt ā'tgēp!. A'lta weXt noxo-iLXā'lem,  
all the reeds. Now again they entered. Now again they ate.
- 20 cka q;'<sup>oē'L</sup> atgē'qcte, ka atgiā'wul<sup>c</sup> itā'tcXemal. Take  
and in right way they became then they ate all what they had Then  
satiated, cooked.
- 21 naLXE'lqamX Lgōlē'LEXemk! "Ē2hēhiū'2! qantsi'2x·LX· tiō'LEma  
it shouted a person! "Ehehiu! how then the supernat-  
ural beings
- 22 itā'tcXemal k; a aqē'tetXōm." A'lta iqē'sqēs nē'k'im: "Qa'da LX  
what they had and it is finished." Now blue-jay he said: "How then  
boiled
- 23 pōs nēkst aniō'tetXōm qix· aqēnElē'm?"  
if not I finish it that I was given to eat?"  
A'lta aLxē'la-it gō wē'wulē. A'lta ayō'pa iqē'sqēs, k;'<sup>Ex</sup> ikē'x.  
Now they stayed in the interior of Now he went blue-jay, over-  
the house. out satiated he was.
- 25 A'lta gō'yi nē'xax iqē'sqēs. A'lta Lē'caLX aELpā'LL. A'lta  
Now thus he did blue-jay. Now [a berry] all red. Now
- 26 nixLXā'lem iqē'sqēs. "LXuā'2, ōē'sēēs, qantsi'2XLX tiō'LEma  
he ate it blue-jay. "Lxuā! blue-jay, how then the supernat-  
ural beings



- itā'ētittk k; a agxē'tx." A'lta nē'k'im iq;ē'sqēs: "Ä2hähähäyō" 1  
their excre- and he eats them." Now he said blue-jay "Ehehiu!"
- inse'xatx. Lnxä'lax na? Ka'litas nLō'kuman Lik Lē'ealx." 2  
you say. I eat [int.part.]? Only I look at them these berries."
- Kā aLxēlā'-it. Take Lāx aLi'xax LgōLē'LEXEmk. "Ä, 3  
Then they remained. Then visible it became a person. "Ah,
- mektē'men<sup>a</sup>. Qameaxoē'mōL." "Texä2, antektē'men<sup>a</sup>-itx gō 4  
you dive! It is desired a game with you." "Texä2, we always dive in
- intēā'LEXam," nē'k'im iq;ē'sqēs. "Ka'nauwē Lēalā'ma 5  
our town," he said blue-jay. "All days
- anktetē'men<sup>a</sup>-itx." "Mxä'LuX na-y- ē'ka gō ilxä'LEXam?" aklō'IXam 6  
we always dive." "You think [int. thus as in our town?" she said to them part.]
- uLā'cinema-il, "mxä'LuX na-y- ē'ka lxai'ka? NōguL;ē'men<sup>a</sup>x 7  
their woman married among a foreign tribe, "you think [int. part.] thus as we? They dive
- amō'ketiks, Lā'xka aLō'meqtx, Lā'xka aqlō'Lēax." Take agiō'IXam 8  
two, that one is dead, that one he has lost." Then she said to him
- iq;ē'sqēs: "Ä, iq;ē'sqēs, ikLē'men<sup>a</sup>." Take ā'yulx, iq;ē'sqēs, 9  
blue-jay: "Ä, blue-jay, he is a diver." Then he went to blue-jay, the beach.
- atcuXō'kXuē tlā'Xilkuē gō Ltenuq. A'lta cXumgē'tga 10  
he threw them away their bushes in the into water. Now they two played together bottom of the canoe
- ōk;ōnasi'si k; a iq;ē'sqēs. A'lta ackL;ē'men<sup>a</sup>. Atcō'pent uyā'tamq;al 11  
[a bird; diver] and blue-jay. Now they two dived. He hid it his club
- iq;ē'sqēs. A'lta ackL;ē'men<sup>a</sup>, ē 4. Nē'ntetXōm iq;ē'sqēs. Lāxa 12  
blue-jay. Now they two dived, eh! His breath gave out blue-jay. Visible
- nē'xax gō qō'ta tlā'Xilkuē. Nigē'Lōtk gō qō'ta tgē'lekuē; 13  
he became at those their bushes in the He breathed at those bushes in the bottom of the canoe;
- weXt niktē'men<sup>a</sup>. Atcō'IXam ō'k;ōnasi'si: "Mōc na?" "Nōc," 14  
again he dived. He said to her the diver: "You are [int. "I am," there part.]?"
- agiō'IXam. Lē'lē ka wiXt nē'ntetXōm. WiXt Lāxa nē'xax 15  
she said to him. Long then again his breath gave out. Again visible he became
- gō qō'ta tlā'Xilkuē. Take la'kti Lāxa nē'xax. A'lta tell 16  
at those their bushes in the Then four times visible he became. Now tired bottom of the canoe.
- nē'xax iq;ē'sqēs. A'lta atcō'ketam ōk;ōnasi'si. A'lta agiā'qet ilē'ē, 17  
he became blue-jay. Now he went to look the diver. Now she bit it the ground.
- A'lta sānpōt. Lāq<sup>u</sup> ā'teax ōyā'tamq;al. Atcage'llteim yukpā'. 18  
Now she closed Out he did it his club. He struck her right here! her eyes.
- Kā ōxoēlā'-itix. tē'lx·Em ka aLuXuā'nitek LgōLē'LEXEmk: "La'xka 19  
Where they were people then it drifted a person: "That one
- ēcē'e," nELxē'lqamX LgōLē'LEXEmk. Iā2c gō tgē'lekuē, Mank 20  
blue-jay," shouted a person. He was at the bushes in A little the bottom of the canoe.
- lē'lē ka atcō'pena iq;ē'sqēs mā'Lxōlē "Ēhēhiū'2, qantsī'2x·Lx 21  
long then he jumped blue-jay ashore. "Ehehiu! how then while
- tiō'LEma ō'tak;ānasi'si ka aqaxā'tkakō!" "Ä2hähähiū'2' 22  
the supernat- their diver then he is beaten!" "Ehehiu'" ural beings
- mSE'xax, tex·i antskL;ē'men<sup>a</sup>x gō intsā'LEXam," nē'k'im iq;ē'sqēs. 23  
you say, then we dive in our town," he said blue-jay.
- Take wiXt Lāx aLi'xax LgōLē'LEXEmk. "Qameaxoē'mōL, meō- 24  
Then again visible it became a person. "It is desired a game you with you,
- ē'walx·tema." Take nē'k'im iq;ē'sqēs: "Ka'nauwē Lēalā'ma 25  
will climb up." Then he said blue-jay: "All days



- 1 antcō-ē'walx·tema-itx gō intcā'leXam." Take aklō'leXam  
we always climb up in our town." Then she said to them
- 2 ulā'cinema-il: "Mexā'lax na -y- ē'ka natē'tanuē? Ikā'pa  
their woman married "You think [int. part.] thus as Indians? Ice  
to a foreign tribe.
- 3 aqexē'nxax ka ya'xka aqiktXēwulXaX. Manix aLūē'lukteax  
is placed upright and that they climb it. When one falls down
- 4 Lu'kluk · aLxā'x ka aqlō'leXax." Take aqiō'leXam iqē'sqēs:  
broken he gets and he has lost." Then he was spoken to blue-jay:
- 5 "Qā'doXnē iqē'qēs iō'iwulx·ta." Take aqiō'tXemt ikā'pa, gō  
"Must blue-jay he goes up." Then it was placed upright the ice, to
- 6 igō'cax qoā't ā'yALqt. Take nēXE'k'il iqē'sqēs; nix·Lx·ā'nakō  
sky thus long. Then he tied the blue- blue-jay; he put it on  
ket around his waist
- 7 iā'itcxōt. Take naxe'ltXuitck ō'ts'ikin. Ā'lta actōiLxē'wulx·  
his bearskin Then she made herself the chipmunk. Now they [dual] went  
blanket. ready climbing up.
- 8 A'etō, ā'etō, ā'etō, ā'etō. Kulā'yi k<sup>u</sup>cā'xali actō'yam. Take tell  
They they went, they went, they went. Far up they [dual] ar- Then tired  
[dual] went, rived.
- 9 nē'xax iqē'sqēs. Ayō'kux mank k<sup>u</sup>sā'xali ka wiXt atciucgā'maxē.  
he became blue-jay. He flew a little up and again he took hold of it.
- 10 Take tell nē'xax. Atciagenā'nakō-y- ōyā'tuwanXa. A'lta sā'npōt,  
Then tired he got. He looked back to her the one he was Now she closed  
racing against. her eyes,
- 11 guā'nesum ō'itet, ka nicket tell agā'tkax. Atcō'gam take  
always she came, and not tired she became. He took it then
- 12 uyā'tamq; 'aL, yukpā' atcā'owilX. Take nōē'lukteū ō'ts'ikin. Ka  
his club, right here he struck her. Then she fell down the chipmunk. And
- 13 yukuguē'kxamt tē'lX·Em. Take aqā'leElkel LgōLē'leXEmk  
they looked up the people. Then it was seen a person
- 14 Lōē'lukteūt. "Lā'xka ē'cēc. Take naLk<sup>u</sup>tcuwā'mam." Take  
falling down. "That one blue-jay. Then she fell down." Then
- 15 naLXE'leqamX LgōLē'leXEmk: "Ē2hēhiū'2, qantsi'2x·Lx tiō'LEma  
it shouted a person: "Ehehiū! how then the supernat-  
ural beings
- 16 ō'tats'ikin aqaxā'tgagō. "Ē2hēhiū', mse'xatx. Tex-i na  
their chipmunk is beaten." "Ehehiū!, you say. Then [int.  
part.]
- 17 antcukuLxē'wulx·La-itx gō intcā'leXam?" Take mōket ēlā'ketēma  
we climb always in our town?" Then two sea-eters
- 18 atcā'yul ilā'Xak; Emāna.  
he wen them their chief.
- A'lta wiXt mankx aLxē'la-it. Take wiXt aLtē'mam  
Now again a little they stayed. Then again it came
- 20 Lgō'le'leXEmk: "Qamecaxōē'mōL. Wā'q; pas qamecaxōē'mōL."  
a person: "It is desired a game Target it is desired a game  
with you. with you."
- 21 "Tex-i' na wā'q; pas ntsxegā'liL gō intcā'leXam ka'nauwē  
"Then [int. part.] target we always play in our town all
- 22 Lēalā'ma," nē'kim iqē'sqēs. Take aklō'leXam ulā'cinema-il:  
days," he said blue-jay. Then she said to them their woman married  
among a foreign tribe:
- 23 "Mexā'2LuX na -y-ē'ka natē'tanuē? Tēlx·ā'm aqōxoēlā'-itemitx  
"You think [int. part.] thus as Indians? People are placed
- 24 amō'ketiks, ē'wa ē'natai Lē'Xat, ēwa ē'natai Lē'Xat. Lā'xka  
two, thus at one side one, thus at other side one. That one
- 25 Lā'nēwa aLō'meqt, Lā'xka aqlō'leEq." Aqiō'leXam iqa-inē'nē:  
first dead, that one has lost." He was spoken to the beaver:
- 26 "Mai'ka qemulā'ētemita." Aqō'egam utcā'la, aqa-ige'kxōl  
"You you are made to stand up." It was taken a grindstone, it was put on him
- 27 iā'wan utcā'la. Ē'wa iā'kōteX aēXt, ē'wa iā'wan aē'Xt.  
his belly the grindstone. Thus his back one, thus his belly one.

- Aqēulā'ētamit ē'wa ē'natai iqō/Lqōlalē. A'lta acktō'cgam 1  
He was made to stand up thus on one side loon. Now they two took them
- etā'xalaitan. Iā'ma<sup>e</sup> aqē'lax iqoa-inē'nē. LuX nuLā'tax-it ōkulai'tan. 2  
their [dual] ar- Shooting he was the beaver. Broken it fell down the arrow.  
rows. him done
- Iā'ma<sup>e</sup> aqē'lax iqō/Lqōlalē. Ūhū'2 nē'xax. WiXt iā'ma<sup>e</sup> 3  
Shooting he was done the loon. Uhū'2 he made. Again shooting him
- aqē'lax iqoa-inē'nē. Hä nē'xax. LuX nuLā'taXit kaX ōkulai'tan. 4  
he was done the beaver. Hä he made. Broken it fell down that arrow.
- Iā'ma<sup>e</sup> aqē'lax iqō/Lqōlalē. Ūhū'2 nē'xax. Iā'xkēwa ka nicilgā'kxo-it 5  
Shooting he was the loon. Uhū'2 he made. There then he fell on his  
him dono back
- ayō'maqt. "Ēhēhiū'2, qantsi'x·Lx tiō'LEma Lgā'lalax aqLxā'tgagō!" 6  
he was dead. "Ehehiū', how then the supernat- their bird he is beaten!"  
ural beings
- "'Ehēhiū'2,' mŕE'xatx," nē'k'im iqē'sqēs; "tex·i na wā'qī'pas 7  
"Ehehiū', you say," he said blue-jay; "recently [int. target  
part.]
- ntsxsgā'liL gō intcā'LEXam?" 8  
we always play in our town?"
- A'lta wiXt aLxē'la-it, mank iō/Lqtē aLxēla-it. Take wiXt Lāx 9  
Now again they stayed, a little long they stayed. Then again come  
out
- ali'xax LgōLē'LEXemk. Take, "Āqamecaxoē'mōL, mexalō'tga 10  
it did a person. Then, "It is desired a game you will sweat  
with you,
- ōqolō'tqan." Take nē'k'im iqē'sqēs: "Ka'nauwē LēaLā'ma 11  
sweat house." Then he said blue-jay; "All days
- antexalō'tcElxēma-itx gō intcā'LEXam." Take akLō'IXam 12  
we always sweat in our town." Then shosaid to them
- ulā'cinEma-iL: "Tqānā'ks aqauwē'kiLNaX. AtgE'ckō-itxax ka 13  
their woman married "Roeks are heated. They get warm and
- yā'xkati atgE'p'x. Tā'cka nuxō'La-itx tā'cka aqtō'LEax." A'lta 14  
there they enter. Those they are dead those have lost." Now
- nē'k'im iLā'xak; Emāna: "Qa'doXuē lxō'Lxaiō." A'lta aqauwē'kiLX 15  
he said their chief: "Mnst we go into the Now they were heated  
cave."
- qō'tā tqā'naks. Take atgE'cko-itx. Mōket Lxoa'p qō'ta tqā'naks. 16  
those roeks. Then they got warm. Two holes those roeks.
- A'lta ēXti naLxoa'p ā'Lōp! La'ska. A'lta ēXti naLxoa'p ā'Lōp! 17  
Now one hole they on- they. Now one hole they entered  
tered
- tiō'LEma. A'lta aqiō'xōpō. Take atciō'cgam ikā'pa atciōtcē'na gō 18  
the supernat- Now it was shut. Then he took it ice he laid it under in  
ural beings. them
- qō'ta tqā'naks. A'lta ia'xka aLigā'la-it. Cka ma'nxi ka dell, dell, 19  
those roeks. Now it they stood on it. And a little and noise of burst-  
ing,
- qōā'nemi dell nē'xau. Take aqiuxō'laqt tqā'naks. AqiLxā'laql 20  
five times noise of it was. Then they were opened the roeks. It was opened  
bursting
- iqē'sqēs Lā'nēwatiks; Lka'nauwētiks iLā'Xanatē. Aqiōxō'laql 21  
blue-jay first; all of them they were alive. It was opened
- tiō'LEma. Aqōā'nemiks nuxō'La-it. WeXt nē'k·iL. "Ēhēhiū'2! 22  
the supernat- Five of them were dead. Again they won. "Ehehiū'  
ural beings.
- qantsi'x·Lx tiō'LEma aqōxō'tgagō!" "'Ehēhiū', mŕE'xatx! Tex·i 23  
how then the supernat- are beaten." "Ehehiū', you say. Then  
ural people
- antsxalō'telkEma-itx gō intcā'LEXam." 24  
we always sweat in our town."



- Take atciō'IXam iā'kxix: "Tea! ikolē'ma wax lxLigelā'xō."  
Then he said to him to his brother- "Come! whales pour we will do them."  
in-law:
- 2 Take aklō'IXam ulā'cinema-iL: "Qā'd'ōcXEm, mcXEna'oi.  
Then she said to them their woman married among "Take care, look out!  
a foreign tribe:
- 3 Amegiūk; 'oē'masamita imcā'xak; 'Emāna ka meā'k; lematekō-y- a'lta."  
You will make him ashamed your chief and you do the last now."
- 4 Agiō'IXam itcā'xk; 'un: "A'lta pō'2lakli, wāx aqE'Lax." Iō'kuk  
She said to him her elder brother: "Now dark, pour it is done." Then
- 5 agā'yutk iqē'sqēs gō itcā'XEmalap'liX. Ia'koa ē'natai agā'yutk  
she put him blue-jay in her armpit. There on other side she put him
- 6 kā'sa-it, ia'koa te; iqi'nk; ēama agā'yutk. "Nēket qa'nsix  
robin, there on right side she put him. "Not [any] how
- 7 mgē'ma 'Ēhēhiū'! Manix yamō'tga, nēket qa'nsix mtgē'keta  
you say 'Ēhehiū! When I hold you, not [any] how you [dual] look
- 8 amtkanamtemō'ket." A'lta ā'LōLX pō'lakli gō qix ē'maL.  
both of you." Now they went at dark to that bay.
- 9 Agiō'IXam itcā'xk; 'un: "La'kt ēkolē'ma iō'ya, nāket milkē'k<sup>u</sup>ca.  
She said to him her elder brother: "Four whales they go, not harpoon them.
- 10 Ē'Laquinum ē'kolē iō'ya, tex-i amLē'lukeax." Take nōxuina'Xit  
The fifth whale goes, then harpoon him." Then they stood
- 11 tiō'LEma. Aklō'egam lk; ē'wax kaX uyā'lē, agigelgē'egam  
the supernat- She took it a torch that his sister, she helped him  
ural beings.
- 12 itcā'xk; 'un. Take nELXE'lqamX LgōLē'LEXEmk: "Yūyayūyā'4!  
her elder brother. Then it shouted a person: "Yuyayuyā!
- 13 Ē'min<sup>a</sup> ē'kolē x'iau iō'ya," Lē'Xat qō'La LgōLē'LEXEmk nELXE'lqamX.  
[A fish] whale that he goes," one that person shouted.
- 14 Lā'lē ka weXt nELXE'lqamX: "Yūyayuyā',-y- itā'mela-y-  
Sometime then again it shouted: "Yuyayuyā', albatross
- 15 ē'kolē x'iau iōyā'! AmekLxē'latek LEmcātcō'L." Qē'xtcē nē'k'ikst  
whale that he goes! Raise them your harpoon shafts!" Intend he looked
- 16 iqē'sqēs. TeXup teXup teXup teXup teXup aLE'xax Lā'k; ēwax.  
blue-jay. Flicker it did the torch.
- 17 Gōyi' agā'yax iqē'sqēs: "Nēket Lgā'tgilket." Take weXt  
Thus she did him blue-jay: "Not look." Then again
- 18 nELXE'lqamX LgōLē'LEXEmk: "Yuyayuyā', ēmō'lak ē'kolē  
it shouted a person: "Yuyayuyā', elk whale
- 19 x'iau iōyā'! MekLxē'latek LEmcātcō'L." WeXt naLXE'lqamX  
that he goes! Raise them your harpoon shafts!" Again it shouted
- 20 LgōLē'LEXEmk: "Yūyayuyā', imō'k<sup>u</sup>tXi-y- ē'kolē x'iau iōyā'.  
a person: "Yuyayuyā', sperm whale whale that he goes!
- 21 MekLxē'latek LEmcātcō'L." Take agiō'IXam uyā'lē:  
Raise them your harpoon shafts!" Then she said to him his elder sister:
- 22 "Qā't'ōcXEm! A'lta ia'xka itiā'ya." Take wiXt nELXE'lqamx  
"Look out! Now he he will come." Then again it shouted
- 23 LgōLē'LEXEmk: "Yūyayuyā', tiō'LEma itā'kolē x'iau iōyā'!"  
a person: "Yuyayuyā', the supernat- their whale that goes!"  
ural beings
- 24 Qē'xtcē nē'k'ikst iqē'sqēs; teXup teXup teXup teXup aLE'xax  
Intend he looked blue-jay; flicker it did
- 25 Lā'k; ēwax. "Qantsi'x' LX AnēkteXō'lemiX Lgā'k; ēwax ka  
the torch. "How may AnēkteXō'lemiX her torch and
- 26 aLxatmā'nenukt." A'lta nē'k'im qō'La LgōLē'LEXEmk:  
it always flickers." Now he said that person:
- 27 "Yūyayuyā'; tiō'LEma. itā'kolē x'iau iōyā'!" Agiō'IXam  
"Yuyayuyā; the supernat- their whale that goes!" She said to him  
beings
- 28 itcā'xk; 'un: "A'lta ia'xka itiā'ya." AteLē'luke itcā'xk; 'un.  
her elder brother: "Now that one he will come." He harpooned it her elder brother.



Atcē'xaluketgō mā'Xôlē:	“Ēhēhiū'2,	qantsī'x·Lx	tiō'LEma	itā'kolē	1		
He threw it down	landward:	“Ehēhiū,	how then	the supernat- ural beings	their whale		
ka aqēLxatēmā'ptek.”	Take	nē'k·im	iqē'sqēs:	“Ēhēhiū'!”	TeXup	2	
and it is thrown ashore.”	Then	he said	blue-jay:	“Ehēhiū'.”	Extinguished		
ā'Lax	Lā'k;ēwax.	L;la'pL;lap	ā'yō	iqē'sqēs.	Take	ayō'Xōnē	3
it became	the torch.	Under water	he went	blue-jay.	Then	he drifted away	
iqē'sqēs	WeXt	aLE'k·iL.	Nä'k·iL	weXt	iLā'xak; 'Emāna.	4	
blue-jay.	Again	they won.	He won	again	their chief.		
A'lta	aLi'xkō.	AkLō'lXam	uLā'cinEma-iL:	“x·ix·i'k	ē'Lau	5	
Now	they went home.	She said to them	their woman married among	“This	rope		
			a foreign tribe:				
megiākXat; 'ō'ya!	Manix	meigō'tetamai,	k; 'au	megiā'xo	kā'sa-it	6	
coil up in canoe!	When	you will get across,	tie	do to it	robin		
iā'ōk.”	A'lta	aqē'LGax	ēitexā'x	qigō aLi'xkō.	A'lta	aqcā'kXateq	7
his blan- ket.”	Now	it was made against them	a storm	where they went home.	Now	it was put on the edge of the canoe	
gō Liā'aLxap'uke	ikani'm,	ka aqē'LGax	ēitexā'x;	Lē2qc	puc aLXE'la-it	8	
on	its gunwale	canoe,	and	it was made	a storm;	almost	if they were dead
			against them				
ka aLigō'tetam.						9	
and	they came across.						

*Translation.*

There was a town the chief of which had died. His two children were grown up; one was a girl and one a boy. Early every morning the people went out to hunt sea-otters. The girl was always in the stern of the canoe. At dark they returned home. Five times they had gone hunting, then it grew foggy. Her hair became wet and she swallowed the water which dripped down from her hair. A long time the people remained there. Then she became pregnant. Blue-Jay was the first to observe it. He said: “Don't you notice it? He made his sister pregnant.” Robin said: “Be quiet, Blue-Jay, you will make our chief's children ashamed.” “Ha, he is the elder of us two and he ought to know better than I.” After some time she became stouter. “Heh, we will run,” said Blue-Jay. “I am ashamed because her brother made her pregnant. We will leave them; we will move!” Then, indeed, the people believed Blue-Jay. Again the brother and sister went hunting sea-otters. In the evening they came home. Now there were no people and no houses. “Lo, they deserted us. Blue-Jay advised them to do so.” Then the brother continued: “Tell me who made you pregnant?” She replied, “I do not know. Once when we went out hunting sea-otters a mist came up and I swallowed the water which made me qualmish.” Then they searched for fire. But the people had poured water into all the fires. The last house was that of their aunt, the Crow. It also was taken away. They walked about and there they heard the crackling of fire. The brother said to his sister: “Do you hear the fire?” After awhile it crackled again. They found the place from where the sound appeared to come. They dug into the ground and found a shell. In the shell there was burning coal. “Oh,” they said to each other, “our aunt pitied us; she put the fire into the shell for us.” Now they started a fire. The next day they

built a small house. There they lived for a long time. One day a sea breeze arose. Early in the morning the man rose and went down to the beach. There he found ten cedar planks, each ten fathoms long, which had drifted ashore. He went up to the house and said to his sister: "I have found ten planks, each ten fathoms long." They went to the beach, hauled them up to their house, and the brother made a large house. Then the brother said: "What kind of a blanket will you make for your son?" In the morning he went down to the beach and there he found two small sea-otters. He said: "Oh, my poor nephew, this will be your blanket." He took them up to the house and said to his sister: "I found these sea-otters." Then she was very glad. The brother said: "What soup are you going to make for your son?" In the morning he arose and went down to the beach. There he found a sea-lion. He skinned it and cut it, and then they boiled it. Every day he went down to the beach, and every time he found two sea-otters. And their house was full of sea-otter skins. One morning he went to the beach; there was a whale. Then he ran back to his sister and cried: "A whale is on the beach!" His sister said in reply: "Every night the people on the other side of the ocean send us food. Those supernatural people love me. My boy's father came. Now cut the whale." Then he skinned it and cut it and they carried up the meat.

Now the Crow made herself ready to look for her nephew and her niece. She launched her canoe and paddled across, wailing all the time. When she had almost crossed the bay she discovered a house and saw smoke rising. She went on. When she was near the shore she saw a chief sitting on the roof of the house. [The latter said to his sister, when he saw the Crow coming:] "Our aunt who pitied us is coming there." She arrived and saw the whale on the beach. She [was very hungry,] went to the whale and pulled at the meat. Then her nephew said: "Come up to the house; why do you touch that rotten meat?" She replied: "Oh, I only looked at it," and went up to the house. She entered and saw that it was full of whale meat. She went right up to the child [and wanted to take it in her arms], but the child began to cry. The sister said: "Oh, he is afraid of your tears." They gave her water and she washed her face. Then she tried again to take him, but still he cried. The sister said: "He is afraid of your breath." Then she took water, cleaned her mouth and took him again, but still he cried. Then the sister said to her aunt: "Do you think he is a human being? Look here, he is the son of a supernatural being. They gave us that whale to eat." "Oh," said the Crow. They boiled whale meat for her and she ate it. After she had finished eating she went home. They gave her two pieces of blubber which she put into her mat.

The Crow went across the bay; and when she approached the town she cried: "O, my sister's children, my sister's children, birds flew up



from you many times; eagles were eating you. O, my sister's children, my sister's children, gulls were eating you. Ravens were eating you, O, my sister's children." Now she came still nearer the town. Blue-Jay was sitting outside and saw her coming. When she had nearly arrived she cried again: "O, my sister's children, my sister's children, birds flew up from you; crows were eating you." Then Blue-Jay shouted: "Do you not notice? She names the Crow; she names the Crow." Now she landed and went up to the house. Now all the people came into the Crow's house. They asked her how she had found her sister's children. She replied and told much. "I went across and I found their bodies full of birds which ate them. All kinds of birds ate them." After she had finished, Blue-Jay was the first to leave the house. He went to the rear of the house, where he stayed. Now, the Crow was silent. Robin, who was her deceased husband's brother, remained with her. They sat on opposite sides of the fire. She had five children. Then she told him everything in a low voice, and Blue-Jay listened outside. She pulled out the food which she had carried home, cut it to pieces, and gave it to her children and to Robin. Her youngest daughter choked [when eating the blubber]. Then Blue-Jay, who had been peeping through the chinks of the wall, entered and slapped her nape. The piece of whale meat flew out of her mouth. Blue-Jay took it up, went out, showed it to the people, and said: "Do you see? The Crow fed me." He went to three houses showing it around, then he ate it. After some time it grew dark. The people were very hungry.

Then Blue-Jay said to the chief of the town: "O, chief, the house [of the young man whom we deserted] is full of whale meat. A supernatural being loved his sister. He invites me, and he has invited the Crow and Robin." Late in the evening Blue-Jay came out of the house, took his large blanket [and went to his elder brother, Robin,] saying, "Robin, let us sleep under one blanket; I always get cold." Robin replied: "Ya-a, I always sleep alone, and do not want anyone with me; sleep there at my feet." Now Blue-Jay lay down at Robin's feet. Blue-Jay remained awake. When it was nearly morning Blue-Jay fell asleep. Now Robin and Crow made a canoe [ready]. Then Robin and the Crow went to their canoe and carried their property into it. Now Robin took a sharp stick and put it in the ground at Blue-Jay's feet. Then Robin and the Crow went across to the young man and to his sister, and left Blue-Jay alone. Early in the morning when he awoke, he said: "Wake up, Robin," and kicked him; but his feet struck the stick, and he hurt himself. "O, my feet!" he cried. "They left me here alone." Then he went home to his children. Crow and Robin crossed the bay and went up to the house of the young man.

Early next morning Blue-Jay said: "Now, let us all go across." They made themselves ready and went across. When they were in the middle of the bay a heavy gale arose, and the people almost died. They



had to turn back. Five days [they tried to cross the bay], but every time they were driven back. Then they got across. Now it began to snow, and the people were covered with snow. They became very cold. Thus their chief took revenge upon them. Then Blue-Jay went up to the house. [He found a knothole and called to Robin, who was in the house:] "Robin, open for me, I am cold. Bring me food, Robin, I am starving." Robin did not reply. "Robin, take the tongs and put some food through this hole." Robin was boiling meat. Then he took the tongs and put them into the boiling kettle. He pushed the tongs through the knothole. Blue-Jay [was so hungry that he] licked the fat off from the tongs. He said: "Robin, Robin, tell the chief that I will give him my daughter in marriage, but let him open the door." "Ya-a," said Robin; "What shall he do with her? He wants your chief's daughter [not yours]." Then Blue-Jay ran down to the beach and said to his chief: "The young man asks for your daughter and for my daughter." The chief did not reply, and Blue-Jay ran back to the house and said: "Robin, the chief says he will give him his daughter." Five times Blue-Jay ran down to the beach and back to the house. Then his chief spoke; he made his daughter ready, and put on her dentalia, and so did Blue-Jay. Once more he ran up to the house and said: "Robin, I have made my daughter ready." "Ya," replied Robin; "She shall look after the chamber." Now they brought the chief's daughter up to the house and they opened the door.

On the following morning the sister had disappeared. Lo! The supernatural beings had taken her and her child away. The people remained in this place and made new houses.

Once upon a time the Crow gathered many potentilla roots [put them into her canoe] and crossed the sea. When she arrived at the country of the supernatural beings they all came down to the beach. They searched among her roots and found one ōguē'mESKōtit and one LE'mōksin among them. These they ate, and threw away the Crow's potentilla roots. Then she went up to the house and met her niece, who said: "Do you think they are men, that you bring them potentilla roots? Gather ōguē'mESKōtit and LE'mōksin. When you come again bring all kinds of nice smelling roots, and bring one small basket of potentilla roots for me." Then she said to her: "Take this bitch along; it belongs to your grandson. When you come near the shore say: 'Catch a whale, Q; acī'nEMicLX.'" "Yes," said the Crow, and then she went home. When she was in the middle of the ocean she said to the dog: "Catch a whale, Q; acī'nEMicLX. Do you know indeed how to catch whales?" Then the bitch who lay in the stern of the boat arose. A whale came up. She bit it. Then the canoe rocked violently. "Hold it fast, Q; acī'nEMicLX." Then the Crow became afraid and said: "Let go, let go, Q; acī'nEMicLX." Then she let go the whale and lay down to sleep. The Crow landed [and when she arrived], she had

lost her dog. She ran about and searched for it in all the houses, but did not find it. Then she [was very sad and] did not eat because she liked her dog.

The Crow stayed here five days, and then again she gathered many roots of plants. She gathered ōguē'meskōtit and LE'mōksin. She gathered all kinds of nice smelling roots. She put potentilla roots into one small basket. Then she crossed again to the country of the supernatural beings. Then they all came down to the beach. They [took the nice smelling roots and] ate them right there at the beach. She carried the potentilla roots up to her niece. Now she saw her dog, which was in the house. [Her niece said:] "Do you think this is a common bitch? She returns. Why did you say in the middle of the ocean: 'Take the whale?' Therefore you became afraid. You must not say so until you are near the shore. Do you think they gave her to you as a present? She always returns. You will take her again when you go home. Do not search for her when you have lost her. She provides you with food when you are going." The Crow replied: "Yes." And when she went back she carried that bitch along. "When you approach the land say: 'Catch a whale, Q; acī'nemicLX.'" Then she went home. The dog lay in the stern of the canoe. When they were near the town the Crow said: "Catch a whale, Q; acī'nemicLX." She did not move. Then the Crow took some water, poured it over her and said: "Catch a whale; are you indeed able to catch a whale?" When they were quite near the shore she said again: "Catch a whale, Q; acī'nemicLX." Then she arose and caught a whale. Again the canoe rocked. She said: "Hold it fast, Q; acī'nemicLX." Sometimes she did not say it right and cried: "Let go the whale, Q; acī'nemicLX." Then the whale drifted ashore. The people went down to the beach and cut the whale. They carried the meat up to house.

After some time the chief said: "I desire to go and see my sister." Now the people made themselves ready and started in a large canoe. When they came near the country of the supernatural beings their chief said: "Take care, they will test us." [When they had gone a little farther] the whole sea was covered with ice. He said to his people: "We will land after a while." Now Blue-Jay became very cold, but he said: "I never get cold, I will stay in the canoe." He jumped into the water and sank out of sight at once. Then a person shouted on shore: "Ehehiu, [Blue-Jay] killed himself." Then the chief arose in the canoe; he took the ice and threw it away. Then that person shouted: "Ehehiu, how he threw away the ice of the supernatural beings." "Ehehiu," you say, I threw it away; what made me fall down?" [said Blue-Jay]. Then they went up to the house. The chief said: "Do not enter at once. After a while they will open their house." Now there was a sealion and a sea-cow (?), one at each side of the door. They stood in the doorway. Now Blue-Jay became very cold. He tried to jump into the house and the animals bit him. They had almost been unable



to recover him. Then the chief stepped up and he took one sea monster in each hand and threw them away. "Ehehiu," shouted the person ["how he throws away the sea lions of the supernatural people"]. "Ehehiu', you say; I threw away those who bit me," said Blue-Jay. Then they all entered the house and stayed there. There were no people in it except the chief's sister. [Blue-Jay said to his brother Robin:] "What will they give us to eat, Robin?" "Oh, be quiet," replied Robin. Then said Blue-Jay: "Our chief's fire makes noise just as this here." There was only one log in the house. Then the person shouted: "Come down to the fire you who splits wood with his beak." Then a being came out [from under the bed] with a long beak who split the log. "Robin," said Blue-Jay, "that was our great-great-grandfather's slave." "I do not know that he was our slave; you alone have slaves." Then a fire was made and the whole house was full of smoke. The person shouted: "Come down to the fire, Smoke-eater." "Robin," said Blue-Jay, "he also was our (great-great-grandfather's) slave; he always carried me on his back and led you by the hand." "I do not know that he was our slave; you alone have slaves." Then the smoke man came down and [they saw that] he had an enormous belly. He stepped into the middle of the house and swallowed all the smoke. The house became light. Then they brought a small dish and one cut of meat was in it. "Robin," said Blue-Jay, "that is too little; that is not enough for all of us; I certainly shall not get enough." Then a person shouted: "Come down to the fire you who cuts whale with his beak." Then a person came to the fire with a very sharp beak, who began to cut meat. He cut and cut until the whole dish was full. Then he blew upon it and it became a large canoe full of meat. They boiled it, and when it was nearly done they all went out and their chief took reeds. These he put into their mouths [and pushed them right through them] so that they came out at the anus. They all did so, also Blue-Jay. Then they entered again and sat down. They made small holes where they sat and began to eat. They swallowed the meat and it went right out at the anus. Blue-Jay arose and there lay his anus. "Look here, Robin, my anus fell down right here!" Then the people took him by his arms, carried him out of the house, and pulled the reed out of his mouth. Then the chief and Blue-Jay entered again; he took three spoonfuls and he had enough. Then the people continued to eat and the whale meat became less and less. Then they went out, took out the reeds and reentered. They continued to eat. Now they ate in the right way and finished all they had boiled. Then a person cried: "Ehehiu, how they eat all the meat of the supernatural beings!" Then Blue-Jay said: "Did you think I could not finish what you gave me to eat?"

Now they stayed in the house. Blue-Jay went out. He was oversatiated. He looked and saw a patch of kinnikinnik berries. He began to eat them, when a person called: "Oh, Blue-Jay eats the excre-



ments of the supernatural people;" whereupon Blue-Jay said: "'Ehehiu', you say; do you think I eat them? I merely look at your kinnikinnik berries."

They stayed there. After awhile a person came out of the house and said: "They wish to play with you; you will dive." Blue Jay said: "We always dive in our country." "Do you think they do as you are accustomed to?" said the woman. "When they dive the one dies and the other one has won." She said to them: "Blue-Jay shall dive." Blue-Jay went down to the water and threw the bushes out of his canoe into the water. Then he and the diver fought against each other. They dived. Blue-Jay hid his club under his blanket. They jumped into the water and after awhile Blue Jay's breath gave out. He came up and hid under the bushes which he had thrown out of his canoe. There he breathed and dived again. He said to the diver: "Where are you?" "Here I am," she replied. After awhile his breath gave out again. Once more he came up under the bushes. Four times he did so, and then he became tired. He went to look for the diver. He found her biting the bottom of the sea. She had her eyes closed. Blue-Jay took his club and hit her on the nape. The people saw something floating on the water and then a person said: "There is Blue-Jay." He was, however, in the bushes which he had thrown out of his canoe. After a little while Blue-Jay jumped ashore and a person shouted: "Ehehiu, how Blue-Jay won over the diver of the supernatural beings." "'Ehehiu', you say; we always dive so in our country," said Blue Jay.

Then again a person stepped out and said: "They want to play with you; you will climb up a tree together." Then Blue-Jay said: "We climb every day in our country." But the young woman remarked: "Do you think they are just like Indians? They will place a piece of ice upright, then you will have to climb up the ice. When a climber falls down he breaks to pieces and the other one wins." Then they said to Blue Jay: "You shall climb up." They placed upright a piece of ice which was so long that it reached to the sky. Blue-Jay made himself ready and tied his bearskin blanket around his belly. [The supernatural beings sent a] chipmunk who made himself ready [to climb up the ice]. They began to climb, and when they had reached a certain height Blue-Jay grew tired. [Then he let go of the ice] and flew upward. [When he had rested] he again took hold of the ice. Then he grew tired again. He looked back to the one with whom he was racing and saw her climbing up with her eyes shut. She did not grow tired. Then Blue-Jay took his club [from under his blanket] and struck her on the nape. The chipmunk fell down. The people looked up and saw a person falling down. "Ah, that is Blue-Jay! There he falls down." [But when they saw the chipmunk] a person shouted: "Ehehiu, how they won over the chipmunk of the supernatural beings."

“‘Ehehiu’, you say; we always climb in our country.” Then their chief won two sea-otters.

Then they stayed awhile longer. Then again a person came out and said: “They want to have a shooting match with you.” Blue-Jay said: “We have shooting matches every day in our country.” The young woman said: “Do you think they are like Indians? They place people against each other. One stands on one side, the other on the other. [They shoot at each other,] the one dies, and the other wins.” Then they said to the Beaver: “You stand up [on our side].” They took a grindstone and tied it to his belly. They took another one and tied it to his back. The supernatural beings made the loon stand up on their side. Then [the beaver and the loon] took their arrows and the loon shot at the beaver. The arrow broke and fell down. Then the beaver shot at the loon. “Uhū,” said he when he was struck by the arrow. Then the loon shot again. “Ha,” he said, and the arrow broke and fell down. Then he shot again at the loon. “Uhū,” he said, then fell on his back and died. “Ehehiu! How they won over the bird of the supernatural people.” Blue-Jay spoke: “You say ‘ehehiu’; we have shooting matches in our country every day.”

They stayed there some time longer. Then again a person came out of the house and said: “They want to play with you; you will sweat in the sweat house.” Blue-Jay spoke: “We always sweat in our country.” Then the young woman said: “They always heat caves, and when they are hot, they enter them. The one party will die, the other will win.” Then their chief said: “We must go into the cave.” Now the supernatural beings heated the caves. They got hot. There were two caves in a rock. [The chief and some of his people] went into one, the supernatural beings went into the other. Then the caves were closed. The chief, however, took some ice and put it under their feet. They stood on it. After a little while a sound was heard like the bursting of a shell that is being roasted. Five times that sound was heard. Then the caves were opened; first that of Blue-Jay’s people—they were all alive; next that of the supernatural beings—five of them were dead. They had won again. “Ehehiu! How they won over the supernatural beings.” “‘Ehehiu’, you say,” replied Blue-Jay, “we use the sweat house every day in our country.”

Now the chief’s brother-in-law said: “Let us catch whales.” The sister told him: “Take care; they will try to put you to shame. This is their last attempt at you.” In the evening they went to catch whales. She took Blue-Jay and put him into her right armpit. Then she took Robin and put him into her left armpit [and told them]: “Now I shall keep you here; do not say ‘ehehiu’, do not look!” Then in the evening they all went down to the beach. She said to her elder brother: “Four whales will pass you, but do not throw your harpoon; when the fifth comes, then harpoon it.” Now the supernatural people stood there. The young woman took a torch in order to help her brother.

After a while a person shouted: "Yuyayuya, a flatfish whale comes." [The chief did not stir.] After a while a person shouted: "Yuyayuya, an albatross whale comes; raise your harpoons." Blue-Jay tried to look [from under the arms of the woman]. At once her torch began to flicker, and she pressed Blue-Jay, saying: "Do not look!" Then again a person shouted: "Yuyayuya, an elk whale comes; raise your harpoons." [The chief did not stir.] Next a person shouted: "Yuyayuya, a sperm-whale comes; raise your harpoons." Then the sister said to him: "Now, look out; now the real whale will come." Then a person shouted: "Yuyayuya, the whale of the supernatural people comes." Blue-Jay tried to look [from his hiding place]. Then the torch of the young woman began to flicker and was almost extinguished. The people said: "Why does AnēktcXō'lemiX's torch always flicker?" The person shouted once more: "Yuyayuya, the whale of the supernatural people comes." Then AnēktcXō'lemiX said to her brother: "Now the real whale will come." The chief harpooned it and threw it ashore. "Ehehiu! How they threw ashore the whale of the supernatural people." Blue-Jay replied: "Ehehiu," and at once the torch was extinguished, and Blue-Jay [fell down from the armpit of the woman and] was drowned. He drifted away. Thus they won again. Their chief won again. Then they went home. AnēktcXō'lemiX said: "Coil up this rope in your canoe; when you get across tie Robin's blanket to it." [Then they started. When they were in the middle of the ocean the supernatural people] created a strong gale against those going home. Now they tied [Mink] on to the gunwale of their canoe [thus making it higher and preventing its being swamped]. They almost perished; finally they reached their home [safely. Then they tied Robin's blanket to the rope. AnēktcXō'lemiX pulled it back, and when she found the blanket at the end of the rope she knew that her brother had reached home safely].



# 4. IGUĀ'NAT IĀ'KXANAM.

## THE SALMON HIS MYTH.

- Iō'c ē'Xat ilā'Xak; 'Emāna, ōēō'kuil uyā'Xa. Ēwā' qē'xtcē  
There one their chief, a woman his daughter. Thus intending
- 2 aqēxEmelā'luX. Nāket atso'tx. A'lta atelūqoā'na-it imō'lak  
they wanted to buy Not he gave her Now he put down elk  
her.
- 3 Liā'atcam: "Ma'nix La'ksta te; EX Lklā'xō Lik Lē'team, Lguegā'ma  
its antlers: "When who break he will do it these antlers, he shall take her  
ōgu'Xa." A'lta aqō'xōqte tē'lXEm, tā'nēwatike ōxōwā'yōl.  
my daughter." Now they were invited the people, first the walkers.
- 5 Ka'nauwē aqō'xōqte. Ā'telaxtike ktgē'kal. Ka'nauwē<sup>2</sup> aqō'xōqte  
All they were in- Then they the fliers. All they were in-  
vited.
- 6 ktgē'kal. Take aqō'lXam ōts!Emō'ēkXan. "Mā'nēwa ts; EX  
the fliers. Then she was told the snail. "You first break  
7 LE'xa!" Nō'ya ōts!Emē'nkXan. Qē'xtcē aklō'egam. Nēket ts; EX  
do it!" She went the snail. Intending she took it. Not break  
8 aLE'xax. Aqiō'lXam ik; ā'ōten! "Ā'melaxta te; EX LE'xa!"  
it did. He was told squirrel: "You next break do it!"
- 9 A'lta te; EX atci'Lax ik; ā'ōten eka menK alXELE'l. Aqiō'lXam  
Now break he did it squirrel and a little it moved. He was told  
ēnanā'muks: "Ā'melaxta te; EX LE'xa!" Ā'yulX ēnanā'muks.  
the otter: "You next break do it!" He went to the the otter.  
middle of the house
- 11 NaxLō'lexa-it kaX ōēō'kuil: "Ā, qō iā'xka te; EX teletx!" Qiāt  
She thought that woman: "Ā, will he break he does it." Love  
12 agā'yax. Atelō'egam, qē'xtcē te; EX atci'Lax. Nāket te; EX aLE'x.  
she did him. He took it, intending break he did it. Not break it did.  
13 Āyō'ptek weXt. A'lta a'elaxta ēē'na ā'yulX. Gōyā'<sup>2</sup> iā'qa-il  
He went up again. Now he next the beaver he went to the middle of  
the house.
- 14 iā'wan. Take nē'k'im iqē'sqēs: "LE iā'xka x'ix'ī'x. giā'ts; axan  
his belly. Then he said blue-jay: "LE he this with large belly  
15 ts; EX telā'xō." Atelō'egam ēē'na qō'La L'atecā'ma. Lēqs te; EX  
break he will do it." He took them the beaver those antlers. Almost break  
16 atce'Lax ka weXt tell nē'xax. Ā'yuptek ēē'na. A'elaxta  
he did it and again tired he got. He went up the beaver. Next  
17 ēlē'q; am ā'yulX. Atelō'egam, Lēqs ts; EX aLE'xax. Take  
the wolf went to the mid- He took it, almost break it did. Then  
dle of the house.
- 18 wiXt tell nē'xax. Ā'yuptek ēlē'q; am. Ā'elaxta ii'texōt ā'yulX.  
again tired he got. He went up, the wolf. Next he the bear went to the  
middle of  
the house.
- 19 Atelō'egam qō'La L'atecā'ma ii'tsxōt. Lēqs ts; EX atci'Lax. Tā<sup>2</sup>ll  
He took them those antlers the bear. Almost break he did them. Tired  
20 nē'xax ii'tsxōt.  
he got the bear.
- Gō Lē'Xat Lōc LgōLē'lEXEmk; ka'nauwē iō'L; aqla ē'Lēalēa;  
There one it was a person; all sore his body;

- LE'laqēō ka'nauwē LōL;aqLa. Take nē'k'im iqē'sqēs: "Ē'kta 1  
his hair all sore. Then he said blue-jay: "What
- qtē'tuwa x'ix'ī'x' ka'nauwē ā'yaLēa giā'teike?" A'lta a'ēlaxta 2  
can he do this all his body stinking? ' Now next
- icā'yim ā'yulx. Lēqs pus tc;EX atci'Lax. Ā'lta weXt tā2ll nē'xax. 3  
the grizzly bear he went to the middle of the house. Almost break he did it. Now again tired he got.
- A'lta ilā'xak;Emāna a'ēlaxta ā'yulx ik;ōayawa'. A'lta ka'nauwē 4  
Now their chief he next he went to the middle of the house. the panther. Now all
- nōxō'tetXom ōxōwā'yul. A'lta ā'telaxta tge'kal. A'lta ā'yō 5  
they were at an end the walkers. Now next they the fliers. Now he went
- yā'nēwa-y-ēnts"X. Qē'xtcē atcLō'egam. Lēqs ts;EX atci'Lax. A'lta 6  
first Ēnts"X. Intending he took it. Almost break he did it. Now
- wiXt tāll nē'xax. A'lta ā'ēlaXta ipō'ēpoē ā'yulx. NxLō'lexa-it 7  
again tired he got. Now he next ipō'ēpoē he went to the middle of the house. She thought
- qaX ōcō'kuil: "Ō ia'xka taya'x ts;EX tsLEtx." A'lta atcLō'egam; 8  
that woman: "Oh, he if break he would do it." Now he took it;
- nāket qa'da aLE'x. Ā'yōptek. Ā'cēlaXta cē'nqētqēt ā'ctōLx. 9  
not [any] how it did. He went up. Next he [dual] the sparrow hawk [dual] [dual] to the middle of the house. he went
- Lēqs ts;EX aLGE'ctax. A'lta ā'ctōptek cē'nqētqēt. A'lta ā'ēlaxta 10  
Almost break he did it. Now he [dual] went up the sparrow hawk. Now he next
- it'ē'tē ā'yōLx. Lēqs tc;EX atcE'Lax, ka weXt tell nē'xax. Ā'lta 11  
the hawk he went down. Almost break he did it, and also tired he got. Now
- ā'ēlaxta ō'npite nō'Lxa. Qē'xtcē tc;EX age'Lax. Nāket aLElē'll. 12  
next she the chick-en hawk she went to the middle of the house. Intending break she did it. Not it moved.
- Ā'ēlaxta iquē'lqōēl ā'yulx. Nāket aLXElē'll. Ā'yōptek iquē'lqōēl. 13  
Next he the owl he went down. Not it moved. He went up the owl.
- A'lta ā'ēlaxta ūtcakteā'k nō'Lxa. Aklō'egam, Lēqs ts;EX age'Lax. 14  
Now next she the eagle she went down. She took it, almost break she did it.
- A'lta ka'nauwē qtge'kal nōxō'tetXōm; ka'nauwē ōXōwā'yul 15  
Now all the fliers they were at an end; all walkers
- nōxō'tetXōm. 16  
they were at an end.
- 'Take nē'k'im iqē'sqēs: "AmekLē'lot x'ix' tiā'L; k;ēnema. 17  
Then he said blue-jay: "You give it to him that his sores.
- Ē'kta qtsē'tūwa?" Take tā'menua nō'xōx tē'lx'Em. 18  
What can he do?" Then giving it up they became the people.
- "Ai'aq, ai'aq, me'tXu-it," nē'k'im iqē'sqēs; "Ē'kta amē'tuwa? 19  
"Quick, quick, stand up!" he said blue-jay; "What can you do?
- Ts;EX LE'xax XōLa Lē'tcā'ma." Qōā'nemi atciō'lXam. Take 20  
Break do them these antlers!" Five times he spoke to him. Then
- aLō'tXuit qō'La LgōLē'leXEmk. Take tō'tō nē'xax. Take tō'tō 21  
he stood up that person. Then shaking he became. Then shake
- atcā'yax iā'ōk. Cell, tō'tō nē'xax iā'ōk. Take tō'tō 22  
he did it his blanket. Noise shaking it became his blanket. Then shake
- atci'Lax Lā'yaqēō. Take ā'yulx gō kā'tsek t'ōL. Take 23  
he did it his hair. Then he went to the middle of the house. Then
- atcLō'egam Lē'atcā'ma. Aclō'egam, tc;EX atcE'Lax. WeXt 24  
he took them the antlers. He took them, break he did them. Again
- atcLō'egam, tc;EX atcE'Lax. Qōā'nemi tc;EX atcE'Lax, ka 25  
he took them, break he did them. Five times break he did them, and

- 1 atelXE'kXnē. Take nē'xankō cka nuguguē'qxamt tē'lx·Em.  
he threw them down. Then he ran and they looked at him tho people.
- 2 Atgiā'qamt. Mank iō'Lqtē ka nē'k·im iqē'sqēs: "A2, Lōwatskā'  
They looked at A little long and he said blue-jay: "Ah, they pursued  
him. her
- 3 Lkā'nax ā'kē." Take aktō'egam tgā'ktēma. Nā'xanko. A'lta  
the chief's niece." Then she took them her dentalia. She ran. Now
- 4 aqgeE'ta. Ka'nauwē tē'lx·Em a'lta atgeE'ta. Kulā'i aqgeE'ta.  
they were pursued. All people now pursued them. Far they were  
sued. pursued.
- 5 Ē'maL atcā'yax. Take atiga'ōm ē'maL. Iawā'2 iā'qoa-iL ē'maL.  
A bay he made it. Then they reached it the bay. There a large bay.
- 6 Take atigā'ōm ē'maL tē'lx·Em. A'ngatē iau'a ē'natai actō'yam.  
Then they reached it the bay the people. Long ago there on the other they [dual]  
side arrived.
- 7 Cka mā'2nax·i ka wiXt atigō'ptekam ē'maL. Take wiXt aqgeE'ta.  
And a little and again they came land- the bay. Then again they were  
ward of pursued.
- 8 Knlā'2i weXt aqgeE'ta. Gō'yi nē'xax, nix·enā'nakō. A'lta weXt  
Far again they were Thus he did, he looked back. Now again  
pursued.
- 9 qj'oa'p tkeāxt tē'lx·Em. WeXt ē'maL atcā'yax. A'lta mank  
near they over- took them the people. Again a bay he made it. Now a little
- 10 Lj'āp iā'qaiL ē'maL. Take weXt atiga'ōm ē'maL tē'lx·Em.  
sitting [?] large bay. Then again they the bay the people.  
middle size reached
- 11 Take kulā'i weXt actōē'taqt. WeXt ka'nauwē atigō'ptekam  
Then far again they two left them. Again all they came landward
- 12 tē'lx·Em. WeXt aqē'wa. Qōā'nema LEMā'LEma atci'Lax ka  
the people. Again they were pursued. Five bays he made them and
- 13 tā'mEnua nē'xax. Ka'nauwē aqLgō'ptekam qō'La qōā'nem  
giving up he got. All they came landward those five
- 14 LEMā'LEma. Take tell nē'xax itj'ā'lapas ka-y- i'penpen  
bays. Then tired he got coyote and badger
- 15 kēamtj'ā'm koā'nsum. Take atciō'lXam iā'eike. "Take tell  
after always. Then he said to him to his friend: "Then tired
- 16 ani'xax, eike! Qa'da temē'x·ataqux tkipā'lau ntalā'xō XaXā'k  
I got, friend! How your thought bewitched I shall make that  
them on her
- 17 ōgu'Xalaitan." Ta'ke nē'k·im ē'penpen: "Ā'yipē." Take pō'pō  
my arrow." Then he said badger: "Well!" Then blow
- 18 ā'teac uyā'Xalaitan itj'ā'lapas: "Gō iā'yaqtq mō'ya! gō iā'yaqtq  
he did on it his arrow coyote: "At his head go! at his head
- 19 mō'ya!" Lō'nī atcō'lXam uyā'Xalaitan: "Gō iā'yaqtq mō'ya!"  
go!" Three times he said to it his arrow: "At his head go!"
- 20 Qōā'nemi pō'pō ā'teac ōyā'Xalaitan. Take atcō'Lata uyā'Xalaitan.  
Five times blow he did it his arrow. Then he shot it his arrow.
- 21 K'ēā'xalē atcō'Lata. Take nō'ya uyā'Xalaitan ha'lelelelelele.  
Up he shot it. Then it went his arrow halelelelelele.
- 22 Yukpā' iā'ma<sup>c</sup> atcē'lax gō Liā'paa. Iā'xkēwa ayuqunā'ētix·t.  
Right here shooting he did him in his rape. There he fell down.  
him on him
- 23 Lā'nēwatike Llēqj'ā'muks gaaLxuWā'ma. Lā'cka aLgō'egam kaX  
First they the wolves pursuers. They they took her that
- 24 ōē'knul. A'lta atgā'yax ka'nauwē qō'tac tē'lx·Em. Atgiā'wulē.  
woman. Now they ate him all those people. They ate all.
- 25 Take aqayā'lot itj'ā'lapas ō'pLj'ikē, ōyā'pLj'ikē iguā'nat. Take  
Then it was given to coyote tho bow, his bow tho salmon's. Then
- 26 aLōē'lukteū LēXt Liā'apta; gō Lqā'naks kā'tsek aLawiā'yakuit  
it fell down one his egg; in stone middle it fell into a hole



- Lia'apta gō Lqā'naks. Take nō'Xukō tē'lx·Em, ka'nauwē 1  
his egg in stone. Then they went home the people, all
- nō'Xukō tē'lx·Em ka take naxeltecā'ma ōk; 'unō'. "Aqiā'waē 2  
they went tho people, and then she heard about it the crow. "He is killed home
- ēmē'tgēu." Nō'ya-y- ōk; 'uno', ayaxa'nEX·ENēmai nage'tsax. A'lta 3  
your nephew." Sho went the crow, she cried while walking sho cried. Now
- nō'yam qīgō kaXē' aqiā'waē. A'lta Lā'qLāq age'Lax Lqā'naks. 4  
she arrived where where he was killed. Now turn over she did them stones.
- Ā'qxulqt. Lā'qLaq kLāxt Lqā'nake, kLik; 'elā'leplē. Take Lap 5  
She cried. Turn over she did stones, she turned them over Then find them often.
- age'Lax LēXt Lgēmā'k·iket. Take age'Luk"ŋ gō-y- ē'qxēL. 6  
she did it one salmon egg. Then she carried it to a creek.
- LE'kLEk agā'yau. Take aklalēENqā'na-it gō Lteuq. Tsō'yustē 7  
Dig sho did it. Then she put it into in water. Evening
- ka nā'Xkō. NaXkō'mam gō tē'kXaqL. 8  
and sho went home. Sho got home to her houso.
- Kawī'X ka wiXt nō'ya. Aklō'qstam qō'La Lēā'pta. 9  
Early in the and again sho went. She went to see it that salmon egg. morning
- A'lta Lā'qoa-iL qō'La Lēā'pta, mank Lō'Lqat. A'lta LE'kLEk agā'yax 10  
Now largo that salmon egg, a little long. Now dig she did it
- mank iā'qoa-iLē. Tsō'yustē weXt nā'Xkō. NaXkō'mam. Nāket 11  
a little large. Evening again she went home. She got home. Not
- naō'ptit ka nā'kteuktē. Kawī'X ka weXt nō'ya. Ā'qxulqt, nō'ya. 12  
she slept and it got day. Early and again she went. She cried, sho went.
- Nō'yam gō qō'La Lēā'pta. A'lta-y- ū'LElō yuXtkē'l. Ā'lta yūL; mank 13  
Sho arrived at that salmon egg. Now a small trout thero swam. Now glad a little
- nā'xax. A'lta iā'qoa-iL LE'kLEk agā'yau. Tsō'yustē nā'Xkō. ME'nx'i 14  
she became. Now largo dig she did it. Evening sho went home. A little
- naō'ptit ka nē'kteuktē. WiXt nō'ya iLā'lakt. Take nō'yam gō qō'La 15  
she slept and it got day. Again she went the fourth Then she arrived at that time.
- Lēā'pta. A'lta-y- ōp!ā'lō yuXtkē'l. Take kwa'nkwan nā'xax 16  
salmon egg. Now a trout swam thero. Then happy sho became
- ōk; 'u'nō! LE'kLEk agā'yau, iā'2qo-iL iLE'kLEk agā'yau. Cka menx· 17  
the crow! Dig she did it, a largo dug hole sho mado it. And a little
- lāx ōēō'Lax ka nā'Xkō. NaXko'mam. Tex·i nō'pōnEM 18  
afternoon sun and she went home. She got home. Just it grew dark,
- ka naō'ptit. Kawī'x· naxE'l'ōkō. Naxā'latek. Nō'ya wiXt; 19  
then she slept. Early she awoke. She rose. She went again;
- ayō'ketam kaX ōp!ā'lō. Nō'2yam. A'lta ianō'kstX iguā'nat 20  
she went to see it that trout. Sho arrived. Now a small salmon
- yuXtkē'l. A'lta LE'kLEk agā'yau, iā'2qoa-iL LE'kLEk agā'yau. 21  
swam there. Now dig sho did it, a largo dig sho did it.
- WiXt naiē'taqL. Pāt ōēō'Lax ka nā'Xkō. NaXkō'mam. Iā'miaXkēwa 22  
Again she left him. Noon sun and sho went She got home. Only of that home.
- tgā'XatakôX. Nō'pōnEM. Kawī'X ka nō'ya. Nō'yam, a'lta iā'qoa-iL 23  
her thoughts. It grow dark. Early then sho went. She arrived, now a largo
- iguā'nat yuXtkē'l. Agiō'egam, agē'xaluketgō mā'lxôlē. A'lta 24  
salmon swam there. She took him, she threw him down on shore. Now
- Lk; 'āsks aLō'La-it, Lā'qoa-iL Lk; 'āsks. A'lta k; wa'nk; wan nā'xax 25  
a hoy there was, a largo hoy. Now happy she got
- ōk; 'u'nō. A'lta aci'Xkō. AcXkō'mam. Take agiō'lXam itcā'kXēn 26  
the crow. Now they [dual] They [dual] got Then she said to him her grandson went home. homo.
- ōk; 'unō': "Amx'ō'tōL. Iō'LEma mēElkelā'ya." A'lta nix'ō'tōL, 27  
the crow: "Bathe. Supernatural you shall seo them." Now he bathed, beings
- nix'ō'tōL, nix'ō'tōL. Iā'nēwatē gō Letuq nix'ō'tōL. ALē'lx·ōL; gō-y- 28  
he bathed, he bathed. The first time in water ho bathed. He finished, in

- 1 ē'maL nix'ō'toL. Ka'nauwē Lpō'lema nix'ō'tōL. ALE'x'ōL; nix'ō'tōL  
bay he bathed. All nights he bathed. He finished he bathed
- 2 gō-y- ē'maL. A'lta gō Lpakā'lema nix'ō'tōL. A'lta-y- iq; 'oā'lipx.  
in bay. Now on mountains he bathed. Now a youth
- 3 nē'xax.  
he became.
- A'lta naxa-iyi'lk<sup>u</sup>tēl uyā'k; ik; ē. Agiō'lXam: "It; ā'lapas  
Now she told him much his grandmother. She said to him: "Coyote
- 5 atciā'wa<sup>e</sup> LEMē'mama, iā'cike ē'pēnpēn. Qia nāket kaX ōēō'kuil  
they two killed him your father, his friend badger. If not that woman
- 6 pōc nāket aqiā'wa<sup>e</sup>. Gō Llāq; am aLgō'cgam kaX ōēō'kuil."  
[if] not he was killed. To wolves they took her that woman."
- 7 Take atcō'lXam uyā'k; ik; ē: "Nō'ya. Niō'XtkinEma  
Then he said to her his grandmother: "I shall go. I shall go and search for him
- 8 it; ā'lapas." "Nāket mō'ya, taua'lta aqema'wōōx." Take wiXt  
coyote." "Not go, else you will be killed." Then again
- 9 acxē'la-it uyā'k; ik; ē. Iō'Lqtē acxē'la-it, ka weXt naxa-ilgu'Litek:  
they two stayed his grand-mother. Long time they two then again she told him:
- 10 "Go it; ā'lapas aqō'cgam uyā'pL; ikē LEMē'mama." "Ā, nō'yaya  
"To coyote it was taken his bow your father's." "Ā, I shall go.
- 11 Niu'XtkinEma it; ā'lapas. Take ō'Xuit tiō'LEma anō'ikel."  
I shall search for him coyote. Then many supernatural beings I saw them."
- 12 "Ni'Xua amxānitgu'Litek, ē'kta imē'yōLEma?" Take atcō'lXam  
"Well, tell me, what your supernatural beings?" Then he said to her
- 13 uyā'k; ik; ē: "Ni'Xua mē'tpa!" Take nō'pa-y- ōk; 'u'nō. Atcō'lata-y-  
to his grand-mother: "Well, come outside." Then she went out the crow. He shot it
- 14 uyā'xalaitan iau'a mā'lxôlē. Ia'xkēwa nē'xlxaē. Atcō'lata  
his arrow then inland. There it caught fire. He shot it
- 15 uyā'xalaitan ē'wa temēā'ēma. Ia'xkēwa nē'xlxaē. Take nā'k'im  
his arrow then to prairie. There it caught fire. Then she said
- 16 ōk; 'u'nō: "Ō nau'itka taL; iō'LEma amē'elkel." Agiō'lXam:  
the crow: "Oh indeed lo! supernatural being you saw it." She said to him:
- 17 "Qā'doxē mō'ya. Qā'tocx-Em, ēmx-Enā'oyē." Agō'n ōēō'Lax ka  
"Must you go. Take care, take care of yourself." One more day and
- 18 nixē'ltXuitek. Atcō'cgam tiā'ktēma, atixā'lax ka'nauwē. Atcō'cgam  
he made himself He took them his dentalia, he put them all. He took them  
ready.
- 19 tiā'xalaitanEma. A'lta acxē'lagux igō'cax. A'lta ā'yō. Ayō'ēpa  
his arrows. Now it thundered the sky. Now he went. He went out  
from clear sky to it
- 20 temēā'ēma. Qoā'nEM temēā'ēma ayō'ēpa.  
to a prairie. Five prairies he went out to them.
- A'lta atcō'ikel t'ōL. Ā'yō, ā'yō, ā'yō. Qi'oa'p atci'tax t'ōL.  
Now he saw it a house. He went, he went, he went. Near he got to it a house.
- 22 A'lta iLXgulā'magux Lgōlē'LEXemk. Ayō'tXuit gō k<sup>u</sup>Lā'xanē t'ōL.  
Now singing song of victory a person. He stood at the outside of the house.
- 23 A'lta ēwa' gu'latā Lē'Xat iLXgulā'magux. Lāwā'2 atcixā'laqtē,  
Now thus at the end of one singing song of victory. Slowly he opened the  
the house door,
- 24 ayō'La-it gō iqē'p'al. K<sup>u</sup>tcXā nē'xax it; ā'lapas. "Ia'xkayuk ayō'yam  
he stood in the doorway. Sneeze he did coyote. To here he arrived
- 25 iguā'nat iā'xa. "Teintuwa'ēōmx qiqō'q antsauwip'Enā'nanna-itx  
the saluon his son. "He will kill me that I always jump inside
- 26 tē'kXeqL. Teintuwa'ēōmx." Lqā'LXate Lē'lauit gō ciā'xōct. Take  
in house. He will kill me." Coal it was put on his face. Then



- ā'yamEnuk<sup>ut</sup>. Ē'pēnpen wiXt ā'yamEnuk<sup>ut</sup>. Q<sub>i</sub>'ē nē'xax iqamō'tē. 1  
his face was black- Badger also his face was black- Squeak did the door.  
ened. ened.
- Nē'k'iket ē'wa iqē'p!al it<sub>i</sub>'ā'lapas. A'lta ia'xka ikē'x, qtcīyā'uwa<sup>c</sup> 2  
He looked at thus the door-way coyote. Now he he was, whom he had  
killed
- iōc gō iqē'p!al. Take nige'tsax: "Anā' itsesta'mXa, anā 3  
there at the doorway. Then he cried: "Anah, my dear, anah,  
was
- itsesta'mXa;" it<sub>i</sub>'ā'lapas nē'k'im, "Aqētā'wa<sup>c</sup> qēau itse'stamX. 4  
my dear;" coyote said, "He was killed that my dear.
- NEXōwā'yulema-itx KLXElgā'yutsXa." Take ā'yup! Take ā'yup, 5  
They go from place to place those looking just like Then he entered. Then he entered,  
him."
- iguā'nat iā'xa. Ayō'La-it gō ilemē'tk. Ā cka k<sub>i</sub>'ā mē'xax 6  
the salmon his son. He stayed at the settie. Ā, and silent become
- it<sub>i</sub>'ā'lapas. "Nāket na tnē'txiX aniā'wa<sup>c</sup> LGE'mama?" Take 7  
coyote. "Not [int. part.] I know you killed him my father?" Then
- k<sub>i</sub>'ā nē'xax it<sub>i</sub>'ā'lapas. Take ē'wa mā' LXôlē nēXE' LXēkō ēpenpen. 8  
silent he became coyote. Then thus from fire he turned his face badger.
- A'lta ciā'xōct Xā'Xa atei'etax. "Ā'nēt LGE'mama ōyā'pL<sub>i</sub>ikē," 9  
Now his face rub he did it. "Give it my father his bow,"  
to me
- nē'k'im iguā'nat iā'xa. Nē'k'im it<sub>i</sub>'ā'lapas: "Iamelō'ta qēstamX!" 10  
he said the salmon his son. He said coyote: "I shall give it my dear!"  
to you
- Take ayō'tXuit it<sub>i</sub>'ā'lapas. Lāq° ā'teax aē'Xt ōpL<sub>i</sub>ikē. Atcō'gam, 11  
Then he stood up coyote. Take he did it one bow. He took it,  
out
- gōyī' ā'teax. LEK<sup>u</sup> nā'xax. Atca-ige'lteim, aqiā'auwilx. ō'pL<sub>i</sub>ikē. 12  
thus he did it. Break it did. He struck him, he was hit with it the bow.
- Acē'k<sub>i</sub>ēlapx-it. Qu'l qul qul qul tiā'ewit nō'xuita. Nixā'latek 13  
He fell down head-long. Qul qul qul qul his legs they shook. He rose
- it<sub>i</sub>'ā'lapas. "Ā'nēt LGE'mama uyā'pL<sub>i</sub>ikē," nē'k'im iguā'nat iā'xa. 14  
coyote. "Give it my father, his bow," he said the salmon his son.  
to me,
- Take nē'k'im it<sub>i</sub>'ā'lapas: "Iamelō'tā qē'stamX." Lāq° ā'teax aē'Xt 15  
Then he said coyote: "I shall give it my dear." Take he did it one  
to you out
- ō'pL<sub>i</sub>ikē wiXt. Atcayā'lot. WiXt aqa-ige'lteim gō ciā'xōst. L'ōx 16  
bow more. He gave it to him. Again he was struck on his face. Falling  
with it
- nīeilgā'kXo-it it<sub>i</sub>'ā'lapas. Qul qul qul qul tiā'ewit nō'xōx. WiXt 17  
he fell on his back coyote. Qul qul qul qul his legs they did. Again
- nixā'latek. "Ā'nēt, LGE'mama uyā'pL<sub>i</sub>ikē, it<sub>i</sub>'ā'lapas! QadaXē' 18  
he rose. "Give it to my father his bow, coyote! Why  
me,
- lā'xlax amēnā'xt?" Atcayā'lot a'lta iqstō'kōnkōn ā'yaqtq 19  
deceive you do me?" He gave him now woodpecker its head
- ia<sub>k</sub>'j'ō'yul<sub>i</sub>ema qaX ōpL<sub>i</sub>ikē'. Take gōyē' ā'teax; nāket LEK<sup>u</sup> nā'xax. 20  
glued on that bow. Then thus he did it; not break it did.
- la'kwa' gōyē' ā'teax qink<sub>i</sub>ēama', LEK<sup>u</sup> nā'xax. Aqa-ige'lteim 21  
Here thus he did it right hand, break it did. He was struck  
with it
- wiXt. Take wiXt nīeilgā'kXo-it it<sub>i</sub>'ā'lapas. Lā2kt LpL<sub>i</sub>i'kē 22  
again. Then again he fell on his back coyote. Four bows
- atei'Lōt it<sub>i</sub>'ā'lapas. Ka'nauwē LE'klek ā'lax. Ā'Laquinem a'lta 23  
he gave him coyote. All broken they became. The fifth now
- ā'xka iguā'nat ōyā'pL<sub>i</sub>ikē atcayā'lōt. Gō'yē ā'teax iauwa' 24  
that the salmon his bow he gave it to him. Thus he did it there
- tcaq<sub>i</sub>'Etekta, Lō'nī gō'yē ā'teax; ala'xti ya'kwa teixqinq<sub>i</sub>ēa'ma 25  
his left hand, three times thus he did it; then here his right hand
- Lōnī gō'yē ā'teax; nāket LEK<sup>u</sup> ā'teax. Ō'kXulpa Lgā'patsēu 26  
three thus he did it; not break he did it. Red shafted its red heads  
times woodpecker



- 1 akXā'cama qaX ōpL<sub>i</sub>ikē! Take aqiō'IXam ē'penpen: "Ā cka k<sub>i</sub>'ā  
put on by twos that bow! Then he was told badger: "Ah, and quiet
- 2 mē'xax. Nēket na tnē'txiX ka mai'ka amē'k<sub>i</sub> auk<sub>i</sub> au? " Nē'k'im  
be. Not [int. I know and you you a murderer?" He said  
part.]
- 3 ē'penpen: "Nāket agē'k<sub>i</sub> auk<sub>i</sub> au. Ka'ltas ē'tcēmenuk<sup>ut</sup> aqēnā'lax."  
badger: "Not I murderer. Only my blackened face was made me."
- 4 Take aqiō'cgam gō Liā'paa. A'ltā aqēō'ktepa. A'ltā aqēXE'lteim.  
Then he was taken at his nape. Now they were hauled Now they were struck  
out. together.
- 5 AqēXE'lteim, aqēXE'lteim. AcXE'La-it. Aqē'xaluketgō it<sub>i</sub>'ā'lapas:  
They were struck they were struck They were dead. He was thrown away coyote:  
together. together.
- 6 "It<sub>i</sub>'ā'lapas imē'xal. Nāket tkañā'Ximet mtōtē'na." Aqē'xaluketgō  
"Coyote your name. Not chiefs you will kill He was thrown away  
them."
- 7 ē'penpen: "Ē'penpen imē'xal. Nāket tkañā'Ximet mtōtē'na. Ā'mka  
badger: "Badger your name. Not chiefs you will kill Only  
them."
- 8 ōmē'wicqe k<sub>i</sub>oa'e xaxā'xō. Nāket q<sub>i</sub>'oā'p amLi'tx Lgōlē'LEXEmk."  
your farts afraid they will be of Not near you will get a person."  
them. him
- 9 Take aqēx'E'kXuē it<sub>i</sub>'ā'lapas k<sub>i</sub>a-y- ē'penpen. Take aqōxō'IXama  
Then they were thrown away coyote and badger. Then it was burnt
- 10 tē'etaql.  
their house.
- Take wiXt ā'yō. Ayō'ēpa wiXt tēXt temēā'ēma. Atcō'ēkel  
Then again he went. He went out to again one prairie. He saw it
- 12 tXut gō kē'mk-itē temēā'ēma. Take ā'yō, ā'yō, ā'yō. Q<sub>i</sub>'oā'p  
smoke on end of the prairie. Then he went, he went, he went. Nearly
- 13 atctā'xom t'ōL. A'ltā Lā'qXulqt Lēā'kil. Atcixā'laqt Lawā'4.  
he reached it a house. Now it cried a woman. He opened the door slowly.
- 14 Q<sub>i</sub>'ē nē'xax iqamō'tē. Nā'k'ikst qaX ōō'kuil. Agē'Elkel, ia'xka  
Squeak it did the door. She looked that woman. She saw him, he
- 15 qix itcā'kikala qix aqiā'waē. Aia'skōp!. Pāl Lēōlē'ma qō'ta t'ōL.  
that her husband that he was killed. He entered. Full meat that house.
- 16 "Ā, iametXtki'nemam; tXgō'ya. Nai'ka Lge'mama qiau aqitā'waē."  
"Ah, I came to search for you; we two will My my father that he was killed."  
go home.
- 17 Take aqiō'IXam: "TqetxēLā'wuks tgemuwa'ēō." "Qā'doXoē  
Then she said to him: "Monsters they will kill you." "Shall
- 18 tgemuwa'ēō." NixLxā'lem, agingē'wal<sub>i</sub>'am. Gō'yē ōō'Lax, lāx  
they shall kill me." He ate, she fed him in her house. Thus the sun, after-  
noon
- 19 ōō'Lax ka yō'pa. Lq<sub>i</sub>ōp atci'Lax Liā'paa. Qui'nemi Lq<sub>i</sub>up  
the sun and he went out. Cut he did it his nape. Five times cut
- 20 atci'Lax. Ateuxuk<sub>i</sub>'uē'niyanuk<sub>i</sub> qō'ta tiā'lwulē. A'ltā ā'teax kaX  
he did it. He made bundles that meat. Now he ate it that
- 21 ōpXa; pāl iā'wan nē'xax. A'ltā ayō'p!am. Atctā'lot kaX ōō'kuil  
alder- full his belly got. Now he came in. He gave that woman  
bark; them to her
- 22 kanEM qoā'nEM nōxōk<sub>i</sub>ōē'nēyak. "Manix Ltē'mama, ēXt  
together five bundles. "When they come, one
- 23 inixk<sub>i</sub>'ē'niyak Lē'Xat mitelō'ta. Manix Lktawu'la x-itē'k, ka  
bundle to one give it to them. When they will eat it this, then
- 24 nLō'L'aya. Ma'nix xāx Lgenā'xoyē ēXt Lē'Xat mitelō'ta." A'ltā  
I shall win When notice they will do me, one to one give it to them." Now  
over them.
- 25 lā'xlax atci'Lax. Pō ā'teax ōō'leptekiX. Pāl tē'kemôm nē'xax;  
deceive he did them. Blow he did the fire. Full ashes he got;  
on it
- 26 iq<sub>i</sub>'ēyō'qxōt nē'xax.  
an old man he got.

- Tsō'yustē ka qull nē'xau. ALā'cgatp! LgōLē'LEXEmk. Kā'tsek  
Evening and noise of became. It entered a person. In middle of 1  
falling  
objects
- t!ōL aLE'tē. "Hōmm, iguā'nat ēniLā'kux; iguā'nat ēniLā'kux; 2  
house he came. "Hōmm, salmon I smell it; salmon I smell it;
- hōmm, iguā'nat ēniLā'kux." Take atei'LkLtuq qō'La Lqi'ēyō'qxōt; 3  
hōmm, salmon I smell it." Then he kicked him that old man;
- ē'xauwitē aqē'kLtuq. Wāx aLi'xax Lēā'owilqt gō iā'yacQL. Take 4  
often he was kicked. Pour out it came the blood in his mouth. Then
- nō'tXuit ēō'kuil. Lāq° agā'yax ēXt inē'xk; 'ēniak. "NgōLā'LEXEmk 5  
she stood up the woman. Take out she did it one bundle. "I am a person
- anē'xax. Lxpōc nēket aLgā'icX? xix·ē'k aLgē'tk"Tam xīLa 6  
I am. Do you think not my relative? This he brought it this
- Lqi'ēyō'qxōt." "Hō! itei'kōkein! Qā'daqa nēket ā'nqatē amūō'IXam? 7  
old man." "Hō! My sister-in-law's Why not long ago you told me?
- TSE'xtSEX anE'Lax LgE'kōkein." WiXt qul nē'xau. WiXt ē'Xat 8  
Hurt I did him my sister-in-law's Again noise of there was. Again one  
falling  
objects
- Lā'qo nē'xax. Nē'tp!a. Iō'kuk qi'ōā'p kā'tsek t; 'ōL: "Hemm, iguā'nat 9  
visible he became. He came in. There near middle of house: "Hemm, salmon
- iā'tseks inilā'kux. Hemm, iguā'nat inilā'kux." Ēwā' atei'LqLtuq. 10  
his smell I smell. Hemm, salmon I smell." Thus he kicked him.
- Ēwā' ayulā'tax·it, ē'xoēt ayulā'tax·it aqē'qLtuq. Wāx ā'lxax 11  
Thus he flew about, much he flew about he was kicked. Pour out it did
- Lēā'owilqt ēwā yā'yackL. "NgōLā'LEXEmk anē'xax. Lxpōc niket 12  
the blood thus his mouth. "I am a person I am. Do you think not
- aLgā'icX? xix·ē'k aLgē'tk"Tam xīLa Lqi'ēyō'qxōt." Agē'lōt ēXt 13  
my relative? This he brought it this old man." She gave it one  
to him
- inixk; 'ē'niak. "Ohō, itei'kōkein! Qa'daqa niket ā'nqatē amēnō'IXam? 14  
bundle. "Oho, my sister-in-law's Why not long ago you told me?
- TSE'xtSEX anE'Lax LgE'kōksin." WiXt qul nē'xau. WiXt 15  
Hurt I did him my sister-in-law's Again noise of became. Again  
falling  
objects
- ē'Xat Lāqo nē'xax LgōLē'LEXEmk. Nē'tp!a. Kā'koa kulā'i 16  
one visible he became a person. He entered. Thus far
- kā'tsek nē'k'im: "Hemm, iguā'nat iā'tseks inilā'kux. Hemm, 17  
in middle he said: "Hemm, salmon his smell I smell it. Hemm,
- iguā'nat inilā'kux." Ēwā' atei'LqLtuq. Ēwā' ayulā'tax·it, ē'xoēt 18  
salmon I smell it." Thus he kicked him. Thus he flew about, much
- ayulā'tax·it aqē'qLtuq. Lēā'owilqt wāx ā'lxax ē'wa yī'lackL gō 19  
he flew about he was kicked. Blood pour out it did thus his mouth at
- qō'La Lqēyō'qxōt. Iō'Lqtē teaX nō'tXuit. Lāq agā'yax ēXt 20  
that old man. Some time then she stood up. Take she did it one  
out
- inixk; ē'niak. Agē'lōt iteā'pōtexan. "Ohō! itei'qōqcin Liā'xauyam! 21  
bundle. She gave it her brother-in-law. "Ohō! my sister-in-law's relative the poor one!
- Qa'daqa niket ā'nqatē amēnō'IXam? TSE'xtSEX anE'Lax 22  
Why not before you told me? Hurt I did him
- LgE'qōqcin." WiXt qul nē'xau. WiXt ē'Xat Lā'qo nē'xax 23  
my sister-in-law's Again noise of there was. Again one visible became  
falling  
objects
- LgōLē'LEXEmk. Oka mēnx·eka nē'cgatp! ka nā'yīLa: "Hemm, 24  
a person. And a little and he entered and he smelled it: "Hemm,
- iguā'nat iā'tseks inilā'kux. Hemm, iguā'nat inilā'kux." Ēwā' 25  
salmon his smell I smell. Hemm, salmon I smell." Thus
- atei'LqLtuq. Ēwā' ayulā'tax·it, ē'xoēt ayulā'tax·it aqē'qLtuq. 26  
he kicked him. Thus he flew about, much he flew about he was kicked.



- 1 Wāx ā/Lxax Lēā'owilqt ē'wa iā'yackL. Iō/Lqtē nō'tXuit.  
Pour out it did blood thus his mouth. Long time he stood up.
- 2 "NgōLā'LEXEmk anE'xax. Lxpōc niket aLgā'icX? x·ix·ē'k aLgē'tk<sup>u</sup>ṭam  
"I am a person I am. Do you not my relative? This he brought it  
think
- 3 x·i'La Lq·'ēyō'qxōt." Agē'lōt ēXt inixk·'ē'niak: "Ohō' itci'qōqcin!  
this old man." She gave it one bundle: "Ohō! my sister-in-law's relative!
- 4 Qā'daqa niket ā'nqatē amEnō'lXam? Tse'xtsex anE'Lax Lge'qōqcin."  
Why not before you told me? Hurt I did him my sister-in-law's relative."
- 5 Atciā'wul<sup>e</sup> qix· iguā'nat. A'lta iā'mkXa itcā'k·ikal. Ka me'nxi ka  
Ho ate it that salmon. Now only he her husband. And a little and while
- 6 qull nē'xau. Tex·ī atcixā'laqtē, ka nā'yila: "HEmm, iguā'nat  
noise there was. Just he opened the and he smelled it: "HEmm, salmon  
of fall- ing objects door,
- 7 iā'tSEks inilā'kux. HEmm, iguā'nat inilā'kux." Ēwā' atci'LqLtuq.  
his small I smell. HEmm, salmon I smell." Thus he kicked him.
- 8 Ēwā' ayulā'tax·it, ē'xoēt ayulā'tax·it aqē'qLtuq. Wāx ā/Lxax  
Thus he flew about, much he flew about he was kicked. Pour out it did
- 9 Lēā'owilqt ē'wa iā'yackL. Iō/Lqtē tEXep nā'xax, iō/Lqtē aqLqLtu'qo·im  
blood thus his mouth. Long hesitating she was, long he was kicked much
- 10 qō'La Lq·'ēyō'qxōt. Nō'tXuit qaX ōēō'kuil: "NLgōLā'LEXEmk  
that old man. She stood up that woman: "I am a person
- 11 anE'xax. Lxpōc niket aLgā'icX? x·ix·ē'k aLgē'tk<sup>u</sup>ṭam x·ila  
I am. Do you think not my relative? This he brought it this
- 12 Lq·'ēyō'qxōt." Agē'lōt ēXt inixk·'ē'niak. "Ohō' itci'qsiX, qa'daqa  
old man." She gave it that bundle. "Ohō! my brother-in-law, why
- 13 nēket ā'nqatē amEnō'lXam? Tse'xtsex anā'yax itci'qsiX."  
not before you told me? Hurt I did him my brother-in-law."
- A'lta aLXE'lgixc, aLgā'yaxc imō'lekuma. A'lta qē'xtcē  
Now they cut open, they cut thom the elks. Now intending
- 15 aLgilē'mEniL qix· ēq·'ēyō'qxōt. Nāket nixLxā'lem. Take nā'k·im  
they gave him food that old man. Not he ate. Then she said
- 16 qaX ōēō'kuil: "Lō'nas LE'klek nō'xōx Lā'lēwanEma,  
that woman: "Perhaps broken are his ribs,
- 17 qā nēket aLXēLXE'lemax." Wāx nē'kteuktē. Kawī'X ka  
there- fore not he eats." Next morn- ing it got day. Early and
- 18 aLXE'ltXuitck Llē'q·'am. ALXō'kumak·'auwa. A'lta nixā'lateck  
they made them- selves ready the wolves. They went hunting. Now he roso
- 19 iguā'nat iā'xa. Nix'ō'tam. A'lta agilgē'xo·il qaX ōēō'kuil. A'lta  
the salmon his son. Ho went to bathe. Now she boiled much that woman. Now
- 20 nixLxā'lem. ALē'XōL; iā'LXElemax ka ackT'ā'yōit gō ilemē'tk.  
he ate. He finished his eating and they two lay in bed.  
down
- 21 Lāx ōēō'Lax, take wiXt pō'pō ā'tcax ōēō'leptekiX. Take wiXt  
Aftor- noon sun, then again blow ho did it the fire. Then again
- 22 ēq·'ēyō'qxōt nē'xax. Tsō'yustē aLXatgō'mam; Lkanauwē'tike  
the old man he got. Evening they arrived at home; all
- 23 aLXatgō'mam. ALgē'tk<sup>u</sup>ṭam imō'lekuma. A'lta nāket  
they arrived at home. They brought elks. Now not
- 24 aLgeqLtu'qo·im. Nā'2·pōnem ka aLktō'kuman tiā'xalaitanEma.  
they kicked him. It grew dark and they looked at thom his arrows.
- 25 "Masā'tsīLx tik tiā'xalaitanEma, x·ik ilxā'qōqcin!" Take nē'k·im  
"Pretty these his arrows, this our sister-in-law's Then ho said  
relative's!"
- 26 qix· iq·'ēyō'qxōt: "Nai'ka itci'xōtekin." "Ā, tget·'ō'kti mtEnlā'xō!  
that old man: "My my work." "Āh, good you make them  
for me!"



Mēnlā'xō You will make it for me	igē'leXteutk." a flint arrow head."	"Mai'ka Your	imē'Xakamit. your mind.	E'Xtemaē Sometimes	1					
mâket two	LEME'nLEMEŋ broken	nixā'nēxax, they get,	ē'Xtemaē sometimes	ēXt LEME'nLEMEŋ ono broken	2					
nixā'nēxax." it gets."	Take Then	ateayā'lōt he gave them to him	ōguē'luXteutk, flint pieces,	qoā'nEM five	nats;E'x pieces	3				
ōguē'luXteutk. flint.					4					
Nē'kteuktē It got day	a'lta. now.	Kawī'X Early	wiXt ā'Lo again they went	Llēq;ā'muks. the wolves.	Ā'Lo ka wiXt They and again went	5				
nix'ō'tam he went to bathe	iguā'nat the salmon	iā'xa. his son.	Atciā'xōtekē He worked on them	igē'luXteutk. the arrow heads.	AtcLē'kXuL; He finished them	6				
ka'nauwē'2, all,	atciā'xōtek he made them	qix these	igē'luXteutk. arrow heads.	ĒXt Lāq <sup>u</sup> One take out	ateā'yax, he did it,	7				
nixilē'maē. he kept it.	Tsō'yustē Evening	ka and	wiXt again	aLXatgō'mam they arrived at home	Lkanauwē'tiks. all.	8				
ALgē'lk <sup>u</sup> tam They brought home	imō'lekuma. elks.	ALgā'yaxe They cut them	ka'nauwē all	imō'lekuma. the elks.	A'lta Now	9				
algiō'kuman they looked at	qix these	igē'luXteutk. arrow heads.	Ō, Oh,	it;ō'kti good	x'ik these	igē'luXteutk. arrow heads.	10			
"Ā'uqatē ka "Formerly and		angōLē'leXEmk," I was a man,"	nē'k'im he said	iq;ēyō'qxōt the old one,	"itse't;ōxōtskin "I a good worker		11			
igē'luXteutk." arrow heads."		"Wuxī'k "To-morrow	ā'nłaxtā me next	minlā'xō," you will make them for me,"	ateiō'lXam ē'Xat: he said to him one:		12			
"Mai'ka "Your		imē'Xakamit." your mind."	Take Then	wiXt again	aqayi'ltatke were left for him	qoā'nEM five	13			
ōguē'l <sup>a</sup> Xteutk. flint-pieces.							14			
Kawī'X Early	ka and	wiXt again	ā'Lō they went	Llē'q;am. the wolves.	ALxō'kumak;aua. They went hunting.		15			
Lā ka Some- and time	nixā'latek. he rose.	A'lta Now	atciā'xōtek he made them	igē'luXteutk. the arrow heads.	Ka'nauwē All		16			
atcLē'kXōL; he finished them.		ĒXt One	nixelē'maē. he kept.	Tsō'yustē In the evening	aLXatgō'mam. they arrived at home.	Nā'pōnem. It grew dark.	17			
ALgiō'kuman They looked at them		igē'luXteutk the arrow heads	iā'xōtskin his work	qix that	iq;ēyō'qxōt. old man.	La'ktka Four only	18			
atcē'telōtxax. he gave them to him.		ĒXt One	nixelē'maēx. he kept.	Nē'k'im He said	wiXt again	ē'Xat: one:	"WuXi "To-morrow	19		
ā'nłaxta me next		teinlā'xoya, he will make them for me,		itei'qōqcin." my sister-in-law's relative."		WēXt Again	atcē'ltatek he left them to him	qui'nemi five times	20	
nats;E'x. pieces.		Kawī'X Early	ka then	ā'Lō they went	wiXt again.	ALxō'kumak;auwa. They went hunting.	A'lta wiXt Now again	21		
atciā'xotekē he worked at them		qix those	igē'luXteutk. arrow heads.		Ka'nauwē All	atcLē'kXōL; he finished them.		ĒXt One	22	
nixilē'maē. he kept.		Tsō'yustē In the evening	aLXatgō'mam. they arrived at home.		Nā'pōnem. It grew dark.	ALgiō'ku'man They looked at it		23		
iā'xōtekin his work		qix this	iq;ēyō'qxōt. old man.	Ō Oh,	it;ō'kti good	x'ig these	igē'luXteutk. arrow heads.	"WuXi "To-morrow	24	
ā'nłaxta me next		mēnlā'xo you will make it for me,		qē'qōqcin!" my sister-in-law's relative."		Aqayā'lōt They were given to him		quā'num five	nāts;EX pieces	25
ōguē'luXteutk. flint.									26	

- Kawī'X ka aLXE'lXuitek Llē'q;am. A'lta aLxō'kumak;auwa.  
Early and they made them- selves ready the wolves. Now they went hunting.
- 2 Nixā'latek iguā'nat iā'xa. Ateiā'xotskē qix· igē'luXteutk.  
He arose the salmon his son He worked at them these arrow heads.
- 3 AtcLē'kXōL; ka'nauwē qix· igē'luXteutk. ĒXt nigilē'maē. Tsō'yustē  
He finished them all these arrow heads. One he kept. In the evening
- 4 aLXatgō'mam. Nā'pōnEm. Ateilā'lōt la'ktka, ēXt nixilē'maē.  
they arrived at home. It grew dark. He gave them to him four only, one he kept.
- 5 O it;ō'kti x·ig igē'luXteutk. "WuXī' ā'nlasta itei'qciX  
Oh, good these arrow heads. "To-morrow me next my brother-  
in-law
- 6 teinlā'xō," nē'k'im qix· ixgē's'ax, itcā'k'ikal qaX ōēō'kuil. "Mai'ka  
he will make he said that youngest one, her husband that woman. "Your  
them for me,"
- 7 imē'Xakamt," ateiō'lXam. Ateayi'ltātke qoā'nEm nats;E'x  
your mind," he said to him. He left them for him five pieces
- 8 ōguē'luXteutk.  
flint.
- Kawī'X ka aLXE'ltXuitek Llēq;ā'muke. Nixā'latek  
Early and they made themselves ready the wolves. He rose
- 10 iguā'nat iā'xa. A'lta atciā'xōtekē igē'luXteutk. Ka'nauwē  
the salmon his son. Now he worked at them the arrow heads. All
- 11 atcLē'kXūL; ĒXt nixelē'maē. Tsō'yustē aLXatgō'mam.  
he finished them. One he kept. In the evening they arrived at home.
- 12 ALGē'tk<sup>u</sup>am ēmō'lekuma. Pā2L take tE'LaqL imō'lekuma.  
They brought home elks. Full then their house elks.
- 13 Pō'lakli aLXatgō'mam. A'lta aLgiō'kuman iā'xōtekin qix·  
At dark they arrived at home. Now they looked at it his work those
- 14 igē'luXteutk: "O, itsi'qsiX! Masā'tsilx igē'luXteutk, it;ō'kti  
arrow heads: "Oh, my brother-in-law!" Pretty arrow heads, good
- 15 x'ik igē'luXteutk." Kawī'X ka wiXt aLxē'lagutek. Ā'Lō  
these arrow heads." Early and again they rose. They  
went
- 16 aLxō'kumak;aua. Nixā'latek iguā'nat iā'xa. Ateō'lXam qaX  
they went hunting. He rose the salmon his son. He said to her that
- 17 ōēō'kuil: "Mxā'latek. A'lta nLōtē'naya." Naxā'latek qaX ōēō'kuil.  
woman: "Rise. Now I shall kill them." She rose that woman.
- 18 "Qā't;ōcXEm!" atcō'lXam. Take acxe'ltXuitek.  
"Take care!" he said to her. Then they made themselves ready.
- Lqui'numiks qō'LaC Llē'q;amuks, qoā'nEm qō'La Lā'pLxuma.  
Five those wolves, five those their wells.
- 20 Take actō'paē ōyā'p<sup>u</sup>an. Atcō'cgam ōyā'pL;ikē. Atcā'Eltē  
Then they went out his dead father's wife. He took it his bow. He spanned it
- 21 ōyā'pL;ikē. Gōyē' ā'tcax uyā'xalaitan ē'wa Lpakā'lēma. A'lta ē'tōL  
his bow. Thus he made it his arrow thus mountains. Now hot
- 22 nē'xax. Q'E'cq'Eec atci'Lax lakt qō'La LpLxoa'ks. Ā'mka qix·  
it became. Dry he made them four those wells. Only that
- 23 ixgē's'ax ōyā'pLx mēnx· LElgā'-itX qō'La Lteuq.  
youngest one his well a little there was that water.
- Ka igō'cgēwal ilā'xk'un. Take LE'ku nā'xax uyā'pL;ikē.  
And he went much the eldest one. Then break it did his bow.
- 25 Take atcixE'llQLēLX: "TaL; ia'xka, taL; ia'xka igua'nat iā'xa  
Then he cried much: "Lo he, lo he, the salmon his son  
exā'ntsēlōlā'mit." Ā'yōLX, nē'Xkō. Ā'yūLX, ā'yūLX, ā'yūLX.  
he disguised himself before us." He went to the water, he went home. He went to- ward the beach, he went to- ward the beach, he went to- ward the beach.



- A'lta qí'E'eqí Ec ikē'x ā'yāmxtc. Lteuq iō'mEqtít. Ayō'yam gō-y- 1  
Now dry became his heart. Water he was thirsty. He arrived at
- ōyā'pLx. Nē'k'ikst, ā'teuket ōyā'pLx. A'lta qí'E'eqí Ec, axā'lōtX. 2  
his well. He looked, he looked his well. Now dry, it was empty.  
down into down into
- Ā'teuket kex'ṭEmā't Liā'wuX ōyā'pLx. Qí'E'eqí Ec, axā'lōtX. 3  
He looked the next one his younger his well. Dry, it was empty.  
down into brother
- ĒkXatsak Liā'wuX ā'teuket uyā'pLx. Qí'E'eqí Ec, axā'lōtX. Qí oā'p 4  
The middle his younger he looked his well. Dry, it was empty. Near  
one brother down into
- ixgE'sax kex'ṭEmā't Liā'wuX uyā'pLx ā'teuket; axā'lōtX. Ā'teuket 5  
youngest one the next one his younger his well he looked it was empty. He looked  
brother down into; down into
- Lā'2wuX ōyā'pLx. A'lta mēnx· Lā'lōc. Ateō'pēna iau'a kē'kXulē. 6  
the youngest his well. Now a little was in it. He jumped then down.
- Ateṭā'kXamet, ateṭā'kXamet, ateṭā'kXamet. Pā2L nē'xax iā'wan. 7  
He drank, he drank, he drank. Full got his belly.
- Iā'maē atcē'lax iguā'nat iā'xa; iā'maē aqē'lax ilē'qí am, ac iā'xkatē 8  
Shooting he did him the salmon his son; shooting he was the wolf, and there  
him done
- ayuqunā'ētix·. Aegiō'Lata, aegiō'pēut. 9  
he fell down. They hauled him they hid him.  
out,
- Ka igō'egēwal weXt ē'Xat [etc., as before]. . . . A'lta mēnx· 10  
And he went much more one [etc., as before]. . . . Now a little
- Lā'lōc. Ateí'Luket qō'La Lteuq. Nigē'kxamt, nigē'kxamt, nigē'kxamt. 11  
was in it. He looked at it that water. He looked, he looked, he looked.
- Nāket i'kta atcē'Elkel. Take ayō'iteō gō qaX ōpLx. A'lta 12  
Not anything he saw it. Then he went down to that well. Now
- ateṭā'kXamet, ateṭā'kXamet. Pā2L nē'xax iā'wan. Iā'maē atcē'lax 13  
he drank, he drank. Full got his belly. Shooting he did him  
him
- iguā'nat iā'xa. Ia'xkatē ayuqunā'ētix·. Aegiō'Lata, ateí'pēut. 14  
the salmon his son. There he fell down. They hauled he hid him.  
him out,
- Ka igō'egēwal wiXt ē'Xat [etc., as before]. . . . A'lta mēnx· 15  
And he went much more one [etc., as before]. . . . Now a little
- Lā'lōc. Nigē'kxamt, nigē'kxamt, nigē'kxamt. Qē'xteē pōc ayō'iteō. 16  
was in it. He looked, he looked, he looked. Intending if he went  
down.
- A'lta wiXt nigē'kxamt, nigē'kxamt, nigē'kxamt. Ayā'xLakō qaX 17  
Now again he looked, he looked, he looked. He went around that
- ōpLx. Ē'Xti ayā'xLakō. A'lta ayā'leto, ayō'iteō. Ateṭā'kXamet, 18  
well. Once he went around Now he went into he went He drank,  
it. the hole, down.
- mēnx· ateṭā'kXamet, ka wiXt nigē'kxamt. WiXt ateṭā'kXamet, 19  
a little he drank, and again he looked. Again he drank,
- ateṭā'kxamet. PāL nē'xax iā'wan. Iā'maē atcē'lax iguā'nat iā'xa. 20  
he drank. Full got his belly. Shooting he did him the salmon his son.  
him
- Iā'xkatē ayuqunā'ētix·. Aegiō'Lata, aegiō'pēut. 21  
There he fell down. They hauled they hid him.  
him out,
- Ka igō'egēwal wiXt ē'Xat [etc., as before]. . . . A'lta mēnx· 22  
And he went much more one [etc., as before]. . . . Now a little
- Lā'lōc. Nigē'kxamt, nigē'kxamt, nigē'kxamt. Xā'xa nē'xax, xāx 23  
was in it. He looked, he looked, he looked. Observing he observe  
became,
- ateí'etax. Qē'xteē pōc ayō'etax. A'lta wiXt ayaxLā'nukL qaX 24  
he did them. Intending if he went down. Now again he went often around that
- ōpLx. Alā'Xti ka ayō'iteō, lē'2lē ka ayō'iteō. Ateṭā'kXamet, 25  
well. At last and he went a long and he went He drank,  
down, time down.



- 1 mENx' atēṭā'kXamē, wiXt ayō-iLxē'wulx. Alā'Xti ayō'iteo wiXt  
a little he drank, again he went up. At last he went down again
- 2 ka atēṭā'kXamē, atēṭā'kXamē, atēṭā'kXamē. Pāl nē'xax iā'wan.  
and he drank, he drank, he drank. Full got his belly.
- 3 Iā'ma<sup>ε</sup> atcē'lax iguā'nāt iā'xa. Iā'xkatē ayuqunā'ētix'. Aegīō'Lata,  
Shooting he did him the salmon his son. There he fell down. They hauled  
him him out,
- 4 aegīō'pēt.  
they hid him.
- Ka igō'egēwal ixgē's<sup>ε</sup>ax. Take LEK<sup>u</sup> nā'xax uyā'pLj'ikē.  
And he went much the youngest one. Then break it did his bow.
- 6 Take atēixē'llqēlx: "TaLj iā'xka, taLj iā'xka iguā'nāt iā'xa  
Then he cried much: "Lo he, lo he, the salmon his son
- 7 ēxā'ntselōlā'mit." A'lta nē'Lxa; nēLxamm. Ā'tcuket ēgun ē'Xat  
he disguised himself Now he went out he came out of He looked more one  
before us." of the woods; the woods. down into
- 8 iā'Xkun. Qj'E'eqj'Ee akē'x, axā'lōtX. Lkē'nam Llā'ktiks  
his elder Dry it was, it was empty. Together four  
brother.
- 9 Liā'xk;uniks Lxā'lōtX Lā'pLxoake. A'lta-y- āmka-y- uyā'pLx mENx'  
his elder brothers were empty their wells. Now only his well a little
- 10 Lā'luc. Atcē'L'Elkel mENx' Lēā'wulqt. A'lta ayaxLā'nukL  
was in it. He saw it a little blood. Now he went often around
- 11 uyā'pLx, ayaxLā'nukL uyā'pLx. A'lta atcō'Xtkin, nikj'ē'x'tkin.  
his well, he went often around his well. Now he searched for them, he looked about.
- 12 Lēqspus ategō'tXuitX. Atcō'pēna kē'kXulē. Atcēṭā'kXamē,  
Almost he stepped on them. He jumped down. He drank,
- 13 atcēṭā'kXamē, atcēṭā'kXamē. Take wiXt atcō'pēna k<sup>u</sup>cā'xali. A'lta  
he drank, he drank. Then again he jumped up. Now
- 14 wiXt nikj'ē'x'tkin, nikj'ē'x'tkin, nikj'ē'x'tkin. WiXt atcō'pēna  
again he looked about, he looked about, he looked about. Again he jumped
- 15 kē'kXulē. Qoā'nēmi atcō'pēna kē'kXulē. A'lta atcēṭā'kXamē.  
down. Five times he jumped down. Now he drank.
- 16 Pā2L nē'xax iā'wan. Iā'ma<sup>ε</sup> atcē'lax. Atciā'k;LEmatsk atciā'wa<sup>ε</sup>.  
Full got his belly. Shooting he did. His last one he killed him.  
him
- A'lta a'etōLx. Atcōxō' LXam tē'LaqL. A'lta a'etō, aci'xko.  
Now they went down He burnt it their house. Now they went, they went  
to the water. home.
- 18 Ā'tcōk<sup>u</sup>ṭ qaX oēō'kuil. Actigā'ōm ikani'm. A'lta actō'tetēō.  
He carried that woman. They reached a canoe. Now they went down  
her it the river.
- 19 Kaxē'2 kulā'yi actō'yam atcō'lXam: "Ēē'wam teinā'xt.  
Where far they arrived he said to her: "Sleepy I got.
- 20 Nēxagō'ketita. A'lta qoā'nēm Lēalā'ma nēket mēna'ōte'la."  
I shall lie down in Now five days not you will awake  
canoe. me."
- 21 Ayiaxagō'ketit. A'lta ā'k;aya nō'ya qaX oēō'kuil. Ayā'qxoyē,  
He lay down in canoe. Now alone she went that woman. He slept,
- 22 mō'ketē ayā'qxoyē, a'lta pēmm temōtsgā'nuks gō iā'yacqL.  
twice he slept, now noise of flying flies at his mouth.
- 23 Ayā'qxoyē, Lō'nē ayā'qxoyē. A'lta pāl acxē'l'uicā'yū. Lā'kti  
He slept, three times he slept. Now full fly-blows. Four times
- 24 ayā'qxoyē ka naxelā'yō-y- ō'yamōa. A'lta agiā'qxōte!. Agiō'lēl,  
he slept and they moved much his maggots. Now she awoke him. She shook  
him,
- 25 agiō'lēl. Nixa'lōkō. Atcō'egam: "Qa'daqa amēnā'qxōte!?"  
she shook him. He awoke. He took her: "Why did you awake me?"
- 26 Ayamō'lXam na mēna-ō'te'la?" Atcā'xaluketgō. "O'omen imē'xal.  
I told you [int. you shall awake He threw her away. "Pigeon your name.  
part.] me?"
- 27 Nāket Lmē'k'ikal ā'Lqē Lkā'nax. Manix tēā'ko-i ka mxtēā'xa-itx."  
Not your husband later on chief. When summer and you will cry much."

- Take nikL;ē'mēn iguā'nat. Nō'xunitak ō'omen, qaxē'Lx ka 1  
Then he dived the salmon. She drifted away the pigeon, where may be and
- nuXuā'niptek. A'lta L;ap aci'kxax emōkst ekoalē'x.oa. Nē'k'im 2  
she drifted ashore. Now find they did her two ravens. He said
- qix ē'Xat: "ĒXt itcā'xotk, ēXt itcā'melqtan. Kā'tsek Lq;up 3  
that one: "One her eye, one her cheek. Middle cut
- tgā'ameuke, tqeauwē'xa." Nē'k'im qix ē'Xat: "K;ē, k;ē, k;ē, 4  
her intestines, we cut them in two." He said that one: "No, no, no,
- k;ē; nai'ka ka'namōkst sgā'xost ka ēXt itcā'melqtan, ka kā'tsek 5  
no; I both her eyes and one her cheek, and middle
- Lq;ōp tgā'ameuke tqeauwē'xa." "Imē'melaXaqamē," atciō'lXam; 6  
cut her intestines, we cut them in two." "You are wrong," he said to him;
- "ĒXt itcā'xot mai'ka, ēXt itcā'xot nai'ka. ĒXt itcā'melqtan 7  
"One her eye you, one her eye I. One her cheek
- nai'ka, ēXt itcā'melqtan mai'ka. Kā'tsek Lq;ōp tgā'ameuke." 8  
I, one her cheek you. Middle cut her intestines."
- KāyeX ackē'x ka naxā'latek. Nō'ko, akē'ē'taql. 9  
Thus they did and she rose. She flew she left them.  
away,
- A'lta ā'yo, nikL;ē'mēn iguā'nat. Ayū'Xtki a'lta. Nigō'ptegam 10  
Now he went, he dived the salmon. He swam now. He came ashore
- ēXt ilē'ē. Take ā'yōptek. Ā'2yō kulā'yi. Take nigā'ōm ē'qxēL. 11  
one land. Then he went inland. He went far. Then he reached it a creek.
- Take atcō'ikel tXut iau'a ē'natai. Take niXxagō'mit. Take 12  
Then he saw it smoke there on the other side. Then he made himself Then  
poor.
- iq;ēyō'qxōt nē'xax, ka'nauwē ā'yaL'a iā'ateike, Lā'yaqtq ka'nauwē 13  
an old man he became, all his body stinking. his head all
- Lā'teike. Take uaēxe'lqamX. "Ā, Lā'ksta x'ix'ō'La? Lgā'lemam;" 14  
stinking. Then he shouted. "Ah, who that? Go to take him;"
- aLgō'lXam ulā'xk'un. Lqui'Nemiks Lxā'mEXutetike ilā'qula. 15  
they said to her their eldest Five sisters their camp.
- A'lta nai'kutetē ulā'xk'un. Naikō'tetani. A'lta mā'Lxôlē Lōc. "Ā, 16  
Now she crossed the eldest sister. She got across. Now inland he was. "Ah,
- iamtgā'lemam; mē'Lxa." "Ā, cka aqanōctXuē'l." Nā'Xtakō, 17  
I came to fetch you; come down to the water." "Ah, and carry me on your back." She returned,
- nā'Xtakō. NaxaLengu'Litck Lgā'mEXutetiks: "Ā, Lq;ēyō'qxot, 18  
she returned. She told them her sisters: "Ah, an old man,
- ka'nauwē ēLaL'a iā'ateike. ALGenā'xo-il cka aqLō'etXux. 19  
all his body "stinking. He said to me and I should carry  
much him on back.
- Ka'nauwē'2 pāl LEMō'ckike ēLaL'a." Nā'k'im kex'EMā't: "Nai'ka 20  
All full pus his body." She said the next eldest one: "I
- nLugō'lemam. Olxā'qxalptekix. Lgiakenā'oi." Take nai'kutetē 21  
go to fetch him. Our fire he shall look after." Then she crossed
- akLugō'lemam. "Ā, iamtgā'lemam," akcō'lXam. "Ā, cka 22  
she went to fetch him. "Ah, I came to fetch you," she said to him. "Ah, and
- aqenōctxō'x." Take nō'ptega. AKLō'egam gō ilā'potē. Qē'xteē 23  
carry me on back." Then she went up. She took him at his arm. Intending
- agē'xk'a ilā'potē. Nau'i La'qxauwilqt wāx aLi'xax. AKL'ē'taql, 24  
she pulled it his arm. Immediately his blood pour out it did. She left him,
- nā'Xko. "Maniq;ä' taL; iq;ēyō'qxot. Qē'xteē aniō'egam gō 25  
she went "Too! lo! old. Intending I took him at  
home.
- ilā'potē. Nau'i Lā'qxauwilqt wāx aLi'xax." Take agō'lXam 26  
his arm. Immediately blood pour out it did." Then she said to her
- Lgā'wuX: "Mai'ka Lgā'lemam." Take nō'ya ā'kXatsak. 27  
her younger "You go and fetch him." Then she went the middle one.



- 1 Naigō'tetam. "Ā iamtgā'lemam, me'Lxa." "Ā, eka aqanōctxō'x."  
She got across. "Ah, I came to fetch you, come down." "Ah, and carry me on your back."
- 2 Take nō'ptega. Agiō'egam ilā'pōtitk, aklō'latek. Ka'nauwē<sup>2</sup> wāx  
Then she went up. She took it his forearm, she lifted him. All pour out
- 3 alī'x[ax] Lā'qxauwilqt k;ā Lā'mōckike. Akl'ē'taql wiXt. Take  
it did his blood and his pus. She left him also. Then
- 4 nā'k'im qī'oā'p ōxgē'sax kecXLEMā't: "K'e nai'ka nLugō'lemam;  
she said near the youngest the next: "And I go to fetch him;
- 5 ōlxā'qxalptekix. Lgiakena'oi." Take nai'kōtetē. Naigō'tetam.  
our fire he shall look after it." Then she crossed. She came across.
- 6 "Ā, me'Lxa, iq;ēyō'qxōt; iamtgā'lemam." "Ā, eka aqanō'ctxōx."  
"Ah, go down to old man; I came to fetch you." "Ah, and carry me on your back."
- 7 Take nō'ptega. A'lta ayaxalō'etxamt. Mank kulā'yi agāyuk<sup>u</sup>T.  
Then she went up. Now she carried him on her back. A little far she carried him.
- 8 Pāl nā'xax Lēā'owilqt; pāl nā'xax LEMō'ckike. AGEē'taql:  
Full she got blood; full she got pus. She left him:
- 9 "Maniq;ā' tal; ka'nauwē ilā'ateike. Yū'L; aql'et ka'nauwē ē'LaL'a."  
"Too! lo! all stinking. Full of sores all his body."
- 10 Take ōc Lā'wuX eka k;ā ka nō'tXuit. Nāket qa'da nā'k'im. Take  
Then there their younger and silent and she stood Not [any] how she spoke. Then  
was sister np.
- 11 nai'kōtetē. Take aLgō'lXam Lā'wuX: "Ā'xka XaX niket itcā'yul;T  
she crossed. Then they said to her their younger "She that not proud  
sister:
- 12 ka ktōctxō." ALgā'qxamt Lā'wuX ka naigō'tetamē. Take nā'k'im  
and she will carry him." They looked at their younger and she got across. Then she said  
her sister
- 13 ulā'xk'un: "Te;a." Take ayō'tXuit. A'lta ayagā'lōLx. Tō'tō  
their eldest "Look." Then he stood up. Now he went to the Shake  
sister: canoe.
- 14 nē'xax. Cell iā'ok, tal; iēlā'kē iā'ok. Ayage'La-it. Actigō'tetamē.  
he did. Rattling his lo! sea-otter his blanket. He was in the They two came  
blanket, blanket. canoe. across.
- 15 Ō, masā'tsilx Lkā'nax! A'lta atcō'egam qaX ōxgē's'ax,  
Oh, pretty chief! Now he took her that youngest one,
- 16 uyā'teinkikala na-ēxā'lax. Atclō'mitekil Lkanauwē'tike, Liā'nemcke  
his head wife she was to him. He took them all, his wives
- 17 alixā'lax. Altā<sup>2</sup> ā'mka ōxgē's'ax tq;ēx ā'tcax.  
he made them to him. Now only the youngest like he did her.  
one
- A'lta alxē'la-it iā'xkatē. Ka'nauwē Lēalā'ma alktōlā'lepTā-itx.  
Now he stayed there. All days they went always digging  
roots.
- 19 Iā'mka aLEē'taqlax. Teā2xLx Lēalā'ma aLEē'taql, ka nā'Xko  
Him alone they left him. Several days they left him, and she went  
home
- 20 ā'nēwa-y- ulā'xk'un. NaXkō'mam. A'lta k;ē gō Lā'o-imatk. Nō'Lxa  
first she the eldest one. She came home. Now nothing at their camp. She went to  
the beach
- 21 mā'Lnē. A'lta iā'qxoyō gō ilā'xanīma. Iakqanā'itx. Lawā'  
seaward. Now he slept in their canoe. Ho lay down. Slowly
- 22 agiō'tetemt ilā'xanīma. Malxolā'-y- ē'kxāt. A'lta atciō'pēwē  
she pushed it their canoe. From land wind. Now it drifted
- 23 mā'Lnē. Mā2'Lnē ka nēxe'l'ōkō. Atciō'latek iā'ok. A'lta k;ē-y-  
seaward. Seaward and he awoke. Ho lifted it his blanket. Now no
- 24 ilē'ē. Nēket atcē'elkel. WeXt nixk;ē'nyakō. Ayā'qxoya, mō'kti  
land. Not he saw it. Again he tied blanket He slept, twice  
around himself.
- 25 ayā'qxoya. Nixē'l'ōkō, a'lta t;ā'qē lā'xlax ikē'x iā'xanīm.  
he slept. He awoke, now just as rock it did his canoe.



NēElkē'Elakō. A'lta gō Lux iūgō'ōX. Ayēā'lōLx. Atciusgē'wulX 1  
He took off his Now at island it was on the beach. He went ashore. He hauled it up  
blanket.

iā'xanim. Lāx atcā'yax iā'xanim. A'lta iā'xkatē kē'kXulē nixō'ketē. 2  
his canoe. Turned he made it his canoe. Now there below he lay down.  
over

Kawī'X ka LgōLē'lEXEmk aLE'tē gō Lkamēlā'leq, tex tex tex tex 3  
Early and a person came on the sand, noise of footsteps

gō Lkamēlā'leq. Nā'wi aLigā'luptek qaxē' qigō' nikē'x. Take 4  
on the sand. Immediately she went up where there where he was. Then

aLgiō'lXam: "Amxā'latek, txgō'ya." Take nixā'latek. Acgiucgē'wulX 5  
she said to him: "Rise, let us go!" Then he rose. They pulled up

iā'xanim ka cā'cā aegā'yax. A'lta aci'Xkō. AcXgō'mam gō qō'ta 6  
his canoe and break they did it. Now they went They arrived at at that  
to pieces home. homo

t'ōL. A'lta pāl ēlagē'tema qō'ta t'ōL. A'lta agiō'peut. Lā2 7  
house. Now full sea-otters that house. Now she hid him. Some-  
time

ka naxatgō'mam ugō'xk'un. Mōket itcā'etxōl ēlagē'tema. Kawī'X 8  
and she came home her elder sister. Two her load sea-otters. Early

ka wiXt a'etō. Ā'nēwa naxatgō'mam qaX uXgē's'ax. ĒXtka 9  
and again they went. First she came home that youngest one. One only

ēlā'kē Ljap agā'yax. Take agō'lXam Lgā'wuX qaX uxke'kxun: 10  
sea-otter find she did. Then she said to her her younger that eldest one:  
sister

"Ā'nqatē taLj amxatgō'mam." "Aiā'q anE'Xatkō qē'wa niket ē'kta 11  
"Long ago, lo! you came home." "Quick I returned as not anything

Ljap anā'yax." Take naxLōlEXa-it ugō'xk'un: "Qa'da ā'Lqē nakē'x, 12  
find I did it." Then she thought her elder sister: "How later on she will be,

ka niket ē'kta Ljap agā'yax, axā'xo-il." Wāx kawī'X ka a'etō, 13  
and not anything find she did it, she always Next morn- early and they  
says." ing went,

iLā'mōketē a'etō. Actā'ekta, actuxōLā'kux qō'La Lux. Iā'kwa nō'ix 14  
the second time they went. They searched they went around that island. Here always  
went. on the beach, it, went

qaX ā'ēXat, iau'a ta'nata qō'ta Lux nō'ix qaX ā'ēXat qaX 15  
that one, there to the other that island always that one that  
side went

ōxgi'c'ax. Gō ku'mk·itē qō'ta Lux ka acXā'ōmX. A'lta knlā'yi 16  
youngest one. At the end of that island and they met. Now far

qī'gō acXā'ōmEniLx, a'lta naxtā'kōx qaX uxgē'c'ax. A'lta xāx 17  
where they always met, now she returned that youngest one. Now observe

ā'kxax qaX Lgā'wuX qaX ōxgē'kXun. Ā'nēwa qaX uqgē'c'ax 18  
she did her that her younger that eldest one. First that youngest one  
sister

naxgō'mam. Wāx kawī'X weXt ā'etō. Nō'ya qāxē qīgō 19  
came home. The next early again they went. She went where there  
morning where

acXā'ōmEniLx. Kjē tgā'xatk qaX Lgā'wuX. Gō kulā'yi a'lta 20  
they always met. Nothing her tracks that her younger  
sister's. At far now

ōXutā'kot tgā'xatk. Take pāt xāx ā'kxax. Nā'xkō, Lōn Ljap 21  
they turned her tracks. Then really observe she did She went those find  
back her. home,

agā'yax ēlagē'tema. Age'tuket etā'Xti. A'lta ōxoē'Lk;ik tgā'Xti 22  
she did them sea-otters. She saw it thoir smoke. Now crooked her smoke

qaX Lgā'wuX. Age'tuke ā'xka tgā'Xti. A'lta wuk; qōta tgā'Xti 23  
that her younger She saw it her own her smoke. Now straight that her smoke  
sister.

ā'xka. A'lta pāt xāx ā'kxax. Wāx iLā'laktē ā'etō, eka mank 24  
her. Now really observe she did The next the fourth they and a little  
her. morning time went,

kulā'yi nō'ya qaX uxgē'c'ax ka naXā'takō. Nō'ya qaX ōxgē'kXun 25  
far she went that youngest one and she turned hack. She went that eldest one

- 1 nōxo/Lakō qōta LuX. A'/lta kulā'yi, a'/lta aXLā'kōt, tgā'kiplaxat  
she went around that island. Now far, now she had returned, her tracks
- 2 uxōtā'kōt. WiXt age'tōket ctā'Xti. A'/lta pāt ōxuē'Lk;ik ctā'Xti.  
had returned. Again she saw it their smoke. Now really crooked their smoke.
- 3 Take nā'xkō qaX ōxge'kXun. Naxgō'mam. Ā'nqatē iō'c Lgā'wuX.  
Then she went that eldest one. She arrived at home. Already there her younger  
homo was sister.
- 4 Agō'lXam: "Ā'nqatē tal; amXatgō'mam." "Nāket ē'kta L;ap  
She said to her: "Already behold you came home." "Not anything find
- 5 anā'yax ka aiā'q anE'Xatkō." Wāx kawī'X ka wiXt ā'ctō  
I did it and quick I returned." The next early and again they  
morning went
- 6 ē'Laquinēmē. A'nēwa nō'ya qaX ōxXE'kXun. Naxā'pcut,  
the fifth time. First she went that eldest one. She hid herself,
- 7 agā'qxamt Lgā'wuX. K;imtā' ka nō'ya. Nā'Xtakō. Nak;ē'Xtkin  
she watched her her younger sister. Afterward and she went. She returned. She searched
- 8 gō Lgā'wuX itcā'leXamitk. L;ap age'Lax LE'kXala, Lō'ktik.  
at her younger sister her bed. Find she did him a man, he lay down.
- 9 "Mxā'latek," agiō'lXam, "mxā'latek. Nau'itka ante'L;āla. Qa'daqa  
"Rise," she said to him, "rise! Indeed you two are foolish. Why
- 10 agēmupcō'lit?" NaXkō'mam Lgā'wuX. A'/lta iō'c itcā'k'ikal.  
did she hide you?" She came home her younger sister. Now there was her husband.
- 11 A'/lta agō'lXam ugō'Xkun: "Ō nau'itka me'L;āla, nēket  
Now she said to her her elder sister: "Oh, indeed you are foolish, not
- 12 temē'Xatakux. Qa'daqa amiupcō'lit itxā'k'ikala? Qēc nai'ka L;ap  
your mind. Why did you hide him our husband? If I find  
always
- 13 anā'yax, pōc nīket aiamxa'pcut." A'/lta atcō'cgam; ckanacmō'ket  
I did him, [if] not I hid him." Now he took her; together both
- 14 ciā'k'ikal acixā'lax. Iō'2Lqtē iā'xkatē ayō'La-it. A'/lta nē'k'im:  
his wives they became. A long time there he stayed. Now he said:
- 15 "ikā'kXul teinā'xt." A'/lta aegiō'lXam ciā'k'ikal cē'iuwall. A'/lta  
"Homesick I get." Now they two spoke to him his wives [birds]. Now
- 16 aegiō'tXuitek. Qoā'nēm ē'telōc agē'lōt ā'ēXat; ō'xqun'a, wiXt  
they made him ready. Five baskets full she gave the one; the eldest one, also  
him
- 17 quā'nēm ē'telōc agē'lōt; ōxge'c'ax wiXt qoā'nēm ē'telōc agē'lōt.  
five baskets full she gave them to him; the youngest also five baskets full she gave  
ono them to him.
- 18 Take aegiō'lXam: "Wu'xi a'/lta qamō'k"tai." Nā'kteuktē, a'/lta  
Then they said to him: "To-morrow now you will be carried." It got day, now
- 19 yuqunā'-itX gō mā'Lnē ē'kōlē, Lpe'lpel ē'kōlē. A'/lta aqēā'kelkoē  
there lay on the beach a whale, a red whale. Now they were carried  
to the canoe
- 20 ēelagē'tema. A'/lta aqiō'lXam: "Amxō'ketit! Nēket mgē'keta!"  
sea-otters. Now he was told: "Lie down! Not look!"
- 21 Qoā'nēmī ayā'qxoyē ka nēelgē'lakō. A'/lta mā'Xlōlē yuqunā'-itX  
Five times his sleeps and he took off his blanket. Now on shore it lay
- 22 qix' ē'kolē. Lq;ōp atcā'yax qoā'nēmī iā'kiLq;p. A'/lta atciō'kXuiptek  
that whale. Cut he did it five times its cuts. Now he carried them from  
the shore upward
- 23 qix' ēelagē'tema. A'/lta wiXt nē'Xtakō qix' ē'kōlē.  
those sea-otters. Now again it returned that whale.
- Lā 2, ka L;ap alGā'yax Lgō'Lē'leXEmk. Iōc gō mā'Lnē. Ige'lxac  
Some and find he did him a person. He was at at beach. It lay near  
time him
- 25 iā'kōlē, ige'lxac ēelagē'tema. Take atelō'lXam LgōLē'leXEmk:  
his whale, they lay near him his sea-otters. Then he said to him to that person:
- 26 "Qāxē Lgā'nēmcks alXelā'itix'?" "Ā Lxelā'-itix' gō tē'LaQL."  
"Where my wives are they?" "Ah, they are in their house."



- “Ai’aq amLōlā’ma LE’Lxa.” Take ā’Lōptek qō’La LgōLē’lEXEmk.  
“Quick tell them they come to the beach.” Then he went up that person. 1
- “Ā imcā’k’ikal iXatgō’mam. TeEmcā’xo-il mcō’Lxa.” Qōcta  
“Ah, your husband he has come home. He says to you you come to the beach.” Those 2
- emōket nēket LE’etaqcō. Lqī’ōp alGe’ctax LE’etaqcō. ALE’Lxam  
two not their hair. Cut they did it their hair. They came down to the beach 3
- a’lta Llā’ktikeka. K;ē-y- ūLā’xk’un, nēket nā’Lxam. Aqiō’Xuptek  
now four only. Not their elder sister, not she came down to the beach. It was carried up from the beach 4
- qix· ē’kōlē. Aqiō’Xuptek qix· ēelagē’tema. “Ai’aq megōlā’ma  
that whale. They were carried those sea-otters. “Quick tell her up 5
- umcā’xk’un ā’Lxa. Gitgā’lemama x·ix· ē’kōlē.” ALgō’Lxam  
your elder sister she shall come to the beach. She shall fetch it this whale.” They said to her 6
- uLā’xk’un: “ME’Lxa, me’Lxa, igā’lemam x·iau ē’kōlē.” A’lta  
their elder sister: “Go to the beach, go to the beach, fetch it this whale.” Now 7
- aLaxel’E’tcam, akLō’cgam Lēā’tcau, aLaxa’lltigō. Agō’cgam  
she combed herself, she took it grease, she greased herself. She took it 8
- unuā’LEma. A’lta uaxgē’matsk. A’lta nō’Lxa. Take nō’yam.  
paint. Now she painted her face. Now she went to the beach. Then she arrived. 9
- Take atciō’latek qix· ē’kōlē. Naxe’Lxēkō iau’a mā’Lxolē. “Iau’a  
Then he lifted it that whale. She turned round here landward. “Here 10
- mā’Lnē mxe’Lxēkō,” atcō’lXam. Naxe’Lxēkō iau’a mā’Lnē.  
seaward turn,” he said to her. She turned round here seaward. 11
- Aqēalō’ctxamt qix· ē’kōlē. Naui yukpä’t natlō’tXuit Ltēuq. WiXt  
It was put on her back that whale. At once up to here she stood in the water. Again 12
- aqiō’latek qix· ē’kōlē. Naui yukpä’t natlō’tXuit. Qoä’nEmī  
it was lifted that whale. At once up to here she stood in the water. Five times 13
- aqiō’latek. Take nō’kuiXa. Take nō’ya, gō’yē age’tax tgā’potē.  
it was lifted. Then she swam. Then she went, thus she did them her arms. 14
- A’lta nō’kō. “O’waniō imē’xal. Manix tellō’ ixā’xoēlemixē  
Now she flew. “Coatch your name. When calm it gets 15
- ka wulelelele mugō’ya. Näket muXugō’mit tkañā’ximc.”  
and wulelelele you will fly. Not you will make them poor chiefs.” 16
- A’lta ā’yuptek, a’lta niXgō’mam gō Lia’nEmecke. Ateile’lemak,  
Now he went up, now he came home to his wives. He gave each food, 17
- kanauwē’ atciLE’lemak, qix· ēelagē’tema, ēXt iā’kilq; p ē’kōlē  
all he gave them food, those sea-otters, ono its cut whale 18
- Lē’Xat Liā’k’ikal LkanEmelō’ktike L;ā’nEmecke.  
one his wife all his wives. 19

*Translation.*

Once upon a time there was a chief who had a daughter. Many people wanted to marry her, but he was unwilling to part with her. [Finally he arranged for a contest.] He put [a pair of] elk antlers [in the middle of the house and said]: “Whosoever breaks these antlers shall have my daughter.” He invited all the people. First the quadrupeds, then the birds. [When all were assembled] the people said to the snail: “You try first to break them.” The snail went down to the middle of the house and tried to break the antlers, but did not succeed.



Then they said to the squirrel: "You try next to break them." The squirrel bent the antlers a little, but was not able to break them. Then they said to the otter: "Now you try to break them." When the otter went down the girl thought: "I wish he would break them." She liked him [because he was so pretty]. He tried to break them, but did not succeed. He went up again. Next the beaver went down. He was very stout, and Blue-Jay said: "Oh, certainly, he with his big belly, he will break them." He took up the antlers and almost succeeded in breaking them, but he grew tired and went back. Then the wolf went down and almost succeeded in breaking the antlers, but he grew tired and went up. Then the bear went down and almost succeeded in breaking the antlers.

Now there was one person in the house whose body was full of sores and boils. Then Blue-Jay said: "Let him try what he can do, the one whose body is sore all over." But next the grizzly bear went down. He almost broke it, when he also grew tired. Next the panther, the chief of all, went down, but he did not succeed. Then Ipo'ēpoē went down. Then the girl thought: "O, if he would break them." He took them up, but did not succeed at all. He went up. After that the sparrow-hawk went down. He almost broke them, and went up; then another hawk went down. He almost broke them, but then he grew tired. Now next the chicken-hawk went down. He tried to move them, but they did not move. Then the owl went down. They did not move. Then he went back. Then the eagle went down. He bent them and almost broke them. Now all the quadrupeds and all the birds had tried.

Then Blue-Jay said: "Give the antlers to that one who is full of sores; let him try what he can do." All the people had given it up. He continued: "Quick, stand up; [let us see] what can you accomplish? Break those antlers." Five times he said so. Then that person arose, shook his body, and shook his blanket. He shook his hair. [Then his body became clean, his hair long and full of dentalia, and he was very beautiful. They saw that he was the salmon.] Then he went to the middle of the house, took up the antlers and broke them. He broke them into five pieces and threw them down. Then he ran away. The people stared at him. After a little while Blue-Jay said: "Let us pursue our chief's niece." Then she took her dentalia and ran also. "Ah," said the wolf, "we will pursue them." Then all the people went in pursuit. They followed them a long distance. Then the man created a bay behind them. The people reached it, but the couple was already on the other side. After a while the people reached the other side of the bay. They continued to pursue them. Again they pursued them a long distance. He looked back and saw that the people were near overtaking them. Then he made a middle-sized bay. Again the people reached the bay and saw the two far away on the other side. Again the people reached the other side of the bay and continued their pursuit.

He made five bays, then he gave it up. The people crossed all five bays. Coyote and Badger, who were among the pursuers, became tired, and Coyote said to his friend: "My friend, I am getting tired. What do you think if I enchant my arrow?" Badger replied: "All right." Then Coyote blew on his arrow [singing]: "Strike his head, strike his head." Three times he sang to his arrow: "Strike his head, strike his head." And five times he blew on it. Then he shot upward and the arrow went "Halulululululu." The arrow struck the young man right in the nape and he fell down dead. The wolves were first among the pursuers, and they took the woman. The people devoured the salmon. They gave coyote the salmon's bow. Then an egg fell down from him into a hole in the rock. Then the people went home. Now the Crow learned that her nephew had been killed. She went away and cried. She cried. Now she arrived at the place where he had been killed. She [looked for his remains,] turned over the stones, cried, and turned them again. Then she found one salmon egg. She carried it to the river, made a small hole [in the bank of the river] and put the egg into the water. In the evening she went home.

Early next morning the Crow went again to look after that egg. It had grown a little. Then she made a larger hole [and put the egg into it]. In the evening she went home again. She reached her house. She did not sleep at all, and it grew day again. Early in the morning she went again [to look after the egg]. She cried while going. She arrived at that salmon egg. Now a small trout was swimming [in the hole]. This gladdened her a little. She made a still larger hole. In the evening she went home and slept a little. Early in the morning she went out again the fourth time. She arrived at that salmon egg and saw a large trout swimming there. Then the Crow was really glad. She made a large hole. Early in the afternoon she went home. She arrived at home. When it grew dark she fell asleep. Early in the morning she awoke, arose, and went to look after the trout. She arrived and saw a small salmon swimming there. Now she made a still larger hole and left it again. At noon she went home. She arrived at home. She thought only of the salmon. It grew dark. Early the next morning she went again. She arrived and now there swam a large salmon. She took it, threw it ashore, and it was transformed into a tall boy. Now the Crow was happy. They went home together. She said to her grandnephew: "Bathe, that you may see spirits." He bathed. First he bathed in the river and after that in the sea. Every night he bathed. After he had finished bathing in the sea, he bathed in [ponds on] the mountains. Now he became a young man.

Then his grandaunt told him: "Coyote and his friend Badger killed your father. If it had not been for that woman they would not have killed him. They took her to the wolves." He replied: "I will go and search for Coyote." "Do not go, else they will kill you." After a while the Crow told him: "They gave your father's bow to Coyote."



"I will go and search for Coyote; I have seen enough spirits." "Oh, tell me who is your spirit?" Then he said to his grandaunt: "Let us go outside." The Crow went out with him. Then he shot his arrow toward the forest and it caught fire. He shot his arrow toward the prairie and it caught fire. Then the Crow said: "Indeed you have seen spirits." She said: "You must go, but take care of yourself." The next day he made himself ready. He put on his dentalia and took his arrows. Then it thundered, although the sky was clear. He went on and crossed five prairies.

Then he saw a house [a long way off]. He went on and when he came near the house he heard a person singing songs of victory. He stayed outside. Somebody was singing there at the end of the house. Slowly he opened the door and stood in the doorway. Then Coyote sneezed and sang jestingly: "Salmon's son came; certainly he will kill me. But I jump about much in my house; certainly he will kill me." He had put black paint on his face. His face was blackened, and so was Badger's face. At that moment the door made a noise and he looked back to the doorway. Verily there stood the one in the door whom they had killed. "O, my dear, my dear!" said Coyote, "they killed him whom I loved so well. Somebody who looks just like him is walking about." Then the salmon's son entered. He sat down on the bed and said: "Be quiet, Coyote! I know that you killed my father." Then Coyote was quiet. Badger meanwhile turned his face toward the wall and was rubbing it [in order to remove the paint]. The salmon's son said: "Give me my father's bow." Coyote replied: "I will give it to you, my dear!" He arose and took a bow out [of a box]. [The young man] took it and spanned it. It broke to pieces, and he struck Coyote with the pieces so that he fell down headlong. His feet quivered. Then Coyote arose again. The salmon's son said: "Give me my father's bow." Coyote replied: "I will give it to you, my dear." He took out another bow and gave it to him. [When the young man tried to span it it broke and] he struck Coyote's face with the pieces. He fell on his back and his feet quivered. Again he arose [and the salmon's son said once more]: "Give me my father's bow! Why do you deceive me?" Then Coyote gave him another bow to the back of which heads of woodpeckers were glued. The young man spanned it with his left hand. It did not break. Then he spanned it with his right hand and it broke to pieces. He struck Coyote with the pieces and he fell on his back. Then Coyote had given him four bows; and they all broke. The fifth one which he gave him was his father's bow. Three times he spanned it with his left hand; three times he spanned it with his right hand. It did not break. The heads of red-headed woodpeckers were put by twos on the back of that bow. Then the young man said to Badger: "Be quiet, Badger, I know that you are a murderer." Badger replied: "I am no murderer; I merely blackened my face for fun." Then the young man took hold of Coyote and Badger



at their napes, hauled them out of the house, struck them together and killed them. He threw down Coyote and said: "Coyote will be your name; henceforth you will not kill chiefs." He threw down Badger and said: "Badger will be your name; henceforth you will not kill chiefs. People will fear only your winds. You will never go near men." He threw them away and burned their house.

He went on. [After traveling sometime] he came to a prairie. He crossed it and saw smoke arising at its end. He went on. He almost reached a house, and heard a woman crying inside. He opened the door slowly, but it made a noise. The woman looked up and saw him; [he looked like] her husband whom they had killed. He entered. The house was full of meat. He said: "I came to look for you; let us go home. The one who was killed was my father." Then she replied: "The monsters will kill you." "Let them kill me," he said. She gave him to eat and he ate. In the afternoon he went outside and cut five pieces of flesh from his nape. He tied them up. Then he ate alder-bark until his stomach became full. He re-entered the house and gave the woman the five bundles of meat, saying: "When the monsters come home give each one of them a bundle of meat. If they eat it I shall be able to win over them. Give it to them when they notice me." Now he deceived them. He blew on the fire until he was covered with ashes and looked like an old man.

In the evening the noise of falling objects was heard. A person entered and when he came to the middle of the house he cried: "I smell salmon; I smell salmon." When he saw the old man he kicked him many times, until blood came out of his mouth.\* Then the woman arose and gave him one bundle of meat, saying: "I am a human being; do you think I have no relatives? This old man [is one of my family]; he brought this for you." "O, my sister-in-law's relative, why did you not tell me before, I should not have hurt my sister-in-law's relative." After a little while a noise was heard again. Another person appeared. He entered. When he was near the middle of the house he cried: "I smell salmon; I smell salmon." When he noticed the old man he kicked him many times, so that he flew about and blood came out of his mouth. Then the woman arose and said: "I am a human being; do you think I have no relatives? This old man brought this for you." And she gave him one bundle of meat. "O, my sister-in-law's relative, why did you not tell me before, I should not have hurt my sister-in-law's relative." Again a noise was heard outside and a person appeared. He entered. Some distance before he reached the middle of the house he said: "I smell salmon; I smell salmon." When he saw the old man he kicked him and he flew about in the house and blood came out of his mouth. The woman waited a little while, then she arose and took a bundle of meat and gave it to her brother-in-law, saying: "I am a human being; do you think I have no relatives? This

\* In fact he was expectorating the juice of the alder bark which he had chewed.

old man brought this for you." "O, my sister-in-law's relative, poor man, why did you not tell me long ago? I should not have hurt my sister-in-law's relative." Again a noise was heard and one more person appeared. He had hardly entered the house when he said: "I smell salmon; I smell salmon." When he saw the old man he kicked him so that he flew about and blood came from his mouth. The woman waited a long time. Then she said: "I am a human being. Do you think I have no relatives? This old man brought this for you;" and she gave him one bundle of meat. "O, my sister-in-law's relative, why did you not tell me long ago, I should not have hurt my sister-in-law's relative." And he ate the piece of salmon. Now only her husband remained [outside]. After a little while a noise was heard and one more person appeared. He just opened the door when he noticed the smell of salmon and said: "I smell salmon; I smell salmon." When he saw the old man he kicked him many times, so that he flew about and blood came from his mouth. The woman hesitated, and the old man was kicked much. Then she arose and said: "I am a human being. Do you think I have no relatives? This old man brought this for you." She gave him that bundle. "O, my brother-in-law, why did you not tell me long ago? I should not have hurt my brother-in-law."

Now they skinned and carved the elks and wanted to give some of the meat to the old man, but he did not eat it. The woman said: "Perhaps you have broken his ribs, so that he can not eat." Early the following morning the wolves made themselves ready and went hunting. Then the young salmon arose and went bathing. The woman boiled food for him, which he ate. After he had finished they went to bed. In the afternoon he again blew into the fire [so that he was covered with ashes] and became an old man. In the evening the wolves arrived at home and brought elks. This time they did not kick him. In the evening they looked at his arrows and said: "How pretty are the arrows of our sister-in-law's relative!" He replied: "I made them." "Make one for me; make me a flint arrowhead," said the eldest brother. The young salmon replied: "Willingly; but sometimes I will break a piece or two of flint." Then he gave him five pieces of flint. Early the next morning the wolves went hunting again. When they had gone the salmon's son went to bathe and then worked at the arrowheads. He finished them all. He took one and kept it for himself. In the evening the wolves returned and brought home elks. After they had carved them they looked at the arrowheads and said: "How pretty are these arrowheads." The salmon replied: "[That is nothing,] when I was a young man I knew how to make arrowheads." The second wolf said: "Tomorrow you must make some for me." "Willingly." Then he gave him five pieces of flint. Early the next morning the wolves went hunting. After some time he arose and made the arrowheads. He



finished them all, but kept one for himself. In the evening they arrived at home. When it had become dark they looked at the arrowheads which the old man had made. He gave him four and kept one for himself. Then the next said: "To-morrow you must make some for me, my sister-in-law's relative." He also left five pieces of flint. Early the next morning they left and went hunting. Now he worked again at the arrowheads and finished all. He kept one for himself. In the evening the wolves arrived at home. When it grew dark they looked at the old man's work. "Oh, how pretty are these arrowheads," they said. Then the fourth wolf said: "To-morrow you must make some for me, my sister-in-law's relative." He gave him five pieces of flint. Early the next morning the wolves made themselves ready and went hunting. Then the salmon's son arose. He worked at the arrowheads and finished them all. One he kept for himself. In the evening the wolves arrived at home. It grew dark and he gave them four arrowheads, one he kept for himself. "Oh, how pretty are these arrowheads." "To-morrow my brother-in-law will make some for me," said the youngest wolf, the husband of that woman. "Willingly," replied he. He left five pieces of flint for him. Early the next morning the wolves made themselves ready and went hunting. Then the salmon's son arose; he worked at the arrowheads and finished them; one he kept for himself. In the evening they arrived at home and brought elks. Their house was full of elk meat. When it grew dark they looked at the arrowheads which he had made: "Oh, my brother-in-law, your arrowheads are pretty, they are good." Early the next morning they arose again and went hunting. Then the salmon said to the woman: "Arise, now I shall kill them." The woman arose. "Take care," she said. Then they made themselves ready.

The five wolves had each a well. The salmon's son and his widow went out of the house. He took his bow and spanned it; he pointed his arrow to the mountains. Then it became hot and the wells dried up, except that of the youngest wolf, in which a little water remained.

The eldest one was on his hunt; [the heat dried the bows of the hunters and when the eldest wolf spanned] his bow it broke. Then he cried: "O, certainly the salmon's son came in disguise." He went to the beach. He became very thirsty and came to his well; he looked into it and it was dry and empty. He looked into that of his younger brother; it was also dry and empty. Then he looked into the well of the middle one; it was dry and empty. He looked into the well of the next brother; it was dry and empty. Then he looked into the well of his youngest brother, and there he found a little water. He jumped down and began to drink. He drank, and drank, and drank until he had enough. Then the salmon's son shot him. He fell right where he stood. They hauled out the body and hid it.

And the second brother was on his hunt [etc., as before]. He found a little water. He looked at it. He looked and looked, but he did not



see anything and went into the well and began to drink. He drank, and drank, and drank, until he had enough. Then the salmon's son shot him and he fell right where he stood. They hauled out the body and hid it.

And one more went out to hunt [etc., as before]. He found a little water. He looked, and looked, and looked. He intended to go down, but looked again. He went around the well once. Then he jumped down into it. He drank a little and looked again. Then he drank again. He drank, and drank, and drank, until he had enough. Then the salmon's son shot him. He fell down right where he stood. They hauled out the body and hid it.

And still another went out to hunt [etc., as before]. A little water was in the well. He looked, and looked, and looked. He observed something suspicious, but decided to go down. He went around the well many times, and waited a long time; then he went down. He drank a little, then came up. At last he went down again, and drank, and drank, and drank until he was full. Then the salmon's son shot him and he fell. They hauled him out and hid him.

And the youngest one went out to hunt. Then he broke his bow. He cried: "Oh, the salmon's son came to us in disguise." Then he went out of the woods and looked into the wells of his elder brothers. They were dry and empty. The wells of his four elder brothers were dry, but a little water was in his own well. He saw a little blood. Then he went often around his well and he searched for them. He looked about. He almost stepped on them. Then he jumped down and drank. He jumped up again. Now he looked up again and looked about. He jumped down again. Five times he jumped up and down. Then he drank and got enough. Then the salmon's son shot him. He killed the last one.

Now the man and the woman went down to the water and burnt their house. He went home and took the woman along. They came to their canoe and went down the river. When they had gone a distance he said: "I am getting sleepy. I shall lie down in the canoe; you shall not awake me until after five days." He lay down in the canoe, and they traveled on. He slept two nights; then the woman noticed flies on his mouth. After three nights she saw that he was full of fly-blows, and after four nights she saw maggots crawling around his mouth. Then she [became afraid] and awoke him. She shook him. He awoke, took hold of her and said: "Why did you awake me? Did I tell you to awake me?" He flung her into the water and said: "Your name will be Pigeon; henceforth you will not be the wife of a chief. Your cry will be heard in summer." Then the salmon jumped into the water. The pigeon drifted away and somewhere she drifted ashore. After awhile two ravens found her. One of them said: "I will take one of her eyes and I will take one of her cheeks; we will divide the intestines." "No," said the other, "I will take both

her eyes and one of her cheeks; we will divide the intestines." "You are wrong," replied the other, "one eye for you, one eye for me, one cheek for me, and one cheek for you; we will divide the intestines." While they were talking she arose, flew away and left them.

Now the salmon swam away. After awhile he came to a country and went ashore. He went a long way and came to a creek. He saw smoke arising on the other side. Then he assumed the form of an old man. His whole body and his head were full of scabs. He shouted. Five sisters were camping there. [When they heard him they said to the eldest one:] "Who is that? Go and fetch him." She went across the creek and when she saw him she said: "Come down to the water, I came to fetch you." "Oh," he replied, "carry me on your back." She returned and said to her sisters, "It is an old man; he told me that I should carry him on my back, but his body is all full of scabs." The next younger sister said: "I will go and fetch him. He shall look after our fire." She went across the creek and said: "I come to fetch you." "Oh, carry me on your back." She went up and took him by his arm and was going to take him, but blood came out at once. Therefore she left him and went home. She said: "He is too old, I touched his arm and blood came out at once." Then she said to her younger sister: "Go and fetch him." The middle one went across the creek. She arrived on the other side and said: "I come to fetch you, come down to the water." "Oh, carry me on your back." Then she went up and took hold of his arm. She lifted him and blood and matter came out at once. Then she also left him. Then the next sister said: "I will go and fetch him; he shall take care of our fire." She went across, and when she arrived on the other side said: "Come down, old man, I came to fetch you." "Oh, carry me on your back." She went up and took him on her back. She carried him a short distance, and became full of blood and matter. She left him. [When she came back to her sisters she said:] "He is indeed too full of scabs and sores." Then the youngest sister arose and went across the creek without saying a word. They said to her: "You are not proud, you will certainly be willing to carry him." They saw how their younger sister went across. Then the eldest one said: "Look!" The old man came and went to the canoe. He shook himself. Then [his scabs fell off and] he had a fine sea-otter blanket on. He went into the canoe and the girl carried him across. He was a beautiful chief. He married the sisters and the youngest one became his head wife. He married them all; but he loved only the youngest one.

Now they lived there for some time and the women went digging roots every day. They left him alone. After several days the eldest sister came home first. She did not find him in the camp, and when she went down to the beach she saw him asleep in their canoe. He lay there. She pushed the canoe slowly from the shore. There was a land-breeze and the wind drifted it seaward. When the man



awoke he lifted his blanket and saw no land. Then he covered his face again. He slept for two days. Then he awoke; he felt as though the canoe was rocking. He took off his blanket and saw that he was on the beach of an island. He went ashore. He hauled his canoe up, turned it over, and lay down beneath it. In the morning he heard the noise of steps on the beach, and he saw a woman coming. She stepped right up to where he lay and said: "Rise! Let us go home." He arose. They hauled up his canoe and she broke it to pieces. Now they went home. They reached a house which was full of sea-otters. She hid him. After awhile [another woman] her elder sister entered the house. She carried two sea-otters on her back. Early the following morning they went again and the youngest one came home before the other. She carried one sea-otter only. Then the elder one said to her: "Lo! You are home already!" [The younger one replied:] "Yes I came home because I did not find anything." Then the elder sister thought: "What is the matter with her? She says that she does not find anything." On the following morning they went the second time. They always searched on the beach going around the island. The one always went on one side of the island, the other on the other. At the farther end of the island they used to meet. Now the younger one returned long before she reached the place where they always met. The elder one observed her. Again she came home first. Early the next morning they went again. When the elder one got to the place where they always met, she found no tracks of her younger sister. [She went on and saw] she had turned back long ago. Then she observed her more closely. She came home; she had found three sea-otters. She saw their smoke. Now her younger sister's smoke did not arise straight, while her own smoke arose straight. Then she noticed that something had happened. On the fourth morning the two sisters started again. The youngest went a short distance and returned. The eldest went around the island and saw that her sister had turned back far from where they used to meet. Again she saw their smoke, and saw that her sister's did not rise straight. Then she went home. The younger sister was already there. She said: "You are at home already." "Yes," she replied, "I did not find anything and turned back." On the fifth morning they started again. Now the eldest one went first. She hid herself and watched her younger sister who went later. [When she had left] she returned and searched in her sister's bed. She found a man lying down, and said: "Arise! indeed, you two are foolish. Why did she hide you?" Soon her sister returned home and saw that her [sister had found her] husband. Then the elder sister said: "Indeed, you are foolish, you have no sense. Why did you always hide our husband? If I had found him I should not have hid him." Then he married both the sisters.

He stayed there a long time; then he said: "I am homesick." Then his wives made him ready. They each gave him five baskets. Then



they told him: "To-morrow you will be taken home." The next morning he saw a whale on the beach; it was a red whale. Now they carried sea-otter skins to the canoe [i. e., the whale], and they said to him: "Now lie down [in the whale] and do not look." After five nights he took off his blanket. The whale lay on the beach. He cut five pieces of blubber from the whale and carried his sea-otters and his baskets to the shore. Then the whale returned.

After awhile a person met him on the beach. Near him lay the whale meat and the sea-otters. He asked that person: "Where are my wives?" "They are in their house." "Tell them to come down here." Then that person went up to the house and said: "Oh, your husband has come home; he tells you to come down to the beach." Two of the women had cut their hair. Four of his wives went down to the beach. Only the eldest one did not come. They carried up the whale and the sea-otter skins. He said: "Tell your eldest sister to come down; she shall carry this whale." They went up to the house and said to their sister: "Come down and fetch that whale." Then she combed herself, greased her hair, and painted her face. She went down to the beach and lifted the whale. When she turned to go home the man said: "Turn toward the sea." She turned seaward. He put the whale meat on her back. The water reached up to her knees. They put another piece of whale meat on her and the water reached to her hips. Five times they did so, then [the water reached up to her neck and] she began to swim. She moved her arms up and down. Now she began to fly [and the man said]: "Coatch shall be your name; when it is calm you will fly about. Henceforth you will not make chiefs miserable." Then he went home to his wives. He gave them everything, the sea-otters and a piece of whale meat each.

5. IKOALĒ'X·OA K<sub>1</sub>A IQONĒ'QONĒ ICTĀ'KXANAM.

RAVEN AND GULL THEIR MYTH.

- Iō'e iqonē'qonē. Ka'nauwē L<sup>a</sup>aLā'ma nicktā'kutsgō-itx. Pāl  
There was the gull. All days he searched all over the beach. Full
- 2 Lī'cku-ic. Atetōmē'tekēx tqalXte'mX k<sub>1</sub>a telā'ta-is k<sub>1</sub>a tpkē'eXiks.  
his mat. He found always poggies and codfish and flounders.
- 3 Qā'XLX na<sup>a</sup>ā'Lax nē'ekta. A'lta LgōLē'LEXEmk Lā'gipLaxa ōXōtā'kut.  
One day he searched Now a person his tracks turned back.  
on the beach.
- 4 Kulā'yi ā'yō, nē'ekta. Nā2ket i'kta L<sub>1</sub>ap atcā'yax. Nē'Xkō.  
Far he went, he searched Not anything find he did it. He went  
on the beach. home,
- 5 nēXkō'mam. NixLō'LEXa-it, wuXī' kawī'X nō'ya. Nē'kteuktē  
he reached his house. He thought, to-morrow early I shall go. It got day
- 6 kawī'2X ka ā'yō. Kulā'yi ā'yō. L<sub>1</sub>ap wiXt atci'tax Lā'gipLaxa  
early and he went. Far he went. Find again he did them his tracks
- 7 LgōLē'LEXEmk. Ā'nqatē ōxōtā'kut. NēXE'LYa. Mank kulā'yi  
a person's. Already they had turned He got angry. A little far  
back.
- 8 ā'yō. Nāket i'ktā L<sub>1</sub>ap atcā'yax. Nē'Xtakō, nēXkō'mam. Kalā'lkuilē  
he went. Not any- find he did it. He went home, he got home. Seold  
thing
- 9 ikē'X. Kawī'2X nixā'latek, ā'yō. Mank kulā'yi ā'yō. L<sub>1</sub>ap atci'tax  
he did. Early he rose, he went. A little far he went. Find he did them
- 10 Lā'gipLaxa LgōLē'LEXEmk. Ā'nqatē ōXōtā'kōt. NiXE'LYa. Cka  
his tracks a person. Already they had returned. He became angry. And
- 11 ma'nx-i kulā'yi ā'yō. K<sub>1</sub>ē, nēket ē'kta L<sub>1</sub>ap atcā'yax. NiXkō'mam.  
a little far he went. Noth- not any- find he did it. He came home.  
ing, thing
- 12 Kalā'lkuilē nē'xax gō wē'wulē. Ia'xka tiā'xētatke qōta tkamēlā'leq.  
Seold he did in interior of house. He his inheritance that beach.
- 13 WuXī' kawī'2X ka ā'yū iLā'laktē. Ayō'2, mank kulā'yi ā'yō.  
To-morrow early and he went the fourth time. He went, a little far he went
- 14 L<sub>1</sub>ap atci'tax Lā'gipLaxa LgōLē'LEXEmk. Kalā'lkuilē nē'xax;  
Find he did them his tracks a person's. Seold he did;
- 15 niXE'LYa. Nē'Xtakō. NiXkō'mam gō tā'yaqL. Atcō'kōla -y-ōya'-  
he became angry. He returned. He came home to his house. He sharpened his
- 16 q<sub>1</sub>ēwīqē. "WuXī' ā'Lqī mxeItcemā'o Lāketa qLgenxgā'lukL."  
knife. "To-morrow later on I shall show you who the one always before  
me."
- 17 Nāket nixLxā'lem ka nō'pōnem Kawī'X ka pō'lakli ka ā'yō.  
Not he ate and it grew dark. Early and dark and he went.
- 18 Kulā'yi ā'yō ka-y- ē'k'telil nē'tē. A'lta Lō'itt LgōLē'LEXEmk.  
Far he went and the morning came. Now it came a person.  
star
- 19 Atci'LElkel. Lā2 nixatelgē'taqtamit. Atciugoā'laqL a'lta ikoalē'x·oa.  
He saw him. Some- they met each other. He recognized him now the raven.  
time
- 20 A'lta iyā'etxul ikoalē'x·oa gō Li'eguic, gō Lā'qoa-iL Lie'guic. "Ē'kta  
Now his load the raven in a mat, in a largo mat. "What
- 21 ē'lōc imē'lkuiLX, qā'nauwulewulewulewule?" "Tkna'paâyōyueX  
is in it your mat basket, qa'nauwulewulewulewule?" "Crab's claws  
ante'teluk" Lmē'wulXnana." Nē'xLakō wiXt. WiXt atciō'lXam:  
I carry them to your nephews." He went around more. Again he said to him:  
them him
- 23 "Ē'kta ē'lōc imē'lkuiLX, qā'nauwulewulewulewule?" "Tkna'pa-  
"What is in it your mat basket, qa'nauwulewulewulewule?" "Crab's  
claws I carry them to them your nephews." Five times he went around him,

- ateiggē/Lqta. Iā'xkati ayuqunā'itix·it ikoalē'x·oa. Ayō'mEqt. 1  
he stabbed him. Right there he fell down the raven. He was dead.
- AteLō'egam Liā'ekuie ikoalē'x·oa. Wax atei'tax iqonēqonē'. A'lta 2  
He took it his mat the raven's. Pour out he did them the gull. Now
- wax nō'xōx tqalx'tē'mx· uxoēxē'lak qamx tpkē'cXEke qamx 3  
poured they poggies mixed with partly flounders partly
- telā'ta-is. Ateawē'k·itk gō Liā'egue. A'lta nē'Xko. "Kue! ta'ke 4  
codfish. He put them into in his mat. Now he went home. "Well! then
- aniā'wa<sup>e</sup> qiqiā'ōx qtcEnxgā'luk·t." NiXgō'mam iqonēqonē'. 5  
I killed him that one who always went first." He came home the gull.
- L; ap aqā'yax ikoalē'x·oa. A'lta iō'mEqtet. "Ai'aq amexalkLē'tegōm 6  
Find he was done the raven. Now he was dead. "Quick tell her
- Liā'wuX!" Take ā'Lō Lq; oā'lipX. ALE'xangō aqugō'ōm tē'kXaqL 7  
his younger sis- Then he went a youth. He ran he reached her house-  
ter!"
- ōk; 'unō'. Aiā'egōp! qix· iq; oā'lipX. A'lta akxō'tekin ōk; 'unō'; 8  
the crow's. He entered that youth. Now she was working the crow;
- i'LkuiL giā'xo-il. "Qiā'wa<sup>e</sup> ēmē'lē, Laq; 'ō'!" K; ōmm, nēket qa'da 9  
a large mat she was work- "He is killed your brother, crow!" No noise, not (any) how  
ing at it.
- nā'k'im. "Iqonēqonē' ateiā'wa<sup>e</sup> ēmē'lē." K; ōmm nēket qa'da 10  
she spoke. "The gull he killed him your brother." No noise not (any) how
- nā'k'im. WeXt aqō'lXam: "Qiā'wa<sup>e</sup> ēmē'lē, Laq; 'ō'!" Qoā'nemi 11  
she spoke. Again she was told: "He killed your brother, crow!" Five times
- aqō'lXam. Nō'tXuit ō'k; 'unō'. Laq age'Lax L'ue'lul. K; au 12  
she was told. She stood up the crow. Take out she did it cedar bark. Tie
- aLEXā'lax, gō-y- i'teaqtq, ōkuk; ētik age'Lax. ALEXE'llgēl L'ue'lōl. 13  
she did it to it to her head, cedar bark she made it. She tied around cedar bark.  
head ring her waist
- Agiō'egam itēā'kilx·Emalālema. A'lta aLax·ilā'clama. A'lta 14  
She took them her shells [rattle]. Now she sang and shook rattle. Now
- agō'xuqte; tgā'lEXam, x·itik mā'Lxōlē telalā'xuke; age'LXaqte; 15  
she called her town, these inland birds; she called them  
together together
- Lteaqtēā'qke; age'LXaqte; Lqoēlqo-ē'leke; agō'xuqte; tqoaeqoā'ceke; 16  
the eagles; she called them the owls; she called them the cranes;  
together together
- age'LXaqte; LENpe'teke; age'LXaqte; LE't'ēt'ē; agō'Xuqte; 17  
she called them the chicken-hawks; she called them the fish-hawks; she called them  
together together
- tē'nqētqēt; ka'nauwē tgō'LxēwulXema tgā'lEXam. Ateō'Xuqte; 18  
the duck-hawks all strong people her town. He called them  
[?]; together
- tiā'lEXam iqonēqonē'. Tgoēxoē'xoke, temōnts'ikts'ē'kuks, 19  
his town the gull. The ducks, the tail ducks,
- tq; ē'ptexentexen, Ltenyā'muke, Ltamēlā'yike, Lqō'Lqōlalē, 20  
the spirit-tail ducks [?], pelicans [?], albatross loons,
- Lpā'qxo ike, ō'Lqēke; ka'nauwē itā'xalx'te tē'kXape tiā'lEXam 21  
shags, coatsches; all flat their feet his people
- iqonēqonē'. A'lta stāq; agā'yax iqonēqonē'-y- ōk; 'unō'. 22  
the gull's. Now war she made on (on) the gull the crow.
- "Aniō'goatuwā' wu tē'aegetē', Tacmō'L, Tacmō'L, hē, hē, hē, hē. 23  
"I shall make them on the sand, Gull, Gull, heh, heh, heh, heh.  
frighten him away
- "Aniō'goatuwā' wu tē'aegetē', Tacmō'L, Tacmō'L hē, hē, hē, hē. 24  
"I shall make them on the sand, Gull, Gull, heh, heh, heh, heh.  
frighten him away
- Aqcekpā'na ōmunts; ē'kts; ik, ā'nqatē k; ut aqeā'x ē'teaqtq. 25  
She was jumped the tail duck [?], long ago tear off it was done her head.  
upon
- Aekekpa'na ce'nqētqēt. A'lta aqtō'tēna tiā'lEXam iqonēqonē'. 26  
He jumped on her the duck hawk [?]. Now they were killed his people the gull's.



- 1 Aqā'mXike aqtō'tena tiā'lEXam iqonēqonē', ta'ke kᵢwac nō'xōx  
Part of them were killed his people the gull's, then afraid they got
- 2 tiā'lXam. Nā'k'im ōkᵢ'unō': "Qēyalō'ta-y- i'kXaktē qō qᵢul  
his people. She said the crow: "He shall give us ebb tide it shall low  
be water
- 3 niktcō'ktixē." "Ya'xkē ageōwā'kux ōkᵢ'unō'. Qᵢul niktcō'ktixē  
it gets day." "This she asks for it the crow. Low water it gets daylight
- 4 kᵢa Lā'witekut. Ō'Xuit tā'nEma atgEmē'ptega-itx." Aqēā'lōt  
and it begins to be flood. Many things drift ashore." It was given  
to her
- 5 qē'xtcē qō qōē't niktcō'ktixē. Nāket tqᵢēx agā'yax. Ta'ke kᵢwac  
intending it will low it gets day. Not like she did it. Then afraid  
be water
- 6 nō'xōx tiā'lEXam iqonēqonē'. "Iā'lōt, iā'lōt ka'nauwē gElxōtē'na."  
they became his people the gull's. "Give it give it all she will kill us."  
to her to her
- 7 Atciā'lōt qē'xtcē qōq mank qᵢul niktcō'ktixē. Teē'tkum tiā'lEXam  
He gave it intending it will a little low it gets daylight. One half his people  
to her be water
- 8 aqtō'tena iqonēqonē'. Lā'ktē qēxtcē-y- i'kXaktē atciā'lōt. Nāket  
were killed the gull's. Four intending ebb tide he gave it to her. Not
- 9 agiō'egam. Atgiō'lEXam tiā'lEXam iqonēqonē': "Tgt'ō'kti mīalō'ta.  
she took it. They said to him his people the gull's: "Good you give it  
to her.
- 10 GElxōtē'nai. Itcā'xiqtatEma. Mā'nēwa mxElō'lakuLx, kᵢ'imtā'  
She will kill us! She is one who cannot You first you will probably later  
rise early. awake,
- 11 axElō'lakuLx. Mā'nēwa mactā'kutskō, kᵢ'imtā' a'xka actā'kutskō."  
she will probably You first you will go to search later she she will go to  
awake. on the beach. search on the beach."
- 12 Ta'ke nē'k'im iqonēqonē': "Amegā'lXam ta'ke aniā'lōt." Ta'ke  
Then he said the gull: "Tell her then I give it to her." Then
- 13 aqō'lXam ōkᵢ'unō': "Ā, take atcimā'lōt ya'xka qix amiXuwā'kok."  
she was told the crow: "Ah, then he gave it to you he that what you asked for."
- 14 Ta'ke itᵢ'ō'kti nē'xax ē'tcamxtc ōkᵢ'unō'. Ta'ke alī'xkō okᵢ'unō'  
Then good became her heart the crow's. Then they went the crow  
home
- 15 kᵢa tgā'lEXam.  
and her people.

*Translation.*

There was the gull. Every day he went on the beach to search for food, and filled his bag with poggies and codfish and flounders. One day he went to search on the beach and saw tracks of a person which had come towards him and turned back again. He went all over the beach, but he did not find anything. He went home and thought: "To-morrow I will start earlier." The next morning he went again. He went a long distance. He found tracks of a person who had already returned home [before he came to the beach]. He grew angry. He went some distance, but did not find anything. Then he went home. He scolded. Early the next morning he arose and went. He went a short distance and found tracks of a person who had already returned. He was very angry. He went a short way, but did not find anything. He went home. Then he scolded. He had inherited the beach. On the following morning he went out the fourth time. He went a short distance and found tracks of a person. He became very angry and scolded. He returned home, sharpened his knife, and said: "To-morrow I will discover who is always earlier than I." He did not eat, and when

it was still quite dark he started. He had gone quite a distance when the morning star rose. Now he saw a person, and after some time they met. He recognized the raven. He carried a large mat on his back. "What is in your mat, Kananwulewulewule?" "I carry crabs' claws to my ehildren." The gull went around him and said to the man: "What is in your mat, Kanauwulewulewule?" "I carry crabs' claws to my children." Five times he went around him and then he stabbed [the raven with his knife]. He fell down and died. Then he took the raven's mat and poured it out. Then poggies mixed with codfish and flounders fell out. He put them into his own mat and went home. [While he was walking he sang:] "Now I have killed the one who always went out first." He got home.

After a little while some people found the raven dead on the beach. [They said to a young man:] "Quick, go and tell his sister." He ran to the house of the crow and entered. He found the crow at work making a large mat. "Your brother has been killed, crow," he shouted. She remained silent. He repeated, "The gull has killed your brother." She remained silent. Again he said: "Your brother has been killed, crow." Five times he repeated it. Then the crow arose, took some cedar bark, and tied it around her head as a head ring, and tied some around her waist. Then she took a rattle and began to sing and to shake her rattle. She called together all her people, the land birds. She called the eagles, the owls, the eranes, the chieken-hawks, the large hawks, the duck-hawks. All her people were strong. The gull called together his people, the dueks, the tail ducks [?], sprit-tail ducks [?], pelicans, albatross, loons, shags, and eoatches. All his people were flat footed. Now the crow made war against the gull. [They sang their war song:] "I shall frighten him away from the beach, Tasmō'tl Tasmō'tl hē hē hē hē [Tasmō'tl is the mythical name of the gull]. The duck-hawk jumped at the tail duck and tore off its head and they killed part of the gull's people. They became afraid. The erow said: "Let it be low water early in the morning." They said: "The erow asks for low water in the morning. Then the flood tide shall begin. Many things will drift ashore." The gull wanted to give her high water early in the morning, but the crow did not accept it. The gull's people were afraid and said: "Give her what she wants, give her what she wants, or she will kill us." Then he wanted to give her half-tide early in the morning. But the erow did not accept it. One-half of the gull's people were killed by that time. Then he offered her ebb tide late in the morning, but she did not accept it. Then the gull's people said: "Give her what she wants, else she will kill us. She can not rise early, you will always be the first to wake up and she will awake after you. You will first go to the beach and she will go after you." Then the gull said: "Tell her that I will give her what she wants." They went to the crow and said: "Now he gives you what you have asked for." Then the crow was glad, and she and her people went home.



6. IT;Ā'LAPAS IĀ'KXANAM.

COYOTE HIS MYTH.

- Nē'tē it;ā'lapas, nitē'mam Gōt;ā't. A'lta āqoā'-il ugō'lal akē'x.  
He came coyote, he came to Gōt;ā't. New large surf there was.
- 2 Nō'ptegEX nau'i gō temā'kteXema. A'lta k;oa's nē'xax it;ā'lapas  
He went up at once to spruce trees. Now afraid he became coyote
- 3 yuXunā'ya. lō'lqtē ayō'la-it Gōt;ā't. Atēlō'egam Lkamilā'leq,  
he might drift Long time he stayed at Gōt;ā't. He took it sand  
away.
- 4 atēlXē'kXuē gō qaX ugō'lal. "Temā'ēma ōxō'xō, nāket ugō'lal  
he threw it on that surf. "Prairie it shall be, not surf
- 5 āxā'tx. Uxonā'Xenitema tē'lX·Em ugō'egēwakema gō x·itik  
it will be. Generations people they will walk on this
- 6 temā'ēma." A'lta temā'ēma nō'xōx Tiā'k;ēlakē. Temā'ēma  
prairie." Now prairie it became Clatsop. A prairie
- 7 nō'xōx qaX ugō'lal.  
became that surf.
- A'lta-y- ē'qxēL nē'xax Niā'xaqē. Ā'yō, t'lōL atēi'tax it;ā'lapas  
Now a creek became Niā'xaqē. He went, a house he made it coyote
- 9 gō Niā'xaqē. Nixō'tXuitamē gō ciā'miet Niā'xaqē. Atēlā'lukē  
at Niā'xaqē. He went and stood at its mouth Niā'xaqē. He speared them
- 10 mōket ō'owun; atēlē'lukē iguā'nat, atēlē'lukē ē'qalema.  
two silver-side he speared it a salmon, he speared it a fall salmon.  
salmon;
- Atē'xaluketgō qix· iguā'nat; atē'xaluketgō qix· ē'qalema.  
He threw it away that salmon; he threw it away that fall salmon.
- 12 "TuXul ka ianu'kstX ē'qxēL. Nēket tq;ēx ante'tx tiā'kunat,  
"Too and small creek. Not like I do them its salmon,
- 13 nēket tq;ēx ante'tx tē'qalema. TuXul ka ianu'kstX ē'qxēL.  
not like I do them fall salmon. Too and small creek.
- 14 Qiā'x tēla-uwē'lXōLxa, tex·i Lgiāwa'ō-y- ē'qalema Lgōlē'lEXemk  
If it is bad omen, then they kill him a fall salmon a person
- 15 Lō'meqtēmx. Ā'ka iguā'nat. Ma'nix ēā'kil iguā'nat qēwā'qxēmenīLx  
will die. Likewise a salmon. When a female salmon it will be killed
- 16 ka Lē'gil Lō'meqtēmx, ma'nix ē'k·ala qēwā'qxēmenīLx ka Lē'k·ala  
and a woman will die; when a male it will be killed and a man
- 17 Lō'meqtēmx. Ē'ka-y- iguā'nat, ē'ka-y- ē'qalema." A'lta ā'tcuk"ṭ  
will die. Thus salmon, thus fall salmon." Now he carried it
- 18 ā'mkXa qaX ō'owun. Nē'Xkō. Nāu'i Lq;u'pLq;up atēā'lax.  
only that silver-side He went home. At once cut he did it.  
salmon.
- 19 Nāu'i atēā'qxōpk, nīlXā'lem. Nē'kteuktē. Atēiō'egam iā'tcōL,  
At once he steamed it on he ate it. It got day. He took it his harpoon,  
stones,
- 20 nixō'tXuitamē gō ciā'miet Niā'xaqē. Nēket i'kta atēē'Elkel  
he went and stood at its mouth Niā'xaqē. Not anything he saw it
- 21 ka aLtuwē'tegōm. Nē'Xkō. Nē'kteuktē wiXt, wiXt ā'yo.  
and it became flood-tide. He went home. It got day again, again he went.
- 22 Nixō'tXuitamē. Nāket i'kta wiXt atēē'Elkel. NīXē'LXa, nē'Xkō.  
He went and stood Not anything again he saw it. He became angry, he went  
there. home.
- 23 Atēla'auwiteXa. Atēiō'lXam iā'ēlitk: "Mxanigu'Litek, qa'daqa  
He defecated. He said to them his excrements: "Tell me why
- 24 k;ā'ya nā'xax qaX ō'owun?" "Ē niket temē'XatakōX, tiā'ēwit  
nothing became those silver-side "Ē not your mind, his legs  
salmon?"
- 25 ōxoīlk;ā'yukta. Ma'nix aqā'wa'ox ō'owun, q;atSE'n aqā'wa'ox,  
bandy. When it is killed a silver-side first it is killed,  
salmon,
- 26 nāket Lq;u'pLq;up aqā'x. Ka'nauwē aqā'xex ka aqō'lekteX.  
not cut it is done. Whole it is split along and it is roasted.  
back



- Nāket aqā'opgux. Qiā'x gō k'ca/la t!a'LEma nō'ix, tex-ī aqā'opgux." 1  
Not it is steamed. If at up river creeks they go, then they are steamed."
- Nē'Xkō it;ā'lapas. Nē'kteuktē. WiXt ā'yō. AtcLā'luke Lōn. 2  
He went home coyote. It got day. Again he went. He speared them three.
- Nē'Xko; atci'tax Lōn t!Emtk. Atcō'lekte ctēXt cga'amtket ā'eXt 3  
He went home; he made them three spits. He roasted it one spit one
- qaX ō'owun. Lōn qaX ō'owun, Lōn tga'amt. Nē'kteuktē, wiXt 4  
that silver-side Three those silver-side three their spits. It got day, again salmon,
- ā'yō, nixō'tXuitamē. Nēket i'kta atcē'Elkel ka actuwē'tegōm. 5  
he went, he went and stood there. Not [any] thing he saw it and it became flood-tide.
- Nē'Xkō, niXE'LYa. AtcLā'auwiteXa. Atciō'LYam, atciwa'amtexōkō 6  
He went home, he was angry. He defecated. He said to them, he asked them
- iā'ēlitk: "Qa'da nā'xax qaX ō'owun?" AtciōLYam, nē'k'im iā'ēlitk: 7  
his excre- "How became these silver-side They said to him, they spoke his excre-  
ments: ments:
- "Ayamō'LYam, x'ik tiā'ewit ōxo-iLk;ā'yō'kuima; ma'nix tex-ī 8  
"I said to you, this his legs bandy; when first
- aqā'wa'ox ō'owun, ctēXt cga'amtket ngō'k'ultcin, ctēXt cga'amtket 9  
they are killed silver-side one its spit its head, one its spit salmon,
- ugō'kōtcX, ctēXt cLā'amtket Lga'apta, ctēXt cga'amtket ō'gōLēa. 10  
its back, one its spit its roe, one its spit its meat.
- Ōgō'qxoēmōpa naexE'lgilxax." Nē'k'im it;ā'lapas: haō'! 11  
Its gills are burnt." He said coyote: yes!
- Nē'kteuktē, wiXt ā'yō. Atcō'tēna wiXt Lōn ō'owun. AtcLā'luke. 12  
It got day, again he went. He killed them again three silver-side He speared them.  
salmon.
- Nē'Xkō wiXt. NiXkō'mam. Ā'teaxe ka'nauwē. A'lta t;Emtk 13  
He went home again. He got home. He cut it all. Now spits
- atci'tax. Ō'xau-it t;Emtk atci'tax. A'lta atcō'lekte, ka'nauwe 14  
he made them. Many spits he made them. Now he roasted it, all
- tēnō'Xuma tga'amt. Kulā'yi ō'gō'La cga'amtket, kulā'yi ugō'k'ultcin, 15  
apart their spits. Far its flesh its spit, far its head,
- kulā'yi ugō'gōtcX cga'amtket; kulā'yi Lga'apta Leta'amtket. 16  
far its back its spit; far its roe its spit.
- Nē'xilkte it;ā'lapas. Nē'kteuktē wiXt. Ā'yō. AtcLā'luke itcā'Lēlam 17  
He roasted it coyote. It got day again. He went. He speared them ten
- ō'owun. Yul;l nē'xax it;ā'lapas. NiXkō'mam. Nixe'lgixe. 18  
silver-side Glad he got coyote. He got home. He split it.
- Qā'mxka ā'teaxe, nā'qxoya. QaX qām x axgē'wal nā'qxoya. 19  
Part only he cut it, he slept. That part fresh he slept.
- Nē'kteuktē, tex-ī wiXt atcō'lekte. WiXt ā'yō, nixō'tXuitamē. 20  
It got day, then again he roasted it. Again he went, he went and stood there.
- Niket i'kta atcē'Elkel. ALTuwē'tegōm. Nē'Xkō. WiXt nē'kteuktē, 21  
Not anything he saw. It became flood-tide. He went home. Again it got day,
- wiXt ā'yō. WiXt nāket i'kta atcē'Elkel. Nē'Xkō niXE'LYa. 22  
again he went. Again not anything he saw it. He went home, he became angry.
- AtcLā'auwiteXa it;ā'lapas. Atciwa'amtexōkō iā'ēlitk: "Qa'daqa 23  
He defecated coyote. He asked them his excrements: "Why
- k;ā'ya nā'xax qaX ō'owun?" Atciō'mēla iā'ēlitk. Aqiō'mēla 24  
nothing became these silver-side They scolded him his excre- He was scolded  
salmon?" ments.
- it;ā'lapas. "Ma'nix tex-ī aqōtē'nax ō'owun, q;atsE'n aqōtē'nax, 25  
coyote. "When first they are killed silver-side first they are killed,  
salmon,
- nāket aqaō'yamitx auwē'; ka'nauwē aqō'kteiktamitx. Qē'xtē 26  
not they are left raw; all they are made (roasted). Intending

- 1 ā'xanwē aqōtē'nax, tate; a ka'nauwē aqō'kteiktamitx. Nāket nā'o-ix."  
many they are killed, look! all they are made (roasted). Not he sleeps."
- 2 WiXt nē'kteuktē. Ā'yō it; ā'lapas, nixō'tXuitamē. AteLā'luke  
Again it got day. He went coyote, he went and stood there. He speared
- 3 iteā'Lēlam. A'lta atei'tax t;Emtk, ō'xnē atei'tax t;Emtk. A'lta  
ten. Now he made them spits, many he made them spits. Now
- 4 nixelqtāta-it, ka'nauwē atcō'ktektamit qaX iā'k;ētēnāx. A'lta  
he was awake, all he made them (roasted) those what he had caught. Now
- 5 ka'nauwē atei'tōL; tgē'La, tgā'k'ilau ō'owun q;atse'n nō'yamx gō  
all he finished them taboos, their taboos the silver-side salmon first they arrive at
- 6 Niā'xaqcē. Ia'xkatē ayō'La-it. Nē'k'im it; ā'lapas: "Ē'ka-y- ōxō'xō  
Niā'xaqcē. Then he stayed. He said coyote: "Thus they will do
- 7 Natē'tannē, manix Lmē'melōst kLkLōcgā'lil Lgā'xō-y- ō'owun, nau'i  
the Indians, when corpses who takes them (pre- he eats them silver-side at once  
pares for burial) salmon
- 8 k;aya'-y- axā'xō. Ma'nix gaLā'k;ank;au Lgā'Xō-y- ō'owun, nau'i  
nothing they will become. When a murderer he eats them silver-side at once  
salmon,
- 9 k;aya'-y- axā'xō. Ē'ka Lqēlā'wulX, ē'ka LqLā'xit. A'la nai'ka,  
nothing they will get. Thus a girl menstruating thus a menstruating Even I,  
the first time, woman.
- 10 ā'la tell anē'xax."  
even tired I became."
- A'lta nē'tē, kaxā' nitē'mām ayugō't;ōm tā'nemeke tkTolā'lipL.  
Now he came, where he arrived he met them women digging much  
coming with sticks.
- 12 Atetnwa'amtexōkō: "Ē'kta amegiā'wul?" "Ā tā'lalX ntektā'wul."  
He asked them: "What are you doing?" "Ah gamass we make."
- 13 "Qantsī'x LX Tiā'k;ēlakē pōc tā'lalX aqta'wul, amegiupā'yaLX  
"How may be Clatsop if gamass is made, you dig
- 14 iq;alxoē'ma k;a ēcanā'tanē, iā'mkXa qiupiā'Lxa gō x'ik ilē'ē.  
beets (?) and thistles (?), only they will be dug in this land.
- 15 Nēket tā'lalX qte'tpiaLxax." A'lta atgiupā'yaLX iq;alxoē'ma k;a  
Not gamass it is dug." Now they dig beets (?) and
- 16 ēcanā'tanē. Ayōē'taql qō'tac tā'nemeke. AteuXugō'mē qō'ta tā'lalX.  
thistles (?). He left them those women. He made poor that gamass.
- 17 Lē'Lpatē nō'xōx qō'ta tā'lalX.  
Scylla became that gamass.
- Nitē'mam Tiā'k;ēlakē. A'lta teā'ēpaē. L;ap atcā'yax Liā'wuX  
Ho came to Clatsop. Now it was spring. Find he did him his younger  
brother
- 19 iā'xkatē iteā'yan. Ateiō'lXam Liā'wuX: "Tgt;ō'kti tenanā'itk  
there the snake. He said to him to his younger "Good net
- 20 txqtā'xō." Nē'k'im iteā'yan: "Mai'ka imē'Xaqamit." A'lta aegō'mel  
we two make it." Ho said the snake: "Your your mind." Now they two  
bought it
- 21 ōmō'tan. A'lta aqcgē'mgīktē ōcuē'ēē k;a-y- ōqōsā'na. Ace'ktgem.  
material for twine. Now they were paid the frog and the newt. They span.
- 22 A'lta nixelā'ya-itx, ateiāgelā'ya-itx ōmō'tan. A'lta iteā'yau eka  
Now he always cleaned, he cleaned it much the material Now the snake and  
for twine.
- 23 nik'ixē'lalema-itx. A'lta aektgemā'ya-itx ōcuē'ēē k;a-y- ōqōsā'na.  
he crawled about much. Now they two span much frog and newt.
- 24 A'lta ateiō'lXam Liā'wuX: "Ē'mx'ela-y- ē'mx'ela! Ka'nauwē  
Now he said to him to his younger brother: "Clean it, clean it! All
- 25 Lēalā'ma eka mLxē'l," aqiō'lXam iteā'yan. Ateiō'lXam it; ā'lapas:  
days and you always he was told the snake. He said to him coyote:
- 26 "Mai'ka tā'nata mtā'xō, nai'ka tā'nata," nē'k'im it; ā'lapas.  
"You one side you will make I the other side." he said coyote.



- AqLō'kXul; Lanē'etuke, tiā' Lanēctuke it; ā'lapas: "Ai'aq, ai'aq, 1  
It was finished the twine, his twine coyote's: "Quick, quick,  
ai'aq!" aqiō'IXam itcā'yau. Amcinguwā'kōt, mxe'lgēk'tek." Nē'k'im 2  
quick!" he was told the snake. You let me wait, make net." He said  
itcā'yau: "Mai'ka amcinguwā'kōt," aqiō'IXam it; ā'lapas. A'lta 3  
the snake: "You, you let me wait," he was told coyote. Now  
nixe'lgēk'tek it; ā'lapas. AteLō'kXul; ka'nauwē atci'tōk'tek. TE'pa-it 4  
he made net coyote. He finished it all he made net. Rope  
ektā'xo-il qō'eta eā'kil. Atei'Lax LE'qXun it; ā'lapas. Ia'xkatē 5  
they two made those two women. He made it net-buoy coyote. There  
it  
nik'xē'lalema-itx itcā'yau. Nē'k'im it; ā'lapas: "LE'kXun LE'Xa!" 6  
he crawled about much the snake. He said coyote: "Net-buoy make!"  
aqiō'IXam itcā'yau. "Amcinguwā'kōt." Nē'k'im itcā'yau: "Ai'aq, 7  
he was told the snake. "You let me wait." He said the snake: "Quick,  
ai'aq, āmxeLE'Xulā'ma! Amcinguwā'kōt." AteLā'lgōL; LE'qXun 8  
quick, make haste! You let me wait." He finished it the net-buoy  
it; ā'lapas. Lqā'nake atci'lgēlōyē. Nixe'ltōm itcā'yau. Gō 9  
coyote. Stones he went to take them. He accompanied the snake. At  
him  
Sōguamē'tsiak Lqā'nake aLGE'egēlōya. NēkLxē'l qix itcā'yau gō 10  
Tongue Point stones they two went to He crawled that snake at  
take them. about much  
qō'La Lqā'nake. TeLō'guiLxat it; ā'lapas Lqā'nake. Acē'Xkō. 11  
those stones. He carried them down coyote the stones. They went  
often home.  
AcXkō'mam. Ā'yō te'keēu it; ā'lapas, ayō'kuiya te'keēu. Nixe'ltōm 12  
They arrived at He went spruce roots coyote, he went to get spruce roots. He accompa-  
home. them nied him  
itcā'yau. Ia'xkatē LE'klek ā'tciax ilē'ē it; ā'lapas. Ia'xkatē itcā'yau 13  
the snake. There dig he did it the ground coyote. There the snake  
nikLxē'l. Acē'Xkō. Te; E'xtc; EX atci'tax te'keēu it; ā'lapas. 14  
crawled about They went home. Split he did them the spruce roots coyote.  
much.  
"Wu'ska mē'kxōteckē," aqiō'IXam itcā'yau, "amcinguwā'kōt." Nē'k'im 15  
"Go on, work," he was told the snake, "you let me wait." He said  
itcā'yau: "Ai'aq, ai'aq, mē'kxōteckē!" aqiō'IXam it; ā'lapas, 16  
the snake: "Quick, quick, work!" he was told coyote,  
"amcinguwā'kōt." "A'lta atcLauwē'xēteq tiā'nauwa-itk it; ā'lapas. 17  
"you let me wait." Now he tied it to the buoys his net coyote.  
Wuk; atcā'yax icō'Elte. A'lta ia'xkatē atcLauwē'xēteq tiā'nauwa-itk. 18  
Straight he made it a mat. Now there he tied it to the buoys his net.  
Ia'xkatē nik'xē'lalema-itx itcā'yau. AteLō'kXul; tiā'nauwa-itk 19  
There he crawled around much the snake. He finished it his net  
it; ā'lapas. QuL atcā'wix k'Lā'xanē. Kawī'X ayō'pa it; ā'lapas. 20  
coyote. Hang up he did it outside. Early he went out coyote.  
Ā'nqatē quL tā'wēwut itcā'yau tiā'nauwa-itk. "Ē Lgā'wuX," 21  
Already hang up it did the snake his net. "Eh younger brother,"  
ateiō'IXam "tei'nxgakō." NixEmā'teta-itk it; ā'lapas. Ateā'yul 22  
he said to him "he got the better of me." He was ashamed coyote. He won over  
him  
itcā'yau. Aqā'yul it; ā'lapas. Nē'k'im it; ā'lapas: "Ma'nix nauā'itk 23  
the snake. He lost coyote. He said coyote: "When net  
Lktā'xō LgōLē'leXEmk, a'lta tā2ll Lxā'xo-ilemx, tex'ī aLkLō'kōLax. 24  
makes a person, now tired he shall always get, then he shall finish it.  
Nāket tgt;ō'kti qīgō niket tell amē'xax." Nē'k'im itcā'yau: 25  
Not good when not tired you get." He said the snake:  
"Ayamō'IXam amcinguwā'kōt;" aqiō'IXam it; ā'lapas. 26  
"I told you, you let me wait;" he was told coyote.  
Nē'kteuktē. ALxēnauwā'itgēmam. Aci'xanXa. Nau'ī mōket 27  
It got day. They went to catch salmon in They laid the At once two  
net. net.



- 1 atce/La-it. Nau/i atcugō'pēna tetā'nauwa-itk itĭ;ā'lapas. A'lta qē'xtcē  
they caught. At once he jumped across it their net coyote. Now intending
- 2 aci'xēnauā-itgē; alTuwā'tegōm. Tā'mka mōket ka ictā'k;ētēnax. A'lta  
they caught salmon in it got flood tide. Only two only their catch. Now  
their net;
- 3 alTuwā'tegōm. A'lta aci'Xkō. Ō'lō gia'xt itĭ;ā'lapas. Nē'k'im, nau/i  
it got flood-tide. Now they went home. Hun- he got coyote. He spoke, at once  
gry .
- 4 nixe'lgixe aci'xēlekte. ALXgē'kteik alXLXā'lem. Ōcoē'ēē k;ā-y-  
he split it they roasted it. It was roasted he ate. The frog and
- 5 ōq;ōsā'na ctā'lē. Nē'kteuktē, wiXt alXēnauwā'itgēma. Itcā'paēt  
the newt their It got day, again they went to catch salmon Looking after  
cousins. in the net. the rope
- 6 ōq;ōsā'na; tā'yacaxala itcā'yau, ayā'ckuīLX itĭ;ā'lapas.  
the newt; the one at the upper the snake, the one at the lower  
end of the net end of the net coyote.
- 7 ALE'xēnauw-aitgē qē'xtcē, acuwā'tka ka alTuwā'tegōm. ALi'Xkō.  
They caught salmon in intending, they did not get and it became flood-tide. They went  
the net anything home.
- 8 Ē'x·LXa-ūt itĭ;ā'lapas. Atelā'auwiteXa. Ateiwā'antexōkō iā'ēlitk.  
He was angry coyote. He defecated. He asked them his excre-  
ments.
- 9 Nē'k'im iā'ēlitk itĭ;ā'lapas: "imē'L;EmēnXut." "x·ik tiā'ēwit  
They said his excrements coyote: "you lied." "This his legs
- 10 ōxo-iLk;ā'yōkōma. Manix atgiā'wa'ox iguā'nat, nāket alKcugupe-  
bandy. When they catch it salmon, not they jump
- 11 nā'kux La'nauwa-itk. Nāket mcugō'tkakō temē'nauwa-itk. Manix  
across it, their net. Not you step across your net. When
- 12 q;atse'n aqtōtē'nax tguā'nat, gō'yē ōcō'Lax tex'ī aqtā'xs." Nē'k'im  
first they are killed salmon, thus the sun then they are cut." He said
- 13 itĭ;ā'lapas: "Ō, ta'ke kope't amxanlgu'Litek." Nē'kteuktē wiXt  
coyote: "Oh, then enough you told me." It got day again
- 14 alXēnauwa'-itgēmam. Ma'nix alGiā'wa'ox iguā'nat, nāket atcugōpe-  
they went to catch salmon in When they killed him a salmon, not he jumped  
the net.
- 15 nā'kux tiā'nauwa-itk. Mō'keti aLE'xana kopā'ti alē'L;ā-it tguā'nat.  
across it his net. Twice they laid that many went into the  
the net net salmon.
- 16 Ateō'kō qaX ōq;ōsā'na: "La'xtēwa, take pāl·nē'xax Ltcuq x'iau  
He ordered that newt. "Bail out, then full it got water that  
her
- 17 ikani'm. AkLā'xtēwa-y- ōq;ōsā'na. Qē'xtcē aLEXē'nauwā-itgē  
canoe. She bailed it out the newt. Intending they caught salmon in  
the net,
- 18 alUwē'tegōm. ALE'Xkō. ALgō'xōteq ilā'k;ētēnax gō wē'wulē.  
it became flood-tide. They went home. They put it down what they had caught in the interior of  
the house.
- 19 Gō nō'yam ōcō'Lax ka nixe'lgixe itĭ;ā'lapas. Ä2 ka qaX ō'ōwen  
There arrived the sun and he split it coyote. Thus that silver-side  
salmon
- 20 ā'teaxe, ā'ka atci'taxe qō'ta tkuā'nat. Kulā'yi-y- uyā'k;Eltein  
he cut it, thus he cut them those salmon. Far its head
- 21 ega'amtket, kulā'yi-y- uyā'kōteX, kulā'yi-y- ā'yāl'a ciā'amtket,  
its spit, far its back, far its meat its spit,
- 22 kulā'yi Liā'apta Letā'amtket. ALXgē'kteikt. Nē'kteuktē, wiXt  
far its roe its spit. They were done. It got day, again
- 23 alXēnauwa'-itgēmam. Nēket i'kta alGiā'wa', alLi'cx·Emgēna.  
they went to catch salmon in net. Not anything they killed it, they got nothing.
- 24 NiXE'·LXa itĭ;ā'lapas. Atelā'auwiteXa. Ateio'IXam iā'ēlitk:  
He became angry coyote. He defecated. He said to them his excre-  
ments:
- 25 "MxanElgu'Litek, qa'daqa k;ē nō'xōx tik tguā'nat?" Atciō'mēla  
"Tell me, why nothing they be- these salmon?" They scolded  
came him

- iā'ēlitk: "AmXE/LōXn na ä'ka qaX ō'owun? Oxoä'ēma tgā'k·iLau  
his excre- 'You think [int. thus as those silver-side Others its taboos 1  
ments: part.] salmon?
- ō'owun; ixElōi'ma iguā'nat tiā'k·iLau. Manix mexēuauwa'-itgēmama,  
the silver- other the salmon its taboo. When you go out to catch salmon in net, 2  
side salmon;
- ma'nix ēauwiLā'-ita tēmeā'nauwa-itk, Lō'ni mexēnā'ya; kopä't  
when he goes into the net your net, three times you lay net; enough 3
- mcēLā'-ita iguā'nat. Kopä't; nēket qa'nsix· mekLextēwā'ya. Manix  
you will take in salmon. Enough; never bail out your canoe. When 4  
the net
- mcXgō'mama ka miā'xca iguā'nat, yukpā' tēEx miā'xō, kulā'yi  
you get home and you cut it salmon, here [at sides] cut do it, far 5
- iā'wan ciā'amtKet, kulā'yi iā'kōtēX ciā'amtKet; a'lta tē'mēEcX  
its belly, its spit, far its back its spit; now sticks 6
- mōxo inā'ya lakt. A'lta etcē'leqL mcā'xo. A'lta iā'xkati  
place them in the four. Now two parallel sticks do. Now there 7  
ground vertically
- Lgā'kōtēX mLōkōXut; ō'ya ka-y- uyā'k; Eltein k; au gō-y- uyā'kōtēX  
its back lay [m. obj.] on top of it and its head fast to its back 8
- ci'Xa-ōt ka Liā'liet k; au ci'Xa-ōt." Ateiō'lXam iā'ēlitk: "Ta'ke  
it is and its tail fast it is." He said to them his excre- "Then 9  
ments:
- kope't amxanElgu'Litek." Nē'ktenktē aLxēnauwā'itgēmam,  
enough you told me." It got day they went to catch salmon in 10  
the net,
- aLktō'tēna Lōn tguā'nat. Näket aLkLā'xtēwa. Ateiō'lXam ōq; osā'na:  
they killed them three salmon. Not they bailed it out. He said to her the newt: 11
- "Igā'lemam ē'mēEcX mā'lxolē. Oqōgu'nkṭat lxgiā'xo." Nō'ya-y-  
'Go and take it a stick inland. A club we shall make it." She went 12
- ōq; osā'na, agiōgō'lemam ē'mēEcX wiXt aLE'xana. WiXt ēXt  
the newt, she took it a stick again they laid the net. Again one 13
- niLē'La-it, atēLixE'gunk. Qē'xtē aLixēnauwa'-itgē, aLixēnauwa'-itgē;  
was in there, he clubbed it. Intending they caught salmon in they caught salmon in 14  
the net, the net:
- altuwē'tegōm, la'ktka iLā'k; ētēnax. ALgō'xuteq Lā'kunat.  
it became flood-tide, four only what they had caught. They put them down their salmon. 15
- Gō nō'yam ōcō'Lax ka nixE'lgixc it; ā'lapas. A'lta atēō'xo-ina  
There he arrived the sun and he split them coyote. Now he placed in 16  
ground
- lakt tē'mēEcX. A'lta ä'ka atēi'taxe qō'ta tgnā'nat, ä'ka qigō  
four sticks. Now thus he cut them those salmon, as where 17
- ateiō'lXam iā'ēlitk. ALxgē'kteikt. Nā'wi LE'klek atēi'Lax qō'La  
they told him his excre- They got done. Immedi- break he did it that 18  
ments, ately
- LE'kXuteX qix· it; ā'lapas. Nē'ktenktē aLxēnauwa'itgēmam. Näket  
backbone that coyote. It got day they went to catch salmon in Not 19  
the net.
- i'kta aLgiā'wa<sup>e</sup> ka altuwē'tegōm. ALE'Xko. NiXE'LXa it; ā'lapas;  
any- they killed it and it became flood-tide. They went home. He was angry coyote; 20  
thing
- ateLa'anwiteXa. "Qa'daqa k; āya nō'xōx tik tgnā'nat?"  
he defecated. Why nothing they became these salmon? 21
- ateiuwa'amtexōkō iā'ēlitk. "Ayamō'lXam," aqiō'lXam it; ā'lapas;  
he asked them his excrements. "I told you," he was told coyote: 22
- ateiō'lXam iā'ēlitk, "MxE'LōXuna-ya- ē'ka-y- ō'owun tgā'k·ilan?  
they said to him his excre- "You think [int. part.] thus as silver-side their taboo? 23  
ments, salmon
- Ōxoē'ma tgā'k·iLau tguā'nat. Ma'nix megēwa<sup>e</sup>-y- iguā'nat, näket  
Other their taboo the salmon. When you will kill it a salmon, not 24
- qa'nsix· ē'mēEcX amegixgu'n<sup>e</sup>Ekō. Qiā'x qiaō'pko, tex·i-y-ē'mēEcX  
[any] how [with a] stick you strike it. If it is steamed, then [with a] stick 25
- qiXgu'n<sup>e</sup>Ekō. Qiā'x q; ōā'p LE'taLxē, tex·i aqiā'ōpkux iguā'nat.  
it is struck. If nearly autumn, then it is struck the salmon. 26



- 1 Nāket LE'klek<sup>u</sup> qLEtx<sup>t</sup> Liā'kōtcX iguā'nat q;atse'n ayō'yamx.  
Not break it is done its back the salmon first it arrives.
- 2 Manix aqiā'wa<sup>ox</sup> iguā'nat ka Lkamilā'leq aqLō'egamx. AqLĭk-ā'tqoax  
When it is killed the salmon and sand it is taken. It is strewn
- 3 gō iā'xot ka aqixtcē'na-ox gō iā'xot. Nēket aqLē'xkungux." Nē'k'im  
on his eye and it is pressed with on his eye. Not it is clubbed." He said  
the fist
- 4 itĭā'lapas: "Ta'ke kape't amxanElgu'Litek." ALxēnauwā'itgēmam,  
coyote: "Then enough you told me." They went to catch salmon in net,  
nē'kteuktē. ALē'La-it tguā'nat. Nau'i Lōn alē'La-it. Ka'nauwē  
it got day. They were in the salmon. Immedi- three were in the All  
ately net.
- 6 Lkamilā'leq atcLEkuXōtē'qo-imx, atcuXōtcē'nan'Emx. Ō'xoē  
sand he strewed on each, he pressed with his fist on each. Many
- 7 aLktō'tēna tguā'nat. ALē'Xko ka alē'xēlukte. ALxgē'kteikt. A'lta  
he killed them salmon. They went home and they roasted them. They got done. Now
- 8 aLktō'mak gō k'ca'la -y-ē'lXam. A'lta ōk;uē'lak alē'kxax.  
he distributed it to upstream town. Now dried salmon they made.
- 9 Nā'kteuktē, ALxēnauwā'itgemam. Qē'xtcē alixēnauwā'-itgē, acuwā'tka;  
It got day, they went to catch salmon in Intending they caught salmon they got noth-  
the net. in net, ing;
- 10 alTuwē'tegōm, alē'Xkō. NiXE'lXa itĭā'lapas. Atclā'auwiteXa.  
it became flood-tide, they went He became angry coyote. He defecated.  
home.
- 11 "Qa'daqa k;ā'ya nō'xōx tik tguā'nat." "Ayamō'lXam x'ig  
"Why nothing they became these salmon." "I told you this
- 12 iō'l;Elex, tiā'cwit ōxoē'l;ayōkōma. Ō'xoē tgā'k;ilau qē'wa  
lean one, his legs bandy. Many their taboos those
- 13 tguā'nat. Ma'nix aqtōtē'nax ō'xoē tguā'nat, nēket qa'nsix.  
salmon. If they are killed many salmon, not [any] how
- 14 aqiō'ktepax, iā'xkatē aqiō'lekteX, iā'xkatē aqiā'x. Ma'nix  
they are carried then they are roasted, then they are eaten. When  
outside,
- 15 niexgā'ētix-itx, iā'xkatē iqio'tgEX. Manēx ok;uē'lak aqā'x, qiā'x  
he leaves some of it, there it is put. When dry salmon are made, if
- 16 alUwē'tegōmx agō'n ōcō'lax, tex-i-y- ok;uē'lak aqā'x." Atciō'lXam:  
it gets flood-tide next day then dry salmon it is made." He said to them:
- 17 "Kape't amxanElgu'Litek." Nē'kteuktē wiXt. ALxēnauwā'-itgēmam,  
"Enough you told me." It got day again. They went to catch salmon in  
the net,
- 18 aLktō'tēna tguā'nāt, ō'xoē aLktō'tēna tguā'nāt. ALktō'lekte  
they killed them the salmon, many they killed them salmon. They roasted them
- 19 ka'nauwē, ALxgē'kteikt. A'lta aLguguixē'mam tē'lX-Em, aqō'gō-y-  
all, they got done. Now they invited them the people, she was sent
- 20 ōq;ōsā'na. Nōxo-īLXE'lemam gō tā'yaqL itĭā'lapas. Alō'Xol;  
the newt. They went to eat at his house coyote's They finished
- 21 nōxō-īLxā'lem tē'lX-Em. Iā'xkate atoē'tak<sup>1</sup> qtoxōgō'itix-it. A'lta-y-  
they ate the people. Then they left it what they had left Now  
over.
- 22 ē'kXak<sup>utē</sup> uē'xax. Kawī'2X ka ā'lōLx, alē'xana. K;ē, nēket  
low water in it was. Early and they went to they laid the Nothing, not  
the morning the beach, net.
- 23 ē'kta, alē'xēnaua-itgē cka alTuwā'tegōm. Nāket ē'kta alGiā'wa<sup>2</sup>;  
anything they caught salmon and it became flood-tide. Not anything they killed it;  
in the net
- 24 alī'cXumgena. Mā'keti qē'xtcē alxēnauwā'itgēmam kawī'X,  
they did not get anything. Twice intending they went to catch salmon in early,  
the net
- 25 acuwā'tka, alē'XE'mugenax. Atclā'auwiteXa itĭā'lapas. Atciō'lXam  
they did not get they did not get any. He defecated coyote. He said to  
anything, thing.
- 26 iā'ēlitk: "Qa'daqa k;ā'ya nō'xōx tguā'nat?" Aqiō'lXam itĭā'lapas:  
his excre- "Why nothing they be- the salmon?" He was told coyote:  
ments: came



- “Ayamō'lXam x'ik iō'l; ElEx, ō'xoē tgā'k'ilau qē'wa tguā'nat. 1  
“I told you this lean one, many their taboo those salmon.
- Ma'nix ē'kXakutē mxēnauwa'itgēmam, qiā'x Lāx axā'xō ōēō'Lax, 2  
If low water in the morning you go to catch salmon in the net, if out comes the sun,
- tex'ī amxE'nXax. Nāket mxēnXā'ya manix ka niket Lāx ōēō'Lax. 3  
then lay net. Not lay net when then not out the sun.
- Nāket qintctpā'ya iguā'nat. Qiā'x ōk; u'nō gīuktepā'ya tex'ī 4  
Not they are carried out salmon. If a crow she will carry it out then
- aqiō'ktepax, tex'ī aqtō'magux tguwē'ē. Nēket qā'nsiX teagō'ktia 5  
it is carried out, then it is distributed raw. Not [any] how it will get day-light
- ōēō'leptekiX, nāket qa'nsiX qeā'xō ciā'tekuniet, qiā'x ctaō'ya tex'ī 6  
fire, not [any] how it is eaten its breast, if they sleep then
- aqcā'x. Ma'nix aqiō'lektex iguā'nat gō-y- ōēō'leptekiX, ayō'ktektx, 7  
it is eaten. When it is roasted salmon at the fire, it gets done,
- nā'u'ī wāx aqLā'kax Ltēuq qaX ōēō'leptekiX.” Atciō'lXam ia'ēlitk: 8  
immedi- pour it is done water that fire.” He said to them his excre-  
ately into ments:
- “Kape't ta'ke amxanelgu'Litek. Ē'ka-y- ōxō'xō Natē'tanuē, 9  
“Enough then you told me. Thus they will do the Indians,
- uxōnā'Xenitema Natē'tanuē. Ē'ka tgā'k'ilau. Ā'la nai'ka tell 10  
the generations of Indians. Thus their taboo. Even I tired
- anE'xax,” nē'k'im it; ā'lapas gō Tiā'k; ēlakē tgā'k'ilau. Atckcō'lXam 11  
I became,” he said coyote at Clatsop their taboos. He said to them
- ctā'lē: “lxk'īā'yuwa iau'a ē'natai.” Naxe'ltXuitegō ōq; ōsā'na. 12  
his cousins: “We will move there to the other side.” She made herself ready the newt.
- Ā'teuket itcā'yau ōcuē'ēē. A'lta a'xLXaōt, cā'uca-u agē'x. Ayaga'ōm 13  
He looked the snake [at] the frog. Now she [the frog] growling with she did. He reached  
at her her closed mouth
- itcā'yau, a'lta atcā'waē. Aqā'waē ōcuē'ēē; itcā'yau atcā'waē. 14  
the snake, now he killed her. She was killed the frog; the snake killed her.
- Altē'mam ya'koa ē'natai. Ale'xēnaua-itgē. Alktō'tēna tguā'nat. 15  
They arrived here on the other They caught salmon They killed them salmon.  
side. the net.
- Ē'ka atci'tax Tiā'k; ēlak, Lkamilā'leq atcLē'kXatq gō iā'xōt qix. 16  
Thus as they made Clatsop, sand he strewed on them in his eye that  
them
- iguā'nat. Gōyē' atcā'yax, atcix'tcē'na. Qē'xtcē ale'xēnaua-itgē 17  
salmon. Thus he did him, he pressed him with Intending they caught salmon  
his fist. in net
- wiXt, nāket aLgiā'waē. Ale'Xkō. Nē'kteuktē. ALXēnauā'-itgēmam, 18  
again, not they killed him. They went It got day. They went to catch sal-  
home. mon in the net,
- nāket i'kta aLgiā'waē. Nē'kteuktē wiXt, aLixē'naua-itk. Nēket 19  
not anything they killed it. It got day again, they caught salmon in Not  
the net.
- i'kta aLgiā'waē. Kalā'lkuilē nē'xax. AtcLa'auwiteX: “Qa'daqa 20  
anything they killed it. Scold he did. He defecated: “Why
- k; ē nō'xōx tik tguā'nat?” “Ē, mē'l; ala, it; ā'lapas. Ma'nix 21  
nothing they be- these salmon?” “Oh, you fool, coyote. When  
came
- mēuwa'ēō iguā'nat cka mik'rtu'qoēma! MXa'lōXēna-y- ē'ka 22  
you will kill a salmon and you kick him! You think [int. part.] thus as
- Tiā'k; ēlakē?” Nē'k'im it; ā'lapas: “ō!” Nē'kteuktē, wiXt aLxēnauwa'- 23  
Clatsop?” He said coyote: “Oh!” It got day, again they went to catch
- itgēmam. Ale'xāna. Mōket alktō'tēna tguā'nat. WiXt ale'xana, 24  
salmon in the They laid the Two they killed them salmon. Again they laid net,  
net. net.
- Lōn alktō'tēna tguā'nat. Atcē'xaluketgō ēXt mā'Lxolē. Nēlgā'Xit 25  
three they killed them salmon. He threw it ashore one upland. He fell down  
headlong
- ā'yacq; gō Lqamēlā'leq qix. iguā'nat. Qē'xtcē wiXt ale'xana. 26  
his mouth in the sand that salmon. Intending again he laid the net.

- 1 Kĭē nēket i'kta aLgiā'waḥ. ALixē'naua-itgē qē'xtcē cka  
Nothing not anything he killed it. He caught salmon in net intending and
- 2 aLtuwā'tegōm. Nāket i'kta aLgiā'waḥ. Qoā'nemka iLā'k;ētēnax.  
it became flood-tide. Not anything they killed it. Five only what they caught.
- 3 Āli'Xkō. Tsō'yustē nixE'lgixc it;ā'lapas. ALExēlukte, aLxgē'ktekt.  
They went In the even- he split them coyote. They roasted them, they were done.  
home. ing
- 4 Nē'kteuktē aLxēnauwa'itgēmam, nāket i'kta aLgiā'waḥ. Kalā'lkuilē  
It got day they went to catch salmon in not anything they killed it. Scold  
the net,
- 5 nē'xax it;ā'lapas. AteLā'auwiteXa: "Qa'daqa k;ā'ya nō'xōx tik  
he did coyote. He defecated: "Why nothing they be- these  
came
- 6 tguā'nat?" "Ē, mE'L;ala, it;ā'lapas! Mxē'LōXena-y- ē'ka  
salmon?" "Oh, you fool, coyote! You think [int. part.] thus as
- 7 Tia'k;ēlakē? Nāket qix'itketguā'liL iguā'nat, ē'wa kē'kXulē  
Clatsop? Not he is thrown ashore salmon, thus down
- 8 ā'yaqtq, tgā'k;ilau. Manix mēwa'ēo iguā'nat, a'lta amLgēlō'ya  
his head, it is their taboo. When you kill him a salmon, now go and take them
- 9 Lā'lēlē, ma'nix ō'xoē tguā'nat amtōtē'na, ka'nauwē amLauwē'qcamita  
salmon- when many salmon you have killed all you put into their mouths  
berries, them,
- 10 Lā'lēlē." "Ō, take kope't amxanElgu'Litek," atēiō'lXam iā'ēlitk.  
salmon-ber- "Oh, then enough you told me," he said to them his excre-  
ries." ments.
- 11 Nē'kteuktē. WiXt aLxēnauwa'itgēmam. Ō'xoē aLktō'tēna tguā'nat.  
It got day. Again they went to catch salmon in Many they killed them salmon.  
the net.
- 12 Ateō'kō oq;ōsā'na, Lā'lēlē age'Lgēlōya. AkLE'Lk'ṭam Lā'lēlē  
He sent her the newt, salmon- she shall go to take She brought them salmon-  
berries berries
- 13 ōq;ōsā'na. A'lta aqLauwē'qcemt qō'La Lā'lēlē qō'ta tguā'nat.  
the newt. Now they were put into their those salmon- those salmon.  
mouths berries
- 14 Nē'kteuktē, wiXt aLxēnaua'itgēmam.  
It got day, again they went to catch salmon  
in the net.
- ALōgō'ōm ōxoēnauwā'-itgē gō mā'Lnē. Mank mā'ēma aLE'xana,  
They met men fishing salmon at on water. A little seaward they laid net,  
with net
- 16 teā'xēL aLE'xana, ka aLō'tetuwilX, mank k'calā'. ALExkō qix.  
several they laid the net, and they ascended the a little up the river. They passed that  
times river, it
- 17 ikani'm, itā'xēnim qō'tac ōxoēnauā'itgē. ALExana. ALExē'naua-itgē  
canoe, their canoe these men fishing salmon They laid their They caught salmon in  
with net. net. the net
- 18 qē'xtcē, nēket i'kta aLgiā'waḥ. ALExXumgena. ALExkō;  
intending, not anything they killed it. They did not catch anything. They went  
home:
- 19 kalā'lkuilē nē'xax it;ā'lapas. AteLā'auwiteXa: "Qa'daqa k;ā'ya  
scold he did coyote. He defecated: "Why nothing
- 20 nō'xōx tik tguā'nat?" "Yā2, x'ik iō'L;ēlex, ma'nix mēwa'ēo  
became these salmon?" "Yā, this lean one, when you kill him
- 21 iguā'nat, iā'xkatē mxEnxā'ya. WiXt ēXt mēwa'ēo, wiXt iā'xkatē  
a salmon, there you lay net. Again one you kill him, again there
- 22 mxEnxā'ya. Nāket mxgō'ya ikani'm, ma'nix ōxoēnauā'-itgē tē'lxEm.  
lay net. Not pass a canoe, when they put salmon in people.  
a net
- 23 Tgā'k;ilau." "Haō," nē'k'im it;ā'lapas. Nē'kteuktē, wiXt  
It is their taboo." "Haō," he said coyote. It got day, again
- 24 aLxēnauā'-itgēmam. Nē'k'in it;ā'lapas: "Ā'la nai'ka ā'la tell  
they went to catch salmon in He said coyote: "Even I even tired  
net.
- 25 nE'xax; ē'ka-y- ōxō'xō Natē'tanuē. Nēket Lgiā'xō iguā'nat  
I become; thus they will do the Indians. Not it will eat him salmon



gaLā'k; ank; au.	ē'ka	Lmē'melōct	kɪkɪtōcgā'liL,	ē'ka	Lqēlā'wulX,	1
a murderer,	thus	corpses	who takes [them] always,	thus	girl first men- struating,	
ē'ka LqLā'Xit,	ē'ka	LE'pL'au.	Ka'nau <sup>uā.v.</sup>	ē'ka	tgā'k;iLau	2
thus menstruated	thus	widow and	All	thus	their taboo	
woman.		widower.			people	
nuxunā'xEnitEma	tē'lX·Em.					3
generations of	people.					

*Translation*

Coyote was coming. He came to Göt'a't. There he met a heavy surf. He was afraid that he might be drifted away and went up to the spruce trees. He stayed there a long time. Then he took some sand and threw it upon that surf: "This shall be a prairie and no surf. The future generations shall walk on this prairie." Thus Clatsop became a prairie. The surf became a prairie.

At Niā'xaqcē a creek originated. He went and built a house at Niā'xaqcē. He went out and stayed at the mouth of Niā'xaqcē. Then he speared two silver-side salmon, a steel-head salmon, and a fall salmon. Then he threw the salmon and the fall salmon away, saying: "This creek is too small. I do not like to see here salmon and fall salmon. It shall be a bad omen when a fall salmon is killed here; somebody shall die; also when a salmon is killed. When a female salmon or fall salmon is killed a woman shall die; when a male is killed a man shall die." Now he carried only the silver-side salmon to his house. When he arrived there he cut it at once, steamed it and ate it. On the next day he took his harpoon and went again to the mouth of Niā'xaqcē. He did not see anything, and the flood tide set in. He went home. On the next day he went again and did not see anything. Then he became angry and went home. He defecated and said to his excrements: "Why have these silver-side salmon disappeared?" "Oh, you with your bandy legs, you have no sense. When the first silver-side salmon is killed it must not be cut. It must be split along its back and roasted. It must not be steamed. Only when they go up river then they may be steamed." Coyote went home. On the next day he went again and speared three. He went home and made three spits. He roasted each salmon on a spit. He had three salmon and three spits. On the next day he went again and stood at the mouth of the creek. He did not see anything until the flood tide set in. Then he became angry and went home. He defecated. He spoke and asked his excrements: "Why have these silver-side salmon disappeared?" His excrements said to him: "I told you, you with your bandy legs, when the first silver-side salmon are killed spits must be made, one for the head, one for the back, one for the roe, one for the body. The gills must be burnt." "Yes," said Coyote. On the next day he went again. He killed again three silver-side salmon. When he arrived at home he cut them all and made many spits. He roasted them all separately. The spits of the breast, body, head, back, and roe



were at separate places. Coyote roasted them. On the next morning he went again. He speared ten silver-side salmon. Coyote was very glad. He came home and split part of the fish. The other part he left and went to sleep. On the next morning he roasted the rest. Then he went again and stood at the mouth of the river. He did not see anything before the flood tide set in. He went home. On the next morning he went again, but again he did not see anything. He went home angry. He defecated and asked his excrements: "Why have these silver-side salmon disappeared?" His excrements scolded him: "When the first silver-side salmon are killed, they are not left raw. All must be roasted. When many are caught, they must all be roasted before you go to sleep." On the next morning Coyote went and stood at the mouth of the river. He speared ten. Then he made many double spits, and remained awake until all were roasted that he had caught. Now he had learned all that is forbidden in regard to silver-side salmon when they arrive first at Niā'xaqcē. He remained there and said: "The Indians shall always do as I had to do. If a man who prepares corpses eats a silver-side salmon, they shall disappear at once. If a murderer eats silver-side salmon, they shall at once disappear. They shall also disappear when a girl who has just reached maturity or when a menstruating woman eats them. Even I got tired."

Now he came this way. At some distance he met a number of women who were digging roots. He asked them: "What are you doing?" "We are digging gamass." "How can you dig gamass at Clatsop? You shall dig [a root, species?] and thistle [?] roots in this country. No gamass will be dug here." Now they gathered [a root, species?] and thistle [?] roots. He left these women and spoiled that land. He transformed the gamass into small onions.

Then he came to Clatsop. It was the spring of the year. Then he met his younger brother the snake. He said to him: "Let us make nets." The snake replied: "As you wish." Now they bought material for twine, and paid the frog and the newt to spin it. Now Coyote cleaned all the material for twine while the snake was crawling about. Then the frog and the newt spun it. Then Coyote said to his younger brother: "Clean it, clean it. You crawl about all day." Thus he spoke to the snake. Coyote continued: "You shall make one side of the net, I make the other." Coyote finished his twine and said to the snake: "Quick! quick! you let me wait. Make your net." The snake replied: "You let me wait." Thus he spoke to Coyote. Now, Coyote made his net. He finished it all. The two women made the ropes, Coyote made the net buoys; while the snake crawled about. Coyote said: "Make your net buoys; you let me wait." Thus he said to the snake. The snake replied: "Make haste! you let me wait." Coyote finished his net buoys. Then he went to look for stones, and the snake accompanied him. They went for stones to Tongue point. The snake crawled about among the stones, while Coyote carried them down. They went home.

After they reached home Coyote went to gather spruce roots. The snake accompanied him. Coyote dug up the ground and the snake crawled about at the same place. They went home. Coyote split the spruce roots. "Go on; work," he spoke to the snake; "you let me wait." The snake replied: "Quick, quick; work! you let me wait." Now Coyote tied his net to the buoys and laid it down flat on a large mat. Then he tied it to the buoys. The snake crawled about at the same place. Coyote finished his net and hung it up outside. Early the next morning he stepped out of the house, and there hung already the net of the snake. "Oh, brother," he said, "you got the better of me." Coyote was ashamed. The snake had won over him. Coyote said: "When a person makes a net, he shall get tired before he finishes it. It would not be well if he would not get tired." The snake said to him: "I told you that you would let me wait."

It got day. Then they went to catch salmon in their net. They laid the net and caught two in it. Coyote jumped over the net. Now they intended to catch more salmon, but the flood-tide set in. They had caught only two before the flood-tide set in. Now they went home. Coyote said that he was hungry, and he split the salmon at once. They roasted them. When they were done they ate. The frog and the newt were their cousins. The next morning they went fishing with their net. The newt looked after the rope, the snake stood at the upper end of the net, Coyote at the lower end. They intended to catch salmon, but they did not get anything until the flood-tide set in. They went home. Coyote was angry. He defecated and spoke to his excrements: "You are a liar." They said to him: "You with your bandy-legs. When people kill a salmon they do not jump over the net. You must not step over your net. When the first salmon are killed, they are not cut until the afternoon." "Oh," said Coyote, "You told me enough." On the next morning they went fishing. When they had killed a salmon they did not jump over the net. They laid their net twice. Enough salmon were in the net. Then he ordered the newt: "Bail out the canoe, it is full of water." She bailed it out. Then they intended to fish again, but the flood-tide set in. They went home and put down what they had caught in the house. In the afternoon Coyote split the salmon. He split them in the same way as the silver-side salmon. He placed the head, the back, the body, and the roe in separate places and on separate double spits. They were done. The next morning they went fishing. They did not kill anything. Coyote became angry and defecated. He said to his excrements: "Tell me, why have these salmon disappeared?" His excrements scolded him: "Do you think their taboo is the same as that of the silver-side salmon? It is different. When you go fishing salmon and they go into your net, you may lay it three times. No more salmon will go into it. It is enough then. Never bail out your canoe. When you come home and cut the salmon, you must split it at the sides and roast belly and back on separate double



spits. Then put four sticks vertically into the ground [so that they form a square] and lay two horizontal sticks across them. On top of this frame place the back with the head and the tail attached to it." He said to his excrements: "You told me enough." On the next morning they went fishing and killed three salmon. They did not bail out their canoe. Then he said to the newt: "Fetch a stick from the woods. We will make a elub." She went and brought a stick. Then they laid their net again. Again a salmon was in it and he killed it with his elub. They intended to continue fishing, but the flood-tide set in. They killed four only. They put down their salmon. In the afternoon Coyote eat them and put four sticks into the ground. Now he did as his excrements had told him. When they were done he broke the backbone at once. On the next morning they went fishing. They did not kill anything before the flood-tide set in. They went home. Coyote was angry and defeated. "Why have these salmon disappeared?" he asked his excrements. "I told you," they said to Coyote; "do you think their taboo is the same as that of the silver-side salmon? It is different. When you kill a salmon you must never strike it with a stick. When they may be boiled, then you may strike them with a stick. When it is almost autumn you may strike them with a stick. Do not break a salmon's backbone when they just begin to come. When you have killed a salmon take sand, strew it on its eye, and press it with your fist. Do not elub it." Coyote said: "You have told me enough." On the next morning they went fishing. Salmon went into the net; three went into the net immediately. He strewed sand on each and pressed each. He killed many salmon. They went home and roasted them. When they were done he distributed them among the people of the town above Clatsop. Now they dried them. On the next morning they went fishing. They tried to fish but did not catch anything before the flood-tide set in. They went home. Coyote was angry. He defeated: "Why have these salmon disappeared?" "I told you, you lean one, with your bandy-legs. There are many taboos relating to the salmon. When you have killed many salmon you must never carry them outside the house. You must roast and eat them at the same place. When part is left they must stay at the same place. When you want to dry them you must do so when the flood-tide sets in on the day after you have caught them." He said to them: "You have told me enough." On the next morning they went fishing again. They killed many salmon. They roasted them all. When they were done he invited the people. The newt was sent out. They came to eat in Coyote's house. They finished eating. Then they left there what they had not eaten. Now it was low water in the morning. They went out early to lay their net, but they did not catch anything. They fished until the flood-tide set in. They did not kill anything. They were unsuccessful. Twice they tried to go fishing early in the morning, but they were unsuccessful; they did not catch anything. Coyote



defecated and said to his excrements: "Why have the salmon disappeared?" Coyote received the answer: "I told you, you lean one, that the salmon has many taboos. When you go fishing and it is ebb-tide early in the morning, you must not lay your net before sunrise. The salmon must not be carried outside until a crow takes one and carries it outside. Then it must be distributed raw. No fire must be made until daylight; the breast must not be eaten before the next day. When salmon are roasted at a fire and they are done, water must be poured into the fire." He said to his excrements: "You have told me enough. The Indians shall always do this way. Thus shall be the taboos for all generations of Indians. Even I got tired."

Thus spoke Coyote about the taboos of Clatsop. He said to his cousins: "We will move to the other side." The newt made herself ready. Then the snake looked at the frog, who was growling. The snake reached her, struck, and killed her.

Now they arrived here on this side. They went fishing and killed salmon. He did the same way as in Clatsop. He strewed sand on the eye of that salmon. He pressed its eye. Then they intended to fish again, but they did not kill anything. They went home. On the following morning they went again fishing, but they did not kill anything. On the next morning they went fishing again, but they did not kill anything. Coyote scolded. He defecated: "Why have these salmon disappeared?" "Oh, you foolish Coyote. When you kill a salmon you must kick it. Do you think it is the same here as at Clatsop?" "Oh," said Coyote. On the next morning they went fishing again. They laid their net and caught two salmon. They laid their net again and caught three salmon. He threw one ashore. It fell down head first, so that the mouth struck the sand. They tried to lay their net again, but they did not kill anything. They tried to fish until the flood tide set in. They had not killed anything. They had caught five only. They went home. In the evening Coyote cut the salmon and roasted them. They were done. The following morning they went fishing, but did not kill anything. Coyote scolded. He defecated: "Why have these salmon disappeared?" "Oh, you foolish Coyote. Do you think it is the same here as at Clatsop? Do not throw salmon ashore so that the head is downward. It is taboo. When you kill a salmon go and pick salmonberries. When you have caught many salmon put salmonberries into the mouth of each." "Oh, you have told me enough," he said to his excrements. The next morning they again went fishing. They killed many salmon. He sent the newt to pick salmonberries. The newt brought the salmonberries. Now they put those berries into the mouths of those salmon. It got day and they went fishing again. They met fishermen on the water. A short distance down river they laid their net. They laid it several times and went up the river a short distance. They passed the canoes of those fishermen. They laid their net and intended to fish, but they did not kill anything. They were

unsuccessful. They went home. Coyote scolded. He defecated: "Why have these salmon disappeared?" "You lean one! When you kill a salmon, and you have laid your net at one place and you kill one more, you must lay your net at the same place. You must not pass a canoe with fishermen in it. It is taboo." "Yes," said Coyote. On the next day they went again fishing. Coyote said: "Even I got tired. The Indians shall always do in the same manner. Murderers, those who prepare corpses, girls who are just mature, menstruating women, widows and widowers shall not eat salmon. Thus shall be the taboos for all generations of people."

# 7. IQOĀ'CQOAC IĀ'KXANAM.

## THE CRANE HIS MYTH.

- Lxēlā'ētix· i qoā'cqoac k; a it; ā'lapas k; a i xoā'ek; oai. Ka'nauwē 1  
There were the crane and coyote and the heron. All
- Lēalā'ma Lē'iē aLkTupiā'Lxa-it. ALuwē'tegōmx. A'lta nē'k·imx 2  
days mud clams they gathered. It became flood tide. Now he said
- it; ā'lapas: "Qantsī'X tq; ō'xōL tēmē'qolēyū?" Nē'k·imx i qoā'cqoac: 3  
coyote: "How many Ōq; ō'xōL are your sweethearts?" Ho said the crane:
- 'Môket ôkunī'm pā'LEma k; a qā'mxike pēnka'." Nē'k·imx it; ā'lapas: 4  
"Two canoes full and part afoot." He said coyote:
- "ME'nx· ka Lmē'qolēyū. Nai'ka qoā'nEM ôkunī'm pā'LEma k; a 5  
"Few only your sweethearts. I have five canoes full and
- qā'mxike pēnka';" cka k; ā nixā'xo-itx i xoā'ek; oai. Qoā'nEMē 6  
part afoot; " and silent he always was the heron Five times
- tēalō'Lx aLkTō'piatx Lē'iē ka aLkT'ā'yō-itx gō mā'Lxōlē gō 7  
their sleeps they gathered mud clams then they always slept at inland on
- tēmēā'ēma. Ēē'wam atēi'ax i qoā'cqoac. Nē'xēlatekō it; ā'lapas: 8  
a prairie. Sleepy he made him the crane. He rose coyote:
- "Ōq; ō'xōL XaXaw ō'Lxat." Atēixēlqē'Lxalem i qoā'cqoac; ayoō'ptitx. 9  
"Ōq; ō'xōL she comes down to the beach." He shouted the crane; he had slept.
- Nē'k·im it; ā'lapas: "Ka'lta lā'xlax aiāmtā'x." Ē'xoēti lā'xlax atēā'x. 10  
He said coyote: "Only deceive I did you." Often deceive he did him.
- A'lta aLk; ē'witox·itx. NōLx Ōq; ō'xōL, akLE'lgitgax; ēgi'gula aqiā'x 11  
Now they fell asleep. She came Ōq; ō'xōL, she put them into below he was put [basket]
- it; ā'lapas, kā'tsek aqē'lgitgax i qoā'sqoas, ē'k"eaxala aqiā'x 12  
coyote, in middle he was put the crane, on top he was made
- i xoā'eqoai. Mā'Lxolē aqLō'k"Tamx. Nixēl'ō'gux i xoā'eqoai. 13  
the heron. Inland she arrived carrying them. He awoke the heron.
- Atēō'egamx ōē'k"tēqT'ix. Iā'xkatē nixpō'nitx. Kulā'yi nō'yamx 14  
He took it a branch. There he hung. Far sho arrived
- uqexē'Lau. Nixēl'ō'gux it; ā'lapas. Nē'k·imqac pēt nixā'x. Nixēl'ō'kux 15  
the monster. He awoke coyote. He looked [? ?] quiet he was. Ho awoke
- i qoā'cqoac. Atēixē'lqēLxax. "K; ā amē'x, k; ā amē'x," nē'k·imx 16  
the crane. He shouted. "Silent be, silent be," he said
- it; ā'lapas. "Gēlxō'ctxōt uqetxē'Lau." Akēō'k"Tamx gō tē'kXaql 17  
coyote. "She carries us the monster." Sho carried them two to her house
- gō tga'a uqetxē'Lau. Agiōnā'xLategox qix· ē'Xat. Agō'lXam 18  
to her children the monster. Sho lost him that one. She said to her
- uxgē'kxun ugō'xō: "Ē'qxametk ē'kelōya. Môket mte'Lk"Ta 19  
the eldest one her daughter: "A spit go and take it. Two carry
- wuk; Ema' itē'la-itqē'q." Nō'ix ugō'xo. Atēiō'lXamx iā'eike 20  
straight huckleberry sticks." She went her daughter. He said to him to his friend
- it; ā'lapas: "MixēnLk; ā'yōgō imē'tuk ma'nix aqēmō'lektea." 21  
coyote: "Bend your neck when it is intended to roast you."
- Aqiō'k"Tamx qix· ē'qxametk. AtēixēnLk; ā'yugux iā'tuk i qoā'cqoac. 22  
It was brought that spit. He bent it his neck the crane.
- Agō'lXamx ugō'xō: "Ē'kelōya ixēnLk; ā'yukta -y-ē'qxametk. 23  
She said to her her daughter: "Bring a crooked spit.
- Nē'k·imx it; ā'lapas: "Manix qē'tk"Tamā ixēm; ā'yukta, wuk; aniā'x 24  
He said coyote: "When it is brought a crooked one, straight make



- 1 imē'tuk." Agē'tk<sup>u</sup>iam ugō'xō ixENLk;ā'yukta. Wuk; atcā'yax  
your neck." Sho brought it her daughter a crooked one. Straight he made it
- 2 iā'tuk. Qoā'nEmi nōya qaX uk'ō'ekc ugō'xō-y-Ōq;ō'xōL ka aLā'x  
his neck. Five times sho wont that girl her daughter Ōq;ō'xōL's and she be-  
came
- 3 q;am. Nā'k'im Ōq;ō'xōL: "Cka eLā'ētix qcā'xō." Ciyi'q;Ema  
lazy. She said Ōq;ō'xōL: "And slaves we will make them." Half a fathom
- 4 iLā'Lqta Liā'iteX iqoā'eqoac. Nē'k'im it;ā'lapas, aqiō'IXam iqoā'eqoac:  
long his tail crane. He said coyote, he was told the crane:
- 5 "Qā't;ōcXEm! lā'xlax tgā'xo. ANektEXEmā'ya, mēngENō'tēnEma."  
"Look out! deceive we will do her I shall sing my con- you will help me sing."  
jurer's song,
- 6 ALkeupā'yaLX Lk<sup>u</sup>ekuē' pāl qō'ta t!ōL, ka nē'ktEXEm it;ā'lapas.  
They gathered it pitchwood full that house, and he sang the con- coyote.  
jurer's song
- 7 Ō'kuk;uētik atcā'yax itcā'yan. Qē'xtē atciō'IXam iqoā'eqoac:  
Headband he put on him the snake. Intending he said to him [to] the crane:
- 8 "Okuk!uē'tik iamEā'xo x'ik itcā'yan." AcixELqē'Lxal iqoā'eqoac,  
"Headband I shall put on you this snake." He shouted the crane.
- 9 k;oa'c nē'xax. A'lta nē'ktEXEm it;ā'lapas. Lā'kti ayā'qxoya  
afraid he was. Now he sang the con- coyote. Four times sleeps  
jurer's song
- 10 nixELkTā'ta-it, ō'LaquinEM ō'pōl ka nōō'ptit Ōq;ō'xōL k;a tgā'a.  
he remained awake, the fifth night and she slept Ōq;ō'xōL and her chil-  
dren.
- 11 Atciō'egam ēLq. Ateilgā'mētē gō-y- ilē'ē. Ā'mka uyā'makul  
He took it a digging He placed it upright in the ground. Only its handle  
stick.
- 12 LāX. K;au atci'Lax LE'kXakeō gō qix ēLq; k;au'k;au atetō'kXux  
visible. Tie he did it their hair at that digging tie he did them  
stick;
- 13 qō'tac tga'a Ōq;ō'xōL. Actō'pa. WaX acge'tax, waX qō'ta t!ōL.  
those her children Ōq;ō'xōL. They went out. Light they did it, light that house.
- 14 Nē'XLXa iqoā'eqoac gō Liā'iteX. Ateio'IXam: "ME'La-it gō x-ita  
He burnt the crane at his tail. He said to him: "Stay in this
- 15 tēmā'ēma!" Ayō'La-it iqoā'eqoac. Nō'xōLXa gō qō'ta tēmā'ēma.  
prairie." He stayed the crane. It burnt at that prairie.
- 16 "ME'La-it gō Xau ūcā'qca!" Ayō'La-it gō qaX ucā'qca. Nā'XLXa  
"Stay in this *Pteris aquilina*." He stayed at that *Pteris aquilina*. It burnt
- 17 qaX ucā'qca. "ME'La-it gō Xiau ē'Xca-ōt ē'mēcX!" Ayō'La-it.  
that *Pteris aquilina*. "Stay at this dry wood!" He stayed.
- 18 Nē'XLXa qix ē'Xca-ōt ē'mēcX. Alā'xti alXE'teXōm qō'La  
It burnt that dry wood. At last it was finished that
- 19 Liā'iteX iqoā'eqoac. Tex·i atciō'IXam: "ME'La-it gō x·iLa Lteuq,"  
his tail the crane's. Then he said to him: "Stay in this water,"
- 20 nixLō'LEXa-it it;ā'lapas. Ta'ke alXE'teXōm Liā'iteX iqoā'eqoac.  
he thought coyote. Then it was finished his tail the crane's.
- 21 A'lta nā'XLXa-y- ōqetxē'Lau. Naxe'l'ōkō, a'lta ōxō'XLXa tē'kXaqL.  
Now she burnt the monster. She awoke, now it burnt her house.
- 22 Aktō'IXam tga'a "Mexelā'yutek! Teūxō'LElama tē'lxaqL it;ā'lapas."  
She said to them her chil- "Rise! He will burn it our house coyote."  
dren
- 23 Qē'xtē naxā'latek. Naxk;ā'Xit. ALE'XLXa Lkanauwā'tiks k;a tgā'a.  
Intending she rose. It pulled her. They burnt all and her chil-  
dren
- A'lta ā'etc it;ā'lapas ē'wa Nix·kelā'x. K<sup>u</sup>ca/la āc'tō gō iā'Xakatek  
Now they two coyote thus Nix·kelā'x. Up river they to its cataract  
went went
- 25 Nix·kelā'x. T!ōL acge'tax. Lxoā'p atci'tax tqā'nake it;ā'lapas:  
Nix·kelā'x A house they made it. Dig he did them stones coyote.
- 26 "K;ō'ma tssōpenā'ya ē'qalema qigō naLxoā'pē; Ō'owun ksōpenā'ya  
"Perhaps they will jump the fall where the hole; silver-side will jump  
salmon salmon
- 27 qigō naLxoā'pē; ō'la-ateX ksōpenā'ya qigō naLxoā'pē; ka'nauwē  
where the hole; calico salmon will jump where the hole; all

- tk;ē'wulelql tksopenā'ya qīgō naLxoā'pē." A'lta atcā'yax ē'tcōL 1  
fish will jump where the hole. Now he made it a harpoon shaft
- iqoā'eqoac, atci'etax ekulkulō'L. Ayō'tXuīta-itx gō mā'Lnē iqoā'eqoac. 2  
the crane, he made it a harpoon. He always stood at toward the the crane.  
water
- Qiā'x ē'k'ala ē'qalema, tex'ī atcTē'luke'ax; qia'x ō'kXōla-y- ō'owun 3  
if a male fall salmon, then he speared it; if a male silver-side salmon
- tex'ī atcTā'luke'ax. Ō'xoē atetō'pialxax tk;ē'wulelqt iqoā'eqoac. 4  
then he speared it. Many he gathered them fish the crane.
- Ala'xti atetā'xex; ka'nauwē Lēalā'mā-y- ē'ka. It;ā'lapas, qiā'x 5  
At last he split them; all days thus. Coyote, if
- iā'q;atxala ē'qalema, tex'ī atssō'penax qīgō naLxoā'pē, qiā'x 6  
a bad fall salmon, then it jumped where the hole, if
- ō'ō'kuil ō'owun, tex'ī aksō'penax qīgō naLxoā'pē. Ä2'Xtemaē tex'ī 7  
a female silver-side then it jumped where the hole. Sometimes then
- it;ō'ktē atssōpenā'x. Pāl nō'xōx tē'etaql. Lgā'kxateau pāl 8  
a good one jumped. Full got their house. Its grease full
- iā'k<sup>u</sup>cemal iqoā'eqoac. Atetō'ketx iā'k<sup>u</sup>cemal it;ā'lapas; ka'nauwē 9  
his dry salmon the crane. He looked up to his dry salmon coyote; all
- cpē'qema, nēket Lgā'kxateau. NixLō'leXa-it it;ā'lapas: "Niuwa'ēō. 10  
gray, not its grease. He thought coyote: "I shall kill him.
- Mtuegā'ma Xō'ta iā'k<sup>u</sup>cemal." A'lta nē'ktexemx it;ā'lapas. 11  
I shall take them these his dry salmon. Now he sang his con- juror's song coyote.
- Nix'ēnō'tēnemx iqoā'eqoac. Ā'qoa-il nyā'xōlē it;ā'lapas. Ayōpē'Lax 12  
He helped him sing the crane. Large his baton coyote's. He stretched it out
- iā'tuk iqoā'eqoac. Nix'ēnō'tēnemx. Atciā'ōwilX gō iā'tuk, 13  
his neck the crane. He helped him singing. He struck him at his neck,
- atcē'Xemq;ōya iā'tuk iqoā'eqoac. Aqiō'klpa ka nixemā'teta-itek 14  
he bent it his neck the crane. He was missed and he was ashamed
- it;ā'lapas. Atcawē'k'itk tiā'k;ewalelqt iqoā'eqoac, ka'nauwē qix. 15  
coyote. He put them into his fish the crane, all that  
[basket]
- iā'k<sup>u</sup>cemal. Atcawē'k'itk it;ā'lapas iā'k<sup>u</sup>cemal. A'lta ex'LX'ā'yoōt. 16  
his dry salmon. He put them into coyote his dry salmon. Now they were angry  
[basket] against each other.
- Ē'x'LXaōt iqoā'eqoac, ē'x'LXaōt it;ā'lapas. Atetō'etxōniltēk 17  
He was angry, the crane, he was angry coyote. He carried them on his head
- iā'k<sup>u</sup>cemal iqoā'eqoac. Teē'xēLx nē'Xtakō ka ka'nauwē nōxō'tetXōm. 18  
his dry salmon the crane. Several times he turned and all he finished them.  
may be back
- Q;am nē'xax it;ā'lapas igē'etxō. Ateō'Xuīna qō'ta tiā'k;ēwulelqt. 19  
Lazy he was coyote he carried them He placed them those his fish.  
on back. in a row
- Aēkgō'tē qaX uē'Xatk gō Nix'kelā'x. NixLō'leXa-it it;ā'lapas: 20  
It led across that trail to Nix'kelā'x. He thought coyote:  
the hill
- "Ntuk;uwā'keta nuXuwa'ya." AtcLE'lgitk LēXt Lēā'pta' gō 21  
"I shall try I shall drive them." He put into one roo in
- tiā'xalaitanema nauē'gie, atē'XLxō tiā'xalaitanema. A'lta atcō'Xuwa 22  
his arrows where they he hung them his arrows. Now he drove them  
were in, over his shoulder
- qō'ta tiā'k;ēwulelqt. Ā'nqatē ayō'tetēō iqoā'eqoac. Goyē' mank 23  
those his fish. Already he went down the crane. Thus a little  
river
- akā'x qaX ō'ēXatk qīgō nō'Lxamt. A'lta nōXuwa', nōXuwa' qō'ta 24  
did that trail where it came down Now he drove them, he drove them those  
to the water.
- tiā'k;ēwulelqt gō Lqā'giltk auwigē'ca, gō Lqōmqō'muke auwigē'ca. 25  
his fish in baskets they were in, in large baskets they were in.



- 1 Q; oā'p atgE'Lxam, a'lta tc; pāk atkxtā'mXit. Ayō'Lxam qix' iā'nēwa  
Nearly they came to the now really they rolled. He arrived at that first  
water,
- 2 iqā'giltk. Nau'i gō Lteuq L;lap nē'xax; wiXt ēXt ayō'Lxam, nau'i  
basket. At once in water under it got; again one arrived at the at once  
water,
- 3 gō Lteuq L;lap nē'xax. Ka'nauwē ā'tgē. Nē'xankō; qē'xtcē  
in the water under water it got. All they went. He ran; intending
- 4 atciō'cgam ēXt, L;lap ā'cto. ALgē'xk;a qō'La Lā'pta. L;lap  
he took it one, under water they two went. It pulled him that roe. Under  
water
- 5 ā'yō. Lā'qo atē'xax qō'ta tiā'xalaitanEma. Ā'yoptek. K;ē ka'nauwē  
he went. Take he did them those arrows. He went ashore. Noth-  
ing
- 6 qō'ta tiā'k;ēwulElqT. Nē'k'im it; ā'lapas: "Anxe'LuX tc;a ē'ka  
those fish. He said coyote: "I think thus
- 7 ōxō'xō tē'lX·Em. Ma'nix ōgōLā'yuwa ka cka tgōXuWā'ya tgā'exēlax;  
they will the people. When they move then and they will drive it their food;  
do
- 8 ā'la nai'ka, ā'la tge'nXgakō. Qā'doxoē ato'xqiāxtel, tell xā'xo-ilemX  
even I, even they got the bet- Must they always work, tired they always get  
ter of me.
- 9 LgōLē'lEXEmk Lgē'ctxonilX, ma'nix aLkLā'yuwa. K;onē'k;onē!;  
person he carries much when they are going to The story;  
on back move.
- 10 wu'xi ickagā'p.  
to-mor- it is fair weather.  
row

*Translation.*

Crane, Coyote, and Heron lived together. Every day they went digging clams until the flood-tide set in. One day Coyote said: "How many Oq; ō'xōL have you for your sweethearts?" Crane replied: "Two canoes full and some must walk." Coyote said: "How few sweethearts you have! I have five canoes full and some must walk." Heron remained silent. Five days they dug clams, and the nights they slept on a prairie. When Crane was sleepy Coyote rose and cried: "An Oq'ō'xōL comes down to the beach!" Crane shouted; he had fallen asleep. Then Coyote said: "I have only deceived you." He did so often. Now they fell asleep. Then Oq'ō'xōL came to the beach and put them into her basket. She put Coyote at the bottom, Crane in the middle, and Heron on top. She carried them inland. Now Heron awoke. He took hold of a branch and hung there. When the monster had gone a long distance Coyote awoke. He looked around but remained quiet. Then Crane awoke. He shouted, but Coyote said: "Be quiet, be quiet, the monster carries us away." She brought them to her house and to her children. One she had lost. Then she said to her eldest daughter: "Go and get two spits; bring straight huckleberry sticks." Her daughter went out. Then Coyote said to his friend: "Bend your neck when she is about to roast you." When the spit was brought Crane bent his neck. Then she said to her daughter: "Bring a crooked spit." Coyote said: "When a crooked spit is brought stretch out your neck." The girl brought a crooked spit, then Crane stretched out his neck." Five times the girl, the daughter of Oq; ō'xōL, went; then she became tired. Oq; ō'xōL said: "We will make them our



slaves." At that time Crane's tail was half a fathom long. Coyote said to him: "Look here! We will deceive her. I shall sing my conjurer's song and you will help me." They gathered pitchwood and when the house was full Coyote sang his conjurer's song. He put the snake on as a headband. He said to Crane: "I will put the snake on your head as a headband." Then Crane shouted; he was afraid. Now Coyote sang his conjurer's song. Four nights they remained awake; on the fifth night Oq'ō'xōL and her children fell asleep. Then he took a digging stick and rammed it into the ground so that only the handle remained visible. He tied the hair of Oq'ō'xōL and of her children to the digging stick. Then they went out and lit the house. Crane's tail caught fire. Then Coyote said to him: "Stay on this prairie." Crane did so and the prairie caught fire. "Stay in this fern." He did so and it caught fire. "Stay in this dry wood." He did so and it caught fire. At last Crane's tail was wholly burnt. Then Coyote thought: "Stay in the water." Thus Crane's tail was burnt. Now the monster caught fire. She awoke and saw her house burning. She said to her children: "Rise, Coyote will burn our house." She wanted to rise, but her hair pulled her back. She and her children were all burnt.

Now Coyote and Crane went to Nix·kElā'x. They went up the river to its rapids. Then they built a house. Coyote made holes in the stones and said: "Perhaps fall salmon will jump into my hole. Silver-side salmon will jump into my hole. Calico salmon will jump into my hole. All kinds of fish will jump into my hole." Crane made a harpoon shaft and a harpoon and stood near the water. When a male fall salmon or a silver-side salmon passed him, he speared them. He caught many fish. Then he split them. Every day he did so. Bad fall salmon and female silver-side salmon jumped into Coyote's hole. Sometimes a good one would jump into it. Now their house was full of fish. The dry salmon of Crane was fat. When Coyote looked up his salmon was all grey and no fat was on it. Coyote thought: "I will kill him and take his dry salmon." Now he sang his conjurer's song and Crane helped him. Coyote had a large baton. Crane stretched out his neck when he helped Coyote. Then he struck at his neck, but Crane bent it. Coyote was ashamed because he had missed him. Crane put all his dry fish into a basket. So did Coyote. They were angry with one another. Crane and Coyote were angry. Crane carried his dry salmon on his back. He came back several times until he had carried them all. Coyote, however, was too lazy to carry them on his back. He placed all those fish in a row. The trail led across the hill to Nix·kElā'x. Coyote thought: "I shall try to drive them." He put a roe into his quiver which he hung over his shoulder. Then he drove his fish. Crane had already gone down the river. The trail went a little down hill when it approached the river. Now Coyote drove the baskets in which his fish were. When they came near the water, they

began to roll rapidly. The first basket arrived at the river and rolled into it. The next one arrived at the river and rolled into it. All rolled into the river. He ran after them in order to hold them. He took hold of his fish, but he was pulled into the water by the roe in his quiver. Then he took off his arrows and went ashore. All his fish had disappeared. Then he said: "I think the people shall do thus: When they move from one place to the other they shall not drive their food. Even I could not do it. They shall work and become tired, carrying it on their backs when they move." That is the story; to-morrow it will be good weather.

8. ĒNTS; X IĀ'KXANAM.

ĒNTS; X HIS MYTH.

- Ēnts; X ōyā'k; ikē Ūpē'qciuc. A'ltā agiō'kXul imō'lak teikelō'ya. 1  
 Ēnts; X his grandmother Ūpē'qciuc. Now she always said elk he shall go and  
 to him take it.
- Wāx qē'xteē ayō'yix; ā'mka ō'tsikin atcā'woēōx; iā'mka ik; 'ā'ōten 2  
 Every intending he went; only chipmunks he killed them; only squirrels  
 morning
- atciā'woēōx; anā'-y- ōkō'lXul atcā'woēōx. Teā'xē LX ā'yō. 3  
 he killed them; sometimes mice he killed them. Several times maybe he went.
- Ē'xauwītē ā'yō ka ayō'tXuit gō temēā'ēma. Na'ixe'lqamx: 4  
 Often he went and he stayed on the prairie. He shouted:
- "Ok; uitkapā'2-y- imōlā'2k. Atxelkā'yō walale'muX, atxeluwē'yō 5  
 "Come down to the prairie, elk. We will fight, we will dance."
- walale'muX!" L; äq, L; äq, L; äq, Lā'xa nē'xax iskē'epXoa; "Ia'xka 6  
 Out, out, out, out it became a rabbit; "Him
- aniqelxē'mōLx, tiā'utcake t'a'qē Lkalke'mstk." Take nige'tsax 7  
 I called him, his ears just as spoons with long Then it cried  
 handles."
- iskē'epXoa, take ā'yuptsk. Nige'tsax. WiXt nā-ixe'lqamx: 8  
 the rabbit, then it went into the woods. It cried. Again he shouted:
- "Ok; uitkapā'2-y- imōlā'2k. Atxelkā'yō walale'muX, atxeluwē'yō 9  
 "Come down to the prairie, elk. We will fight, we will dance!"
- walale'muX!" Take wiXt L; äq, L; äq, L; äq, Lāxa nē'xax ēmā'cēn. 10  
 Then again out, out, out, out it became a deer.
- "Ia'xka aniqelxē'mōLx, ciā'xōst qē'ta te'ptō-ix-ē." Take nige'tsax 11  
 "Him I called him, his eyes the same huckleberries." Then it cried  
 as
- ēmā'cēn. Ā'yuptek. WeXt na-ixe'lqamx: 12  
 the deer. It went into the woods. Again he shouted:
- "Ok; uitkapā'2-y- imōlā'2k. Atxelkā'yō wā'lale mā'mm. Atxeluwē'yō 13  
 "Come down to the prairie, elk. We will fight. We will dance!"
- wā'lale mā'mm." Take wiXt L; äq, L; äq, L; äq nē'xau, Lāxa nē'xax 14  
 Then again out, out, out it became, out it became
- ē'nemeke imō'lak. "Ia'xka x'ix- nēqētxēmō'L." WiXt na-ixe'lqamX: 15  
 a female elk. "Her this one I called her." Again he shouted:
- "Ok; uitkapā'2-y- imōlā'2k. Atxelkā'yō walale mā'mm. Atxeluwē'yō 16  
 "Come down to the prairie, elk. We will fight. We will
- wā'lale mā'mm!" Take wiXt L; äq, L; äq, L; äq nē'xau; Lāxa nē'xax 17  
 dance!" Then again out, out, out it became; out became
- mō'lak; i'k-ala imō'lak. A'ltā ayā'owitek Ēnts; X: 18  
 an elk; a male elk. Now he danced Ēnts; X:
- "Qā'xpa yā'2mellk; 'apkā'? Lō'nas gō-y- ē'micqL yā'milk; 'apkā'! 19  
 "Where shall I go into you? Perhaps in your month I will go into you!"
- x, x, x, mxā'xoiē; tā'mka temXtē'man nxā'xoiē. Lō'nas gō cmē'kteXiet 20  
 x, x, x, you will make; only saliva I shall be- Perhaps in your nostrils  
 come.
- yā'milk; 'apkā'. Xui, mxā'xō. L; ōx nuLā'taXita. Ā'mka ō'qxotek 21  
 I shall go into you. Xui, you will do. Falling I shall fall. Only mucus  
 down
- nxā'xoiē. Lōnas gō y- ō'mēutea yā'milk; apqā'. Tō'tō mxā'xoiē. L; ōx 22  
 I shall become. Perhaps in your ear I shall go into you. Shake you will do. Falling  
 down



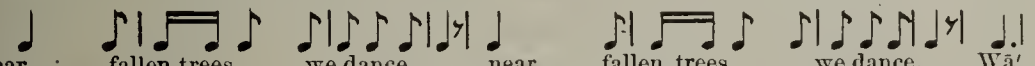
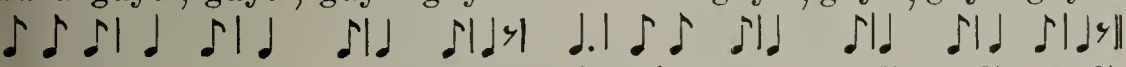
- 1 nuLā'taXita. Lōnas gō-y- ōmē'pute yā'milk; apqā'. MLawē'teXa, pāl  
I shall fall. Perhaps in your anus I shall go into you! You will defecate, full
- 2 ē'xalitk nxā'xo." Lā2 ka nē'lkXap! gō-y- uyā'pute. A'lta  
excrements I shall be- Sometime and he entered him at his anus. Now  
come."
- 3 Lq;ō'pLq;ōp atēā'yax iā'yamxteX. Lā2 ka ayūqunā'itix.t ka ayō'mEqt.  
cut to pieces he did it his stomach. Some- and he fell down and he was dead.  
time
- 4 A'lta atēā'yaxe, Lāq° atēē'xax iā'sk;ōpx·El; Lāq° atetē'xax tiā'ēōwit;  
Now he cut it, off he made it its skin; off he made them its legs;
- 5 Lāq° atetē'xax tiā'pōtē; Lāq° atēē'xax ā'yaqtq; iā'tuk Lāq° atēē'xax;  
off he made them its forelegs; off he made it its head; its neck off he made it;
- 6 tiā'lēwanEma, ciā'kxalauct atēē'xax. Ka'nauwē atēā'yaxe. A'lta  
its ribs, its rump bone he made it. All he cut it. Now
- 7 nē'Xkō. NēXkō'mam. "Imō'lak aniā'waε, gā'k;ē!" "Ateuwā'-y-  
he went He arrived at home. "An elk I killed it, grandmother!" "Certainly  
home.
- 8 ukō'lXul." "Liā'atcam, Liā'atcam, imō'lak." "Ateuwā'-y- utsemē'nxan."  
a mouse." "It has horns, it has horns, an elk." "Certainly a snail."
- 9 "Imōlā'2k, imō'lak aniā'waε." "Ateuwā'-y- ō'tsikin." "Imōlā'2k,  
"An elk, an elk I killed it." "Certainly a chipmunk." "An elk,
- 10 imō'lak aniā'waε." "Ateuwā'-y- ik;ā'ēten." Al'ta tell ā'teax. A'lta  
an elk, I killed it." "Certainly a squirrel." Now tired he made her. Now
- 11 ā'ctōptek. Actigā'ōm, a'lta imō'lak' yuqunā'itX. "Ē'kta amiō'ctxō,  
they went in- They reached it, now an elk lay there. "What will you carry  
land. it,
- 12 gā'k;ē? Ā'yaqtq amiō'ctxō." "Acē'nk; amukLpax, kā'ēkaē!" "Ē'kta  
grand- Its head you will carry it." "It pulls me down headlong, grandson!" "What  
mother?
- 13 amiō'ctxō? Tcuxō iā'tuk miō'ctxo." "Acē'nk; amukLpax, kā'ēkaē!"  
will you carry it? Then its neck will you carry it." "It pulls me down headlong, grandson!"
- 14 "Tcuxō ōpō'titk mō'ctxō." "Acē'nk; amukLpax." "Tcuxō iāē'owit  
"Then the forelegs you will carry "They pull me down headlong." "Then its leg  
them."
- 15 miō'ctxo." "Acē'nk; amukLpax." "I'ktaLx miō'ctxō? Tcuxō  
you will carry "It will pull me down headlong." "What may be you will carry Then  
it."
- 16 iā'ateX miō'ctXō." "Acē'nk; amukLpax." "I'ktaLx miō'ctxō? Tcuxō  
its breast will you carry it." "It pulls me down headlong." "What may be will you carry Then  
it?"
- 17 telēwā'nEma mtō'ctXō." "Acē'nk; amukLpax." "Tcuxō iā'kuteX  
the ribs you will carry them." "They pull me down head- "Then its back  
long."
- 18 miō'ctXō." "Acē'nk; amukLpax." "Tcuxō eqalā'auwietX miō'ctxō."  
you will carry "It pulls me down headlong." "Then its rump bone you will carry  
it."
- 19 "Cici'lax, cici'lax, kā'ēkaē! Cici'lax, cici'lax, kā'ēkaē!" A'lta  
"Tie it up, tie it up, grandson! Tie it up, tie it up, grandson!" Now
- 20 atēcā'lax, a'lta agē'etuctx. Nā'xankō ā'nēu. Nō'ya, ā'nēu nō'ya.  
he tied it up, now she carried it on She ran ahead. She went, ahead she went.  
her back.
- 21 A'lta atetō'egam, ka'nauwē atēi'tōctx. Ā'yū a'lta nē'Xkō. Qaxā'L  
Now he took them, all he carried them He went now, he went Somewhere  
on his back. home.
- 22 ayakta'ōm ūyā'k;ik;ē. A'lta gi'egue itēā'ctxul keō'tetEmalt: "Ē'Xt  
he reached her his grandmother. Now kneeling on her load he pushed it to and "One  
it fro:
- 23 ilā'xElax, ē'Xt imō'yEmōyē; ē'Xt ilā'xElax, ē'Xt imō'yEmōyē."  
[?], one [?]; one [?], one [?]."
- 24 Take ayaga'ōm. "Qa'da amē'xax gā'k;ē?" "Acē'nk; amukLpax,  
Then he reached her. "How are you doing, grandmother?" "It pulled me down headlong,  
kā'ēkaē." Take wiXt atēalō'teXam, take nā'xankō. A'yō, ā'yō,  
grandson." Then again he carried it on his then she ran. He went, he went,  
back,

- ā'yō; kulā'yi ā'yō. Take wiXt atea'alkel. Ōe, keō'tetEmal  
he went; far he went. Then again he saw her. She was there, she pulled it to and fro 1
- iteā'etxul. "Qa'da ame'xax gā'k;ē?" WiXt akēx:  
her load. "How are you doing, grandmother?" Again she made: 2
- "Ē'Xt ilā'xElax, ēXt imō'yemōyē; ēXt ilā'xElax, ēXt imō'yemōyē."  
"One [?], one [?]; one [?], one [?]." 3
- "Qa'da ame'xax, gā'k;ē?" "Acē'nkamukLpax, kā'ekaē." QoänEmite  
"How are you doing, grandmother?" "It pulled me down head- grandson." Five times 4
- ayaga'ōm ka acXgō'mam.  
he reached her and they arrived at home. 5
- "Ai'aq Lteuq mā'ya; gā'k;ē, txElteXEmā'ya." Take nō'ya  
"Quick water go; grandmother, we will boil it." Then she went 6
- uyā'k;ik;ē. Aklō'egam quā'nem Lge'nema. Nō'ya mank kulā'yi.  
his grandmother. She took them five buckets. She went a little far. 7
- Naxk;anwā'pa, ka'nauwē pāl aLE'xax Lgā'egenema. A'lta  
She urinated, all full she made them her buckets. Now 8
- nā'Xkō. NaXkō'mam. Take atcō'lXam, iteā'kXēn: "Qa'xeā Lik  
she went She arrived at house. Then he said to her, his grand- "Where this 9
- Lteuq nEgā'k;ē?" Take agiō'p!ena gō ēXt ē'qēL. WiXt aē'Xt  
water, grandmother?" Then she named it at one creek. Again one 10
- atcō'egam ugō'egan. "Qaxē x'ilik Lteuq, nEgā'k;ē?" "Ik;Emō'ik"tiX  
he took it her bucket. "Where this water, grandmother?" "Upper fork of Bear 11
- Lteuq." Qoän'nem Lgā'egenema atelō'egam.  
water." Five her buckets he took them. 12
- A'lta acE'xeltexem. Take naxa'lxēkō iau'a mā'lxolē. A'lta  
Now they cooked. Then she turned round there from fire. Now 13
- LXoa'pLXoap age'Lax Leta'amua. Ka'nauwē2 LXoa'pLXoap age'Lax,  
holes she made the shell spoons. All holes she made 14
- kā2 LE'ts;EMENō LXoa'pLXoap age'Lax, kā2 Li'e'ō LXoa'pLXoap  
and wooden spoons holes she made into and mountain- sheep-horn 15
- age'Lax. Take aexgē'kteikt. Take aegiō'kXuiptek ietā'teXEmal.  
she made in- Then their food was done. Then they hauled out of fire what they had 16
- "A'tk<sup>n</sup>ta-y. ō'kuk ōgoa'namua. Qā'xqēa nitsENō'ketX nāga'amua?"  
"Bring me that my shell-spoon. Where I was young my shell-spoon?" 17
- "Itca'ē naLXoa'p kā'ēka-ē!" "Qāx itce'ts;EMENō qēa nitsENō'kstX  
"It has a hole, grandson!" "Where my wooden spoon when I was young 18
- nētSE'ts;EMENō?" "Iā'ē naLXoa'p kā'ē-ka-e." Qā'xqēa i'tcie'ō qēa  
my wooden-spoon?" "It has a hole, grandson. Where my mount- when 19
- nitsENō'kstX i'tcie'ō?" "Iā'ē naLXoa'p kā'ēka-e!" "Qā'xqēa  
I was young my mountain-sheep- "It has a hole, grandson!" "Where 20
- stasGE'XENim qēa nitsENō'kstX asGE'XENim; eka qēa nitsENō'kstX  
my toy canoe when I was young my toy canoe; and when I was young 21
- asga'amiksōs." "Ieta'ē naLXoa'p, kā'ēka-ē." "Tā'mka teī stā'2ē  
my toy canoe [of another shape]." "They have holes, grandson." "Only [int. part.] they 22
- naLXoa'p?" Take ateiō'egam ietā'teXEmal, wax atciā'kXax. Take  
have holes?" Then he took it, what they had boiled, pour he did it on her. Then 23
- naxa'lxaiō, tgā'pōtē nōxoē'lxēyō. Take atciaxa'n'iakō ā'yaqēō  
she shrivelled up, her arms became bent. Then he rolled her up [in] its skin 24
- ietā'mō'ak. Take atcalē'malX. Nō'Xunit mā'ēmē qā asxā'xp!aōt  
their elk's. Then he threw her into She drifted down the where they fished in 25
- kā'sa-it k;ā iq;ē'sq;ēs.  
robin and blue-jay.



- Take atcē'elkel imō'lak kā'sa-it. YuXunē't: "Ā itsumō'lak  
Then he saw it an elk robin. It drifted: "Ah, my elk  
2 itgatsuwā'4." Take nē'k'im iq;ē'sq;ēs: "Kā'sa-it, inxeltca'maana?  
is coming down Then he said blue-jay: "robin, do you hear?  
stream."
- 3 qatxe'lqEmxia." Take wiXt nē'k'im kā'sa-it. "Ā itsumō'lak  
We are called." Then again he said robin: "Ah, my elk  
4 itgatsuwā'4." Take nē'k'im iq;ē'sq;ēs:  
coming down river." Then he said Blue-jay:  
"Ā' hahaha'haha'."
- 5  
J. J J J J J  
"A hahaha'haha'."
- 6 Quā'nEmī nē'k'im kā'sa-it, ka tak atcixteā'ma: "Ā, itcumō'lak  
Five times he said robin, and then he heard it: "Ah, my elk  
7 itgatsuwā'4," wiXt nē'k'im kā'sa-it. Ta'ke nē'k'im iq;ē'sq;ēs: "Ā  
is coming down again he said robin. Then he said blue-jay: "Ah,  
stream,"
- 8 itsumō'lak itgatsuwā'4." "Qā'xēyaX, qā'xēyaX?" "AXiXū'yaX,  
my elk is coming down stream." "Where, where?" "Here,  
9 aXiXū'yaX." Take aegē'elkel imō'lak, aegiū'egam. Take  
here!" Then they saw it the elk, they took it. Ther  
10 aegiakqā'na-it. A'lta k;au'k;au ikē'x ā'yaqō. Take stu'XstuX  
they put it into their Now tied it was the skin. Then untie  
canoe.
- 11 aegā'yax. A'lta uctā'Lak. "Ō, utxā'Lak tal; XaXā'k." "Qa'da  
they did it. Now their aunt. "Oh, our aunt look that." "How  
12 itxā'alqt qtgiā'xō, kā'sa-it?" Take nē'k'im kā'sa-it:  
our crying we shall make, robin?" Then he said robin:  
"Tsā'ntxawa, tsāntxawā', ān'xaxa, anxaxā', a'ntaLak, āntaLā'k."
- J J J J J J J J J J J J  
"He killed her, he killed her, Ēnts;X, Ēnts;X, our aunt, our aunt."  
14 "Ksta q;ōā'L ame'k'im, kā'sa-it." A'lta aci'Xko. Q;ēōā'p  
"And all right you said, robin." Now they went home. Nearly  
15 aegiā'xōm ē'lXam, a'lta exē'nim: "Nā Letā'xanyam. Qā'da  
they reached it the town, now they cried: "Oh, the unhappy ones. How  
16 aci'xax?" Uxē'nim kā'sa-it:  
they do?" They cry robin:  
"Tsā'ntxawa, tsāntxawā', ān'xaxa, anxaxā', ā'ntaLak, āntaLā'k."  
"He killed her, he killed her, Ēnts;x, Ēnts;x, our aunt, our aunt."
- 18 Aexē'gela-ē. A'lta aqegā'lōLx. Ā, a'lta aqō'ketiptek mā'Lxōlē.  
They landed. Now the people went Ah, now she was carried up inland.  
down to the beach from the beach  
to them.
- 19 A'lta aqagē'la-it. Lā2, t;ayā' ā'qxax. A'lta aqauwā'amtexoko:  
Now they tried to Some- well she became. Now she was asked:  
cure her. time,
- 20 "I'kta iā'laqL aqemē'lōtk?" "Pē'ckan," nā'k'im: "Aqiō'p!Ena  
"What [which way did you place it]?" "Pē'ckan she said: "He is named  
[a bird,]"
- 21 iL;alē'xqEkun." "Amegā'egilx uyā'xenima." WiXt aqanwā'amtexōko.  
the eldest one." "Pull down to water his canoes." Again she was asked.  
22 Aqiō'p!Ena skā'sa-it. Lā: "Aqiō'p!Ena iL;alē'xqEkun," nē'k'im  
He was named Robin. Some- "He is named the eldest one," he said  
time:
- 23 iq;ē'sq;ēs. Ka'nauwē aktōp!Enā'yam tē'lx·Em. K·imtā', a'lta  
blue-jay. All she named them the people. Last now  
24 aqiō'p!Ena iqē'sq;ēs. A'lta aqō'egilx uyā'xenima iqē'sq;ēs. A'lta  
he was named blue-jay. Now they were pulled his canoes blue-jay's. Now  
down to the water
- 25 staqi giā'xō, Ēnts;X. A'lta ā'tgi tē'lx·Em mōkēt ōkunī'm pāl.  
war she made Ēnts;X. Now they the people two canoes full.  
on him, went



- 1 *Ā'tgī, ā'tgī, ā'tgī tē'lx·Em. Qaxē kulā'yi atgā'yam; aqugō'ōm*  
 They they they the people. When far they arrived, they reached  
 went, went, went them
- 2 *amō'ketike ugō'L'ayū. Lē'Xat Lē'k'ala, Lē'Xat Lēā'kil. Take*  
 two sleepers. One man, one woman. Then
- 3 *ayā'luLx iq;ē'sqēs. AtcLē'nxokti ia'koa tcexē'nk; iama, atcLā'nxokti*  
 he went blue-jay. He took him at his there in his right hand, he took her at her  
 ashore head head
- 4 *qaX oēō'kuil ia'koa teiq;ē'teqta. Ateī'etuk<sup>u</sup>ṭ gō ikanī'm. Take*  
 that woman then in his left hand. He carried them to the canoe. Then
- 5 *ateciakṭā'item. Take wiXt ā'tgī tē'lx·Em. Kulā'yi ā'tgi, ka*  
 he made them his Then again they went the people. Far they then  
 slaves. went,
- 6 *acXEluwā'yutek qō'etac egōLē'LEXEmk. Take nē'k'im iqē'sqēs:*  
 they danced those people. Then he said blue-jay:
- 7 *“Kā'sa-it! Qī'sta ciā'laitix. itxā'qacqac. Qī'sta ā'nqatē*  
 “Robin! These his slaves our grandfather's. Theseo long ago
- 8 *qsgEmō'stxula'lema-itx k; a mai'ka qsgEmōptcā'lalema-itx. Qē'au*  
 they carried me always on their and you they always led you by the hand. Those  
 backs
- 9 *itxā'qacqac k; a wiXt ē'wa iā'qacqac ciā'laitix.” “Iā', x'ix·ī'k*  
 our grandfather and again thus his grandfather his slaves.” “Iā, this one
- 10 *mā'mka temē'eltekū. TENlā'xo-ixna tge'ēltgeu?” nē'k'im*  
 you only your slaves. I know [int. part.] my slaves? he said
- 11 *skā'sa-it. “Hō'ntein, ia'xka ikta ēlā'xō-iX x'ix·ī'k il; alē'xqEkun!”*  
 robin. “Oh, he what he knows this the eldest one!”
- 12 *A'lta a'etō, ā'tgī, qō'tac tē'lx·Em, a'lta acXEluwā'yutek:*  
 Now they went, they went, those people, now they danced:
- 13 *“Q; oā'p tuwē'x·ilak intā'owila, q; oā'p tuwē'x·ilak intā'owila. Wā'*  

 “Near fallen trees we dance, near fallen trees we dance. Wā'
- 14 *Lā'la guyū', guyū', guyū' guyū'. Wā Lā'la guyū', guyū', guyū' guyū'.*  

 Lā'la guyū', guyū', guyū', guyū'. Wā Lā'la guyū', guyū', guyū', guyū'.
- 15 *Take nē'k'im iqē'sqēs: “Q; oā'p kati x'iau ilē'ē x'iau sxā'xo-il.”*  
 Then he said blue-jay: “Near this land this they always  
 say.”
- 16 *“Iā,” nē'k'im skā'sa-it, “iā' x'ix.” ē'kta! kawatka cimxp!ē'Xaiyai'ita.”*  
 “Iā,” said robin, “iā this thing! soon they will run away from you.”
- 17 *Nau'itka gō x'ix. ikē'x, ayā'lukLx ē'mēcX. Take aci'xauwa,*  
 Indeed there this was, it lay over water a tree. Then they ran,
- 18 *take acksō'pēna. Take nē'xankō iqē'sqēs, take atge'ita.*  
 then they jumped. Then he ran blue-jay, then he pursued  
 them.
- 19 *Mā'Lxôlē nēxantkō'mam. Take atcixalqē'tqal iqē'sqēs: Anā'2, anā'2.*  
 Inland he arrived running. Then he called much blue-jay: Anah, anah.
- 20 *Take nitē'mam, nē'Lxam iqē'sqēs. Lā'mka Lēā'owilkt ia'ēōwit.*  
 Then he came, he came to the blue-jay. Only blood his leg.
- 21 *“Qa'daqa niket ā'mōptek kā'sa-it? Ckēna'ēowa. AtcLne'nxōkti*  
 “Why not you went inland robin? They struck me. He took hold of my head
- 22 *qix. ē'kXala, a'lta agēna'ōwilXLx. gō itēē'ēōwit.” “Iā', ia'xka*  
 that man, now she struck me at my leg.” “Iā, he
- 23 *x'ix·ī'x·Lx ik; ā'-uten ka teiusgā'ma. Ia'xka LX ō'tsikin ka*  
 this may be squirrels and he will take them. He may be chipmunks and
- 24 *teūs-gā'ma.” A'lta wiXt ā'tgi tē'lx·Em. Ē2, kulā'yi ā'tgi. AqLga'ōm*  
 he will take them. Now again they tho people. Eh, far they went. They reached  
 them.” him
- 25 *Lā'k; aya. Lxā'xp!aōt. “Masā'tsīLx ēmē'xenim, āt,” nē'k'im*  
 one man in a canoe. He fished with a dipnet. “Pretty your canoe, nephew,” said

- 1 iqē'sqēs. "TEKEMē'ctx." "Masā'tsiLx imē'ski, āt." "TEKEMē'ctx."  
blue-jay. "They loaned it to me." "Pretty your nephew." "They loaned it to  
paddle, me."
- 2 "Masā'tsiLx ōmē'etewaLxti, āt." "TEKEMē'ctx." "Masā'tsiLx  
"Pretty your bailer, nephew." "They loaned it to me." "Pretty"
- 3 ōmē'nuXcin, āt." "TEKEMē'ctx." "Masā'tsiLx LEMē'x'ilkuē,  
your dipnet, nephew." "They loaned it to me." "Pretty your mat in your  
canoe,
- 4 āt." "TEKEMē'ctx." "TāmokXā'tsit tā'2kEmēctx." Take  
nephew." "They loaned it to me." "Your things they loaned them to you." Then
- 5 atelē'nxokti. Take atcē'xaluktegō gō ilā'xanim. "Mektā'nit x'i'ta  
he took hold of his Then he threw him down in their canoe. "Give me this  
head.
- 6 tē'pa-it! k;au'k;au niā'xō." "TēnXpēqLā'!" "Mektā'nit x'i'ta  
rope! tie I shall do him." "I shall scratch it." "Give me these
- 7 tpē'nalX." "TēnXpēqLā'." "K;ā ē'ktaLx aqēlā'xo? Mektā'nit  
spruce twigs." "I shall scratch them." "And what may be is done with him? Give me
- 8 x'i'ta tqōqōā'ilax." TēnXpēqLā'!" "Hä, hä, hä," take nige'tsax;  
these short dentalia." "I shall scratch them." "Hä, hä, hä," then he cried;

"Ō'qômôm ôqômä'm."



"Sea grass, sea grass."

- 10 "Ai'aq, kā'sa-it, ā'tk<sup>u</sup>La Xau ō'qomum." A'lta k;au'k;au atēyā'lax  
"Quick, robin, bring that sea grass." Now tie he did him  
with it
- 11 gō tiā'kcia gō tiā'ōwit. A'lta atcialē'malx. A'lta lep nē'xax  
at his hands at his legs. Now he threw him into Now boiling it became  
the water.
- 12 qīgo atcialē'malx. "Ō, itci'LatXen. Ia'xka ikaLā'lkuilē,  
when he had thrown him into "Oh, my nephew. He scolds,  
the water.
- 13 ninxelō'yamit itci'LatXen." "Iä', x'ix'ī'x' teimaō'nim x'igō'."  
I killed my relative my nephew." "Iä, this one, he laughed at you here."
- 14 "Ia'xka qialē'malxa kā'sa-it ka hē'hē ixā'xō."  
"He is thrown into the robin and laugh he does."  
water
- A'lta wiXt ā'tgi tē'lx·em. Lā2, aqā'Lēlkel LGölē'lEXEmk.  
Now again they went the people. Some time he was seen a person.
- 16 Lktō'ktean tkalai'tan. "Sau'atsa, sau'atsā', iqē'sqēs!" "Ēkta Lx  
He held in his arrows. "The news, the news, blue-jay!" "What may  
hand be
- 17 aqēmilkTē'tegō? Iā'mka-y- ō'kuk mā'ēma ilqā'icX anialä'malx." "Tō  
is told to you? Only down stream our rela- I threw him into "Am  
tive the water."
- 18 nai'kXa tē'a gō," aLE'k'im Xō'La LGölē'lEXEmk. "Iä', x'ix'ī'k k;ā  
I look! that," he said that person. "Iä, this one and
- 19 ia'xka x'ix'ī'x' amialä'malx!"  
he this one you threw him into the water!"
- A'lta wiXt ā'lō, ā'lo gō tā'yaqL Ēnts;X. Take aqōxō'Lakō  
Now again they they to his house Ēnts;X's. Then it was surrounded  
went, went
- 21 tā'yaqL Ēnts;X. Take atcXē'lgilX. Take nō'xōLXa tā'yaqL  
his house Ēnts;X's. Then he set fire to it. Then it burnt his house
- 22 Ēnts;X. Ayō'pa Ēnts;X gō naLxoā'pē gō-y- ō'ēk<sup>u</sup>teql'ix. Nō'xōLXa  
Ēnts;X's. He went out Ēnts;X at hole at knot hole. It burnt
- 23 tā'yaqL, ka'nauwē tā'yaqL. Take Lap atcā'yax ēqtq iqē'sqēs. "Ō,  
his house, the whole his house. Then find he did it a head blue-jay. "Oh,
- 24 Ēnts;X ā'yaqtq x'ix'ī'k." Take nē'k'im skā'sa-it: "Iä', x'ix'ī'kik!  
Ēnts;X his head this." Then he said robin: "Iä, this one.
- 25 Ā'nqatē ayō'pa." A'lta nō'xōkō tēlx·em, aqēē'taqL Ēnts;X.  
Already he went out." Now they went the people, he was left Ēnts;X.



*Translation.*

Ēnts; x's grandmother was Upē'qciuc. She always asked him to go elk hunting. Early every morning he started, but he killed only chipmunks and squirrels; sometimes he killed mice. Oftentimes he went and stayed on a prairie. He shouted: "Come down from the woods, elk! we will fight, we will dance." Down came the rabbit. "You are the one I have called, your ears are like spoons with long handles." Then the rabbit cried and went back. Then he called again: "Come down from the woods, elk! we will fight, we will dance." Down came a deer. "You are the one I have called, your eyes are like huckleberries." Then the deer cried and went back. He called again: "Come down from the woods, elk! we will fight, we will dance." Down came a female elk. "You are the one whom I have called!" He called again: "Come down from the woods, elk! we will fight, we will dance." Then a male elk came down. Now Ēntsx danced and sang: "Where shall I go into him? Where shall I go into him? I think I will go into his mouth. No, he will spit and I shall get full of saliva. I think I will go into his nostrils. No he will snort and I shall get full of mucus. I think I will go into his ear. No, he will shake himself and I shall fall down. I think I shall go into his anus. No, he will defecate and I shall get full of excrements." After some time he entered his anus. Now he cut his stomach to pieces. After a little while the elk fell down and died. Then Ēntsx skinned and dissected it. He cut off the hind-legs; he cut off the fore-legs. He cut off the head, the neck, the ribs, and the rump bone. Then he went home. When he came to his grandmother he said: "I killed an elk, grandmother!" "Perhaps it was a mouse." "No, it has horns, it has horns, it is an elk." "Then perhaps it was a snail." "No, no, I killed an elk, an elk." "Perhaps it was a chipmunk." "No, no, I killed an elk, an elk." "Perhaps it was a squirrel." Then she got tired and they went into the woods. They arrived at the place where the elk lay. Ēntsx asked: "What do you want to carry, grandmother? Do you want to carry its head?" "It will pull me down headlong, grandson." "What do you want to carry, grandmother? Do you want to carry its neck?" "It will pull me down headlong, grandson." "What do you want to carry, grandmother? Do you want to carry its hind-legs?" "They will pull me down headlong, grandson." "What do you want to carry, grandmother? Do you want to carry its fore-legs?" "They will pull me down headlong, grandson." "What do you want to carry, grandmother? Do you want to carry its breast?" "It will pull me down headlong, grandson." "What do you want to carry, grandmother? Do you want to carry its back?" "It will pull me down headlong, grandson." "What do you want to carry, grandmother? Do you want to carry its rump bone?" "Tie it up, tie it up, grandson." Then he tied it up, she put it up, she raised it on her back. The old



woman ran ahead of her grandson, who carried the rest of the elk. They went home. After a little while he came near his grandmother, who had put her load on the ground and pushed it to and fro, singing at the same time [page 114, line 23].

He reached her and asked: "What are you doing there, grandmother?" "It pulled me down headlong, grandson." Then she took it again on her back and ran. He went on. Then he saw her again sitting down and pushing her load to and fro and singing [page 115, lines 3]. [He asked:] "What are you doing there, grandmother?" "It pulled me down headlong, grandson." Five times he overtook her, when they reached home.

[Ēntsx said:] "Now go and bring some water, grandmother, we will boil the elk." His grandmother took five buckets and went out. She went a short distance, urinated and filled all the buckets. Then she went home. Her grandson asked her: "Where did you get that water, grandmother?" She named a river. Then he took up another bucket and asked: "Where did you get this water, grandmother?" "This I took from the upper fork of Bear creek," she replied. Thus she named a new creek for each bucket.

Now they boiled the elk. The old woman turned her back toward the fire and made holes in Ēntsx's shell spoons, wooden spoons, and horn dishes. When the food was done they took it away from the fire. Ēntsx said: "Bring me my shell spoon which I used when I was a child." "There is a hole in it, grandson." "Then give me my wooden spoon which I used when I was a child." "There is a hole in it, grandson." "Then give me the spoon made of mountain-sheep horn." "There is a hole in it, grandson." "Then give me my toy canoes which I used when I was a child." "There are holes in them, grandson." "Have they all holes?" he said. Then he took the boiling food and poured it over his grandmother. She was scalded and her legs and arms became doubled up. Then he rolled her up in the elk skin, threw her into the river and she drifted down to a place where Winter Robin and Blue-Jay were fishing with a dipnet.

Robin saw an elk skin drifting down and said: "Ah! an elk comes down to me." Then Blue-Jay said: "Robin, do you hear? they call us?" Then Robin said: "Ah! an elk comes down to me." Then Blue-Jay said: "Ah! hahahaha." Five times Robin said: "An elk comes down to me." Then Blue-Jay understood what he said and called himself: "Ah! an elk comes down to me." "Where does it come?" [Blue-jay pointed out.] "Here, here, here" [pointing in all directions because he did not see it]. Then they saw the elk and took it. They put it into their canoe [and saw that] it was tied up. They unfastened the strings and [out came] their aunt. "Oh, behold our aunt!" "How shall we wail for her, Robin?" Then Robin sung: "O, Ēntsx, Ēntsx, he killed her, he killed her, our aunt, our aunt." "That is a good song," said Blue-Jay. Now they went home, and when they came near their

town they began to wail. "Oh, the poor ones, how they do wail?" said the people. They sang: "Ēntsx, Ēntsx, he killed her, he killed her, our aunt, our aunt." They landed and the people went down to see them. Then they carried the body of Upē'qciuc up to the house. They tried to cure her. After a while she recovered. Then they asked her: "What [?]." She named [a bird]. "She named the eldest one," said Blue-Jay. "Pull his canoes into the water." Again they asked her. She named Robin. "She named the eldest one," said Blue-Jay. She named all the people. Last of all she named Blue-Jay. Now they launched his canoes and they went to make war upon Ēnts; x. Two canoes full of people went.

They went a long distance and met two people asleep, a man and a woman. Blue-Jay went ashore. He took the man by his hair in his right hand and he took the woman in his left. Then he took them to his canoe and made them his slaves. When they traveled along these two persons were dancing [in Blue-Jay's canoe]. The latter said: "Robin! These two persons were our grandfather's slaves; they always carried me on the back and led you by the hand. They were our great-great-grandfather's slaves." "Iä-a, they are only your slaves. Do you think that I do not know my slaves?" replied Robin. "Pshaw! he is older than I am and does not remember it!" Now the two persons danced and sang: "Near the trees we always dance, watlala guyu, guyu, guyu, guyu."

Then Blue-Jay said: "They always say: 'Close to the trees, close to the trees'". "Iä" replied Robin, "thus they will run away from you." And indeed so it happened. [When they got a little farther they came to] a tree which hung over the water. [The man and the woman] jumped up and escaped by running [over the tree]. Blue-Jay ran in pursuit. He came inland. Then he called anah, anah. When he came back to the canoe his legs were full of blood [and he said to his brother Robin]: "Why did you not go inland? They nearly killed me. That man took hold of my head and the woman struck my legs." [Robin laughed and replied:] "Iä, they were the squirrel and chipmunk whom you caught."

They traveled on. They went a long distance and met one man who was sitting in his canoe. He fished with a dipnet. Blue-Jay said: "My nephew, you have a pretty canoe." "I borrowed it." "My nephew, you have a pretty paddle." "I borrowed it." "My nephew, you have a pretty bailer." "I borrowed it." "My nephew, you have a pretty dip-net." "I borrowed it." "My nephew, you have a pretty mat in your canoe." "I borrowed it." [Then Blue-Jay got angry and said:] "Do you borrow everything?" He took hold of his head and threw him into his canoe. He said: "Give me that rope and I will tie him." [The man whom he had caught replied:] "I shall scratch your ropes to pieces." [Then Blue-Jay said:] "Give me a rope of spruce limbs." "I shall scratch it to pieces." "What shall I take to

tie him with? Give me strings of dentalia." "I shall scratch them to pieces." "Ha, ha, ha," he cried then; "sea-grass, sea-grass!" "Give me sea-grass, give me sea-grass, quick Robin." Now he tied the hands and the feet of that man. Then he threw him into the water. The water began to boil where they had thrown him down. [Blue-Jay cried:] "O, my nephew, he scolds. I killed my nephew." [Robin remarked:] "Iä, he is laughing at you here." "Pshaw, a man does not laugh when he is thrown into the water" [said Blue-Jay].

Now the people went on, and after awhile they saw a person who held arrows in his hands. [He said:] "Tell me the news, Blue-Jay!" "I have nothing to tell you, only that I threw my relative down there into the water." "I am the one," said that person. "Iä," cried Robin, "that is the one whom you threw into the water."

They went on to Ēnts!x's house. They surrounded it and set it on fire. When it began to burn Ēnts!x flew out through a knothole. When the whole house was burnt, Blue-Jay found a [mink's] head. "Oh that is Ēnts!x's head!" he shouted. But Robin said: "Iä, he went out already." Now the people went home and left Ēnts!x.



9. ŌK;UNŌ' ITCĀ'KXANAM.

THE CROW HER STORY.

- Lxēlā'itiX ōk;unō' Lqni'numike tga'a. Gōlata' gō iō'e ikoalēx'oa 1  
There was the crow five her children. At the end there there was the raven
- itea'lē ok;unō'. Ō'lo kLāx. Ā'gōn ōēō'Lax nō'ya-y- ōk;unō'. 2  
her cousin the crow. Hungry they were. The next day she went the crow.
- Nā'ckta. 3  
She searched on the beach.
- "NE'exatk;a' ē'maL ciā'xak'agō'x. Qulqulqulqul ē'qulqul 4  
"I haul them [dual] the bay its [?]. [Noise of empty vessels being struck]
- teinō'- Lawatekut." L;ap agē'xax ōkulXte'mX. Agā'kLteq. WiXt 5  
he [?]. me." Find she did it a poggy. She kicked it. Again
- nō'ya kulā'yi. WiXt aktō'pena tgā'ēwam. 6  
she went far. Again she named it her song.
- "NE'exatk;ā' ē'maL ciā'xak'agō'x. Qulqulqulqul ē'qulqul 7  
"I haul them [dual] the bay its [?] [Noise of empty vessels being struck]
- teinō'-Lawatekut." L;ap akxā'x upkī'eX. Agā'kLteq. WiXt nō'ya. 8  
he [?]. me." Find she did it a flounder. She kicked it. Again she went
- WiXt aktō'penā tgā'ēwam [as above]. L;ap agē'xax ukō'tekōte. 9  
Again she named it her song [as above]. Find she did it a porpoise.
- Agā'kLteq. WiXt nō'ya. WiXt aktō'egam tgā'ēwam [as above]. 10  
She kicked it. Again she went. Again she took it her song [as above].
- L;ap akxā'x ō'lXaiñ. Agā'kLteq. WiXt nō'ya, wiXt aktō'egam 11  
Find she did it a seal. She kicked it. Again she went, again she took it
- tgā'ēwam [as above]. WiXt L;ap agā'yax ēnā'kxōn. Mō'keti 12  
her song [as above]. Again find she did it a sturgeon. Twice
- nā'ixLakō. Agiē'taqL, agē'kLteq. WiXt nō'ya, hē4. Aktō'egam 13  
she went around it. She left it, she kicked it. Again she went, hē. She took it
- tgā'ewam [as above]. L;ap agā'yax igē'pix·L. Agē'xLakō, Lō'ni 14  
her song [as above]. Find she did it a sealion. She went around it, three times
- agē'xLakō. Agē'kLteq; agiē'taqL. WiXt aktō'egam tgā'ēwam 15  
she went around it. She kicked it; she left it. Again she took it her song
- [as above]. Nō'ya kulā'i, L;ap agā'yax ē'kolē. AgēxLā'nukL; 16  
[as above]. She went far, find she did it a whale. She went often around it;
- la'ktē agē'xLako. Agē'kLteq. WiXt agē'kLteq, wiXt agē'kLteq. 17  
four times she went around it. She kicked it. Again she kicked it, again she kicked it.
- LEK<sup>u</sup> nē'xax itea'owit. "Anā'3, itenwitā'3!" acaxa'lqilX. Nō'ptega-y- 18  
Break it did her leg. "Anah, my leg!" she cried. She went inland
- a'lta. Q;u'tq;ut agē'Lax Lgē'wan. K;an agā'yax itea'owit. A'lta 19  
now. Pull out she did it grass. Tie she did it her leg. Now
- wiXt nō'ya. Mank kulā'i nō'ya. L;ap agā'yax ignā'nat. "Anā'-y- 20  
again she went. A little far she went. Find she did it a salmon. "Anah
- itekunā't, anā' iteukunā't." Nau'itek, k;oa'nk;oa nā'xoa. 21  
my salmon, anah my salmon." She danced, glad she was.
- Agē'lgitk gō Lgā'ego-ic. A'lta nā'Nkō. Q;oā'2p naXkō'mam ka 22  
She put it into in her mat. Now she went home, Nearly she arrived at house and
- agē'Lēlkel Lēā'kil. Q;oā'p kat ē'ka agōqoā'lakL. "Ā-y- nteaktecā'k 23  
she saw her a woman. Nearly there she recognized her. "Ah, the eagle
- taL;!" Lā nagā'tōm. "Ē'kta amiō'ctxul?" "Ā, ignā'nat." 24  
behold!" Sometime she met her. "What do you carry?" "Ah, a salmon."

- 1 "Teōxo iamxEmelā'lema. Iamelō'ta Xak nge'q; 'ēLxam." "TinLā'-  
"Well I wish to buy it from you. I shall give you that my coat." "They
- 2 utama-ē Lq; 'ēLxā'puke." "K; a teōxō, iamelō'ta igica'ōk."  
are lying about coats." "And well, I shall give you my blanket."
- 3 "Ē'kta nigelā'xō ēō'k. Ō'xu-ē tga'ōke." "Teōxō, iamelō'ta  
"What shall I do with it blanket. Many my blankets." "Well, I shall give you
- 4 iteE'metaa." "Ē'kta nigelā'xō ie'metaa. Lō'nas ā'xau-y- ō'miqctit  
my hat." "What shall I do with it a hat. Perhaps many your lice
- 5 gō imē'meta." "Teux, tamelō'ta tge'keia." "Ē'kta anigukuē'xa  
in your hat." "Well, I shall give them my hands." "What shall I do with them
- 6 temē'keia. xitē'k nai'ka wiXt tge'keia." "Ni'xua, ā'xk; a XaX  
your hands. These I also my hands." "Well, pull it out this
- 7 ōpā'owil!" Nō'yā-y- ute;akte; ā'k, agā'xk; a qaX ōpā'owil. Nau'i  
bunch of grass!" She went the eagle, she pulled it out that bunch of grass. At once
- 8 Lāq ā'qxax. "Tea! ā'mElaxta ā'xk; ax." Nō'ya-y- ōk; unō', qē'xteē;  
come out it did. "Now you next pull it out." She went the crow intending;
- 9 qē'xteē ayā'xk; a. Nāket Lāq ā'qxax. "Teōxō, ege'xōst etamelō'ta;  
intending she pulled it out. Not come out it did. "Well, my eyes I shall give them
- 10 gō<sup>2</sup> kulā'i, ā'nqatē i'kta amiā'qxamt." "Ē'kta niegelā'xo eqōct.  
then far already something you see it." "What shall I do with them eyes.
- 11 xictē'k wiXt nai'ka ege'xōket." "K; a teōxō, mLEngē'qsta." Nāq;  
These also I my eyes." "And well, louse me." Nāq;  
12 ō'qXuketi Lgā'qamē. "Teōx mai'ka Lamgē'qsta." A'lta LAGE'kXēqst  
her lice her plate full. "Well you I louse you." Now she loused her
- 13 ōk; unō'. A'lta ē'ēwam ā'teax ōk; unō'. Alā'xti naō'ptit. Aqiū'egam  
the crow. Now sleepy she became the crow. At last she fell asleep. It was taken
- 14 iteā'kunat ōk; unō'. Agiō'egam ute;akte; ā'k. Aqā'legitk upā'owil gō  
her salmen the crow's. She took it the eagle. It was put into a bunch of in  
grass
- 15 Lgā'ego-ic. Aqā'yuk<sup>u</sup> iteā'kunat k<sup>u</sup>cā'xalē gō-y- ē'makte. NaxE'l'ōkō,  
her mat. It was carried her salmen up on spruce tree. She awoke,
- 16 a'lta k<sup>u</sup>cā'xalē iteā'kunat aqixē'lax. Ia'xkati ka nuqunā'-itix.  
now up her salmen it was eaten. There then she fell down.
- 17 "Qānā'xtei ōē'mōp!a manit'ō'La," ka acilga'ox. AqaQL; uwā'ēma  
"Please the gills throw them down to and she lay on her They were thrown [soft  
me," back. things] down to her
- 18 ōē'mōp!a k; a Lgā'xEmakiket. Ā'2lta nā'Xkō, nage'tsax ōk; unō'.  
the gills and its roe. Now she went home, she cried the crow.
- 19 NaXkō'mam gō te'LaqL. Nō'p!am. Lxēlā'ētix Lga'a. Aktō'lekte qō'La  
She arrived at at their house. She came in. There were her chil- She roasted it that  
home dren.
- 20 LgEmā'kiket: "Ai'aq mā'ya Lteuq," axge'qxun ugō'xo. "Ōmē'xa-y- ōc."  
roe: "Quick, go for water," the eldest one her "The next is there."  
daughter. one
- 21 WiXt agō'lXam aē'Nat ugō'xō: "Mā'ya Lteuq." "Ōmē'xa-y- ōc."  
Again she said to her one her daughter: "Go for water." "The next one is there."
- 22 WiXt agō'lXam aē'Nat ugō'xō: "Mā'ya Lteuq." "Ōmē'xa -y-ōc."  
Again she said to her one her daughter: "Go for water." "The next one is there."
- 23 LEla'ktike akLō'lXam qē'xteē. A'lta qaX ōguē's'ax ugō'xō nō'ya  
Four she said to them intending. Now that youngest one her she went  
daughter for
- 24 Lteuq. AkLE'tk<sup>u</sup>Tam Lteuq. A'lta q; oā'p Lō'kteikta iteā'lekteala.  
water. She arrived bringing water. Now nearly it was done what she roasted.
- 25 A'lta naxEmē'2nakō. "Take na tk;ōp anE'xax?" "Ē'ka Lāl."  
New she washed her face. "Then [int. part.] white I became?" "Thus black."
- 26 WiXt naxEmē'nakō. WiXt akLuwa'amtexōkō tga'a. ALgō'lXam:  
Again she washed her face. Again she asked them her children. They said to her:
- 27 "ēka Lāl." Take atcō'pēna ikoalē'xoa, atcLō'egam iteā'lekteal.  
"Thus black." Then he jumped the raven, he took it what she roasted.



- AteiaxE'cgam, atelā'wil<sup>ε</sup> ka'nauwē. Ā'lta wixt nage'tsax ōk;unō'. 1  
He took it away, he ate it all. Now again she cried the crow.
- A'lta nixō'keti ikoalē'x'oa. Nixemā'tsta-itek. Nā'pōnem ka take 2  
Now he lay down the raven. He was ashamed of himself. It grew dark and then
- ā'yate;a nixā'lax ikoalē'x'oa. A'lta nē'ktexam: 3  
his sickness came to be the raven. Now he sang his conjuror's song:  
on him
- “Ō'kualā'pka'n qau āyi'tk;a' iteē'ē'yā'xōta' qau Lē'yaLa'm. 4  
“A brass pin qau hit it my eye qau its pupil be-  
came opaque.
- Qoā'qoaxqoā', qoā'qoaxqoā', qoā'qoaxqoā'. 5  
Qoā'qoaxqoā', qoā'qoaxqoā', qoā'qoaxqoā'.
- Lä2, aqLugō'lemam ōqōLxē'la. Ka'nauwē aqLugō'lemam ka 6  
Some time, the people went to the crabs. All the people went to and  
fetch them fetch them
- tga'a ōqōLxē'la. A'lta alē'xelteq ikoalē'x'oa. Take alō'eko-it 7  
their the crabs'. Now he heated stones the raven. Then they were hot  
children
- Lqā'nake. A'lta aqā'ixpoē. Take alxLō'lexa-it Lqalxē'la: 8  
the stones. Now the door was locked. Then he thought a crab:
- “Qelxelxē'ya.” Ā'2lta aqā'lxatuq ka'nauwē ka tga'a. Aqlā'kXōpk 9  
“It is cooked for us.” Now they were thrown all and their They were steamed  
on the stones young ones.
- ālta. Anō'kteikt ōquLxē'la: “Āi'aq mēLxā'lem,” aqLō'lXam 10  
now. They got done the crabs: “Quick eat,” they were told
- ōk;'unō' k;a tga'a. Take it;ō'kti nē'xax ē'teamxte ōk;'unō'. 11  
the crow and her children. Then good became her heart the crow's.
- ĀLxLxā'lem k;a tga'a. 12  
They ate and her children.

*Translation.*

There were the Crow and her five children. At the end of their house lived her cousin the Raven. They were hungry, and one day she went to look for food on the beach. She sang [page 123, line 4]. She found a poggy, kicked it and went on. She repeated her song. Soon she found a flounder. Again she sang her song. Then she found a seal; she kicked it and went on. Again she sang her song. Then she found a sturgeon. She went around it twice, then she left it and kicked it. She went on and repeated her song. Then she found a sealion; three times she went around it. She kicked it and left it. She repeated her song. She went a long distance and found a whale. Four times she went around it, then she kicked it and kicked it again. She broke her leg. “Oh, my leg,” she cried. She went up to the woods, pulled out some grass and tied it on to her leg. She went on and after a little while she found a salmon. “Oh! my salmon,” she said. She was very glad and danced. She put it into her mat and went home. When she had almost arrived at her house she saw a woman. When she came nearer she recognized her. “Behold! the eagle,” she said. The latter said: “What do you carry there?” “Oh,” she replied, “A salmon.” “I wish to buy it; I will give you my coat.” “Plenty of coats are lying about in my house.” “I will give you my blanket.” “What shall I do with your blanket? I have many blankets.” “I will give you my hat.” “What shall I do with your hat? May be it is full of lice.” “I



will give you my hands." "What shall I do with your hands? I have hands as well." "Pull out that bunch of grass." The eagle went and pulled out the bunch of grass, which gave way at once. Then she said, "Now you try to pull it out." The Crow went and tried to pull it out. It did not give way. "I will give you my eyes; you will be able to see a long distance." "What shall I do with your eyes? I have eyes as well." The eagle said: "Louse me." She did so and found a plate full of lice. [After she had finished the eagle said:] "Now I will louse you." She loused the Crow, who became sleepy and finally fell asleep. Then the eagle took the salmon and put a bunch of grass in her mat. She carried it to the top of a spruce tree. When the Crow awoke she saw the eagle sitting on top [of the spruce tree] eating her salmon. Then [she was so much grieved that she fell down at once. She asked the eagle]: "Please give me the gills." The Crow lay on her back and the eagle threw down the gills and the roe. The Crow went home angry. She arrived there. Her children were in the house. She came to her children. She roasted the salmon roe. [She asked] her eldest daughter: "Go and get some water." [She replied:] "The next younger one is there." She asked another one of her daughters: "Go and get some water." [She replied:] "The next younger one is there." She asked four of them. Now her youngest daughter brought her some water. When the salmon roe was nearly done she washed her face. [She asked her daughters:] "Is my face white now?" "No, it is still black." She washed it again and asked her children once more: "Is my face white?" "No, it is still black." Then the raven jumped up and took what she was roasting. He took it away and ate it all. Then the Crow cried again and the raven lay down. He was ashamed of himself. In the evening he fell sick and sang his conjurer's song: "O, my brass pin hit my eye and it got blind, qoāqoaxqoä', qoāqoaxqoä', qoāqoaxqoä'!"

After a while they went and asked the crabs and their young ones to come. The raven heated stones and when they were hot he shut the door. Then a crab thought: "He is cooking for us." But they threw all of them on the stones, old and young. They were steamed. When they were done he said to the Crow and her children: "Come eat!" Now she was glad, and she ate, together with her children.

10. CĀ'XAL IĀ'KXANAM.

CĀ'XAL. HIS MYTH.

- Cā'xal ayō'meqt iā'xa, ixge'kXun iā'xa. Wāx iā'qxulqt. Kulā'i  
 "Cā'xal he was dead his son, the oldest his son. Every he wailed. Far 1  
 morning
- gō mā'Lnē ayōLā'-ita-itx. Iō'2Lqtē guā'nsum nēXenXenē'max,  
 at seaward he always stayed. A long time always he went to wail on 2  
 the beach,
- nēXenXenēmā'-itx. QāxLxanaā'Lax atei'cēElkel ckoalē'x'oa. Yau'a  
 he always went to wail on One day he saw them two ravens. Then 3  
 the beach.
- mā'Lnē aci'tptegam. Qiōā'p acgē'txam yauā' actik; ēlā'pXuitxē, yauā'  
 seaward they reached the land. Nearly they reached there they turned over each other, there 4
- actik; ēlā'pXuitxē. Qiōā'p acgē'txam ka nicxe'luktcō. Lō'2lō i'ktā  
 they turned over each other. Nearly they reached him and they let it fall. A round thing 5
- nicxe'luktcō. Ayuqunā'ētix't gō Lkamilā'leq. Ā'yōLx atciugō'lemam.  
 they let it fall. It lay there on the sand. He went he went to take it. 6  
 down to the beach,
- Atciō'egam, a'lta iktē'lōwa-itk. Tsō'yustē ka nē'Xkō. Take atcō'lXam  
 He took it, now an abalone shell. In the evening and he went Then he said to her 7  
 homo.
- uyā'k'ikala: "UguExē'mam qō'tac tē'lx'Em ka'nauwē." Take  
 his wife: "Invite them those people all." Then 8
- nō'ya-y- ūyā'k'ikala. Ā2, atcEmcgeLē'mōL qēauq Liā'xauyam."  
 she went his wife. Ā, he invites you much that poor one." 9
- Take ā'tgē tiā'lXam ka'nauwē. Take ā'tgēp! gō tā'yaqL ka'nauwē.  
 Then they went his people all. Then they entered in his house all. 10
- "Ā, x'ix-ī'k qegingē'tkeptegam. x'ix-ī'k megiō'kumanEma. Iakpā'  
 "Ah, this they brought it up to the shore This you will see it. Just there 11  
 to me.
- aci'tptegam." Take nē'k'im iqē'sqēs. "WuXi lxō'yaya;  
 they came ashore." Then he said blue-jay. "To-morrow we will go; 12
- lxyō'xtkinEMama qaxē' gō acē'k'itk"t. Kawī'2x ka nixē'ūkōn  
 we will search for it where from they brought it." Early and he ran 13
- iqē'sqēs. "Ai'aq, ai'aq, ai'aq amexElā'yutek." Take nuxulā'yutek  
 blue-jay. "Quick, quick, quick rise." Then they arose 14
- tē'lx'Em kanauwē'. Take aqō'iegiLx mōket ōkunī'm. A'lta ā'tgē  
 the people all. Then they hauled two canoes. Now they went 15  
 down to the water
- mā'Lnē tē'lx'Em a'lta. Take kulā'i ā'tgē. A'lta cka Lell  
 seaward the people now. Then far they went. Now and almost 16  
 disappeared
- Lpakā'lema. Take atgē'cElkel ēlē'ē. Take nē'k'im iqē'sqēs:  
 the mountains. ¶Then they saw it a land. Then he said blue-jay: 17
- "Ia'xkati tal; iktē'luwa-itk nē'xauē." Lā atxigēlā'mamē. A'lta  
 "There behold the abalone shells wore." Some they landed. Now 18  
 time
- cka pā2L ē'Xōc iktē'luwa-itk. A'lta ataā'luLX tē'lx'Em. A'lta  
 and full it was on abalone shells. Now they went ashore the people. Now 19
- atgiomē'tekin qix-ī'x iktē'luwa-itk; qiā'x ia'xka pāt qptciX  
 they took them these abalone shells; if that very green 20
- tcx-ī aLgiō'egamX. Iqē'sqēs ia'xka gō qiōā'p kat ikani'm  
 then they took it. Blue-jay he then near that canoe 21

- 1 ka atciupā'yaLx. Take ā'yō; nīL'ē'taqL iLā'xak; Emana.  
and he gathered them. Then he went; he left them their chief.
- 2 Ayuxō'Lakō qō'ta LEX. Qiā'x iā'qoa-iL, tex'ī atciō'cgamx, qiā'x  
He went around it that island. If a large one, then he took it, if
- 3 pāt qpteiX tex'ī atciō'cgam. Take algiuLā'win iLā'Xak; Emana.  
really green then he took it. Then they waited for him their chief.
- 4 Take ō'lō agā'yax iqē'sqēs. "Wu'ska lxēelō'qLa." Nugō'kXōm  
Then hunger acted upon him blue-jay. "Heh! we will leave him." They said
- 5 aqā'mXike: "K; ē, qā'doXoē lxēgumLā'ita. Lō'nas ayukō'om tē'lx·Em."  
part of them: "No, must we wait for him. Perhaps he met them people."
- 6 Nē'k'im iqē'sqēs: "Tca lxēeltā'qLa." Tsō'yustē nē'xauē, take  
He said blue-jay: "Come we will leave him." Evening it became then
- 7 atēē'taqL tiā'cōlal. Iqē'sqēs iā'Xaqamt. Nō'Xōkō tiā'cōla. Tsō'yustē  
they left him his relatives. Blue-jay his mind. They went his relatives. In the evening  
home
- 8 ka ayōxō'Lakō LEX. A'lta k; ē tiā'cōla; atēē'taqL. Ia'xkati  
and he went around the island. Now nothing his relatives; they left him. There
- 9 kē'kXulē-y- ē'm<sup>e</sup>ecX nixō'ketē. A'lta nige'tsax: "Ēktā'2 atgēnē'lōtk  
below a tree he lay down. Now he cried: "What they deserted me
- 10 age'lXam, qā tkLENē'taqL age'lXam." A'lta ia'xkatē nē'xax  
my people, where they left me my people." Now there he was
- 11 iō'Lqatē. A'lta atciō'koē ka'nauwē x'ixī'x iktē'lauwa-itk. QāxLxa-  
a long time. Now he carried them all those abalone shells. The  
often
- 12 naā'Lax ēlā'ki L; ap atciā'x. QāxLxanaā'Lax kawī'X nēXE'lōkō.  
next day an otter find he did it. The next day early he awoke.
- 13 A'lta oxoi'tcōt tē'lx·Em gō Liā'maLna. Atciō'latek iā'ōk. Nē'k'ikst  
Now they talked people at seaward from him. He lifted it his blanket. He looked
- 14 mā'Lnē. Tā'mka tqonēqonē' ōxoēlā'itX. WiXt nēXenk; ē'Litso.  
seaward. Only gulls there were. Again he pulled his blanket  
over his head.
- 15 Wāx wiXt nē'kteuktē. WiXt atcauitecā'ma tē'lx·Em oxoi'tcōt  
Every again it got day. Again he heard them people they talked  
morning
- 16 gō mā'Lnē. Gōyē' atci'lax, atelō'latek. A'lta tā'mka Ltamilā'ike  
at seaward. Thus he did it, he lifted it. Now only albatross
- 17 Lxēlā'itX. Qoā'nemi ayā'qoyaē atcauitecā'melē tē'lx·Em. Kawī'X  
there were. Five times his sleeps he heard them people. Early
- 18 ka aligēmō'tXu-it LgōLē'lEXEmk. AqLō'latek Liā'ōk. "Wu'Xē  
and it stood near him a person. It was lifted his blanket. "To-morrow
- 19 a'lta qamō'k<sup>u</sup>ta; qam'alō'ketxama." Wāx nē'kteuktē. Take wiXt  
now you will be carried: you will be carried The next it got day. Then again  
on back." morning
- 20 aligēmō'tXu-it LgōLē'lEXEmk. ALgiō'lXam: "Mxā'latek! A'lta  
it stood near him a person. He said to him: "Arise! Now
- 21 qamō'k<sup>u</sup>ta." Nē'k'iket iau'a mā'Lnē. A'lta ē'kolē yuqunā'itX.  
you will be carried." He looked there seaward. Now a whale there lay.
- 22 A'lta atciō'kXuiLx iā'ktelauwa-itk. A'lta Lxoa'p ikē'x kā'tsek qīX  
Now he carried to the his abalone shells. Now a hole was in middle that  
beach
- 23 ē'kolē. A'lta ia'xkatē aqēiLā'ētamit: "Nēket mgē'ktaiē, ma'nix  
whale. Now then he was put into it: "Not open your eyes, when
- 24 aqamō'k<sup>u</sup>ta." A'lta nixō'ketit, a'lta aqā'yuk<sup>u</sup>ṽ. A'lta atgā'yuk<sup>u</sup>ṽ  
you are carried." Now he lay down, now he was carried. Now they carried him
- 25 tē'lx·Em ka'nauwē. A'lta nuguqlē'watek. AqLō'lXam Ltamilā'yike,  
the people all. Now they paddled. They were told the albatross,
- 26 aqLō'lXam Lqat!ē'wuLala: "Kē'kXulē LEMca'egi." AqLō'lXam  
they were told the pelicans: "Down your paddles." They were told
- 27 Lqonē'qonē: "K<sup>u</sup>cā'xalē LEMca'egi." Aqō'lXam ōē'Xsa: "K<sup>u</sup>cā'xali  
the gulls: "Up your paddles." They were told the snipes: "Up
- 28 LEMca'egi." Ka mā'Lnē aqā'mXike k; ē nō'xōx qō'tac tē'lx·Em.  
your paddles." And at sea part of them nothing became those people.



- Q<sub>i</sub>oā'p ilē'ē aqā'mXike k<sub>i</sub>ē nō'xōx qō'tac tē'l<sub>x</sub>·Em. A'lta ā'mka-y- 1  
Near land part of them nothing became those people. Now only
- ōē'Xsa k<sub>i</sub>a tqonēqonē'. Nix·gēlā'kux ka lā'XlaX nē'xax. K<sub>i</sub>ā 2  
snipes and gulls. He felt and rock it did. Silent
- nō'xōx qō'tac tē'l<sub>x</sub>·Em ka'nauwē ka atciā'latak iā'ōk. A'lta gō 3  
they became those people all and he lifted it his blanket. Now there
- mā'Xlōlē yuqunā'·itX. Nē'k·ikst a'lta, ā'mka-y- ōē'Xsa ka tqonēqonē'. 4  
landward he lay. He looked now, only snipes and gulls.
- A'lta nixā'latak. Atciō'ketEptek ka'nauwē iā'ktēlauwa-itk. 5  
Now he rose. He carried inland all his abalone shells.
- Atciō'ketEptek qix· ēlagē'tema ka'nauwē. Qoā'nEM Lq<sub>i</sub>up 6  
He carried inland those sea otters all. Five cut
- atcā'yax qix· ē'kolē. Ā'2 ka aqio'lXam, aLgiō'lXam qō'La 7  
he did it that whale. Thus he was told, he said to him that
- Lgōlē'lXEmk. A'lta wiXt nē'Xtakō qix· ē'kolē. A'lta ā'yōptek 8  
person. Now again he turned back that whale. Now he went up
- q<sub>i</sub>oā'p gō tē'Laql ka ayō'La-it. lō'lqtē ayō'La-it ka atcē'lēlkel 9  
near at his house and he stayed. A long time he stayed and he saw it
- Lk<sub>i</sub>ā'ckc. ALE'tē, q<sub>i</sub>oā'p aLgē'txam. 10  
a child. It came, near it came to him.
- ALgā'Lata-y- ulā'xalaitan. Q<sub>i</sub>oā'p na-ikmō'tXu-it. Atcō'egam, 11  
It shot its arrow. Near it stuck in the ground. He took it,
- atcāLxxa'pēōt. ALE'tē ka aLgō'xtkin ulā'xalaitan. Nāket L<sub>i</sub>ap 12  
he hid it. It came and it reached for it its arrow. Not find
- ali'kXaxa ulā'xalaitan ka aLgē'teax: "Atenwā', mai'kXa iqē'sqēs 13  
it did it its arrow and it cried: "Oh, you blue-jay,
- menXi'pēūt ōgu'Xalaitan. AmLEnelxā'-uyam iqē'sqēs. Tātē;au! 14  
you hide from me my arrow. You make me poor blue-jay. See!
- wiXt amENx·ENEMō'sx·Ema-itx. Ā'nēt ōgu'xalaitan." K<sub>i</sub>ē nēket 15  
again you tease me always. Give me my arrow." Nothing not
- LE'Laqsō qō'La Lk<sub>i</sub>ā'sks. A'lta l<sub>k</sub>iō'pLk<sub>i</sub>ōp Letā'xōs. Ēmā'sen 16  
its hair that child. Now sunken its eyes. Deer
- ā'yāqsō ilā'ōq. Take atcLō'egam ilā'pōtē. Take atcLō'lXam: 17  
its skin its blanket. Then he took it at its arm. Then he said to it:
- "La'kstama?" "Ā, nai'kXa," aLgiō'lXam. "Aqēlā'taql Lgē'mama. 18  
"Who are you?" "Ah, I," it said to him. "He was left my father.
- Iqē'sqēs atcēelā'qal." Take atci'Luk"l gō lteuq qō'La Lk<sub>i</sub>ā'sks. 19  
blue-jay he left him." Then he carried it to water that child.
- Take atcLōmē'nakō. A'lta pō'pō atci'Lax gō Letā'xōs. A'lta 20  
Then he washed its face. Now blow he did it on its eyes. Now
- ale'k·ikst. A'lta atcLō'lXam: "Nai'ka, nai'ka aqX. Take 21  
it saw. Now he said to it: "I, I, child. Then
- anXatgō'mam." Take atcē'xaluketgō ilā'ōk qō'La Liā'xa. 22  
I came home." Then he threw it away its blanket that his child's.
- AtciLkLXā'nakō ēlā'kē. "Ai'aq m<sub>x</sub>anē'tk<sub>t</sub>ēl t!ayā'na mēxēlā'·itix·?" 23  
He put around it the sea otter. "Quick, tell me good [int. part.] you are?"
- "Teintex·gō'mitit iq<sub>i</sub>ē'sqēs. Qi'ctac mōket cemē'k·ikala 24  
"He made us poor blue-jay. Those two your wives
- kanasmō'kst a'lta ciā'k·ikala iq<sub>i</sub>ē'sqēs. Manix l'ē'tex·enil aLgiā'x 25  
both now his wives blue-jay's. When wanting to defecate he does
- atcLāuwē'texamx gō tē'nteaql ka iā'xka itcā'ōk ka aniyē'nanLxax. 26  
he goes to defecate in our house and this my blanket and I wipe him with it.
- A'lta cmō'ketka nēket tq<sub>i</sub>ēx aegā'yax." "Ai'aq cgā'lemam." "Ā 27  
Now two only not like they did him." "Quick bring them." "Ah,
- nēket ictā'kēqamt, Lk<sub>i</sub>ō'pLk<sub>i</sub>ōp ctā'xōs." A'lta nē'Xko iā'xa, 28  
not they seeing, sunken their eyes." Now he went home his son
- atciō'kō. Atcugō'lemam Liā'naa. Ateō'lXam Liā'naa: "Take 29  
he sent him. He went to fetch her his mother. He said to her his mother: "Then
- Lgē'mama niXatgō'mam." Take nage'tsax Liā'naa. Acxē'nim 30  
my father he came home." Then she cried his mother. They two wailed

- 1 qaX ā'ēXat ōēō'kuil. "Iq; ē'sq; ēs atcimaō'nima-itx. Lā'XlaX  
that one woman. "Blue-jay always fools you. Deceive
- 2 atcimā'xo-itx." "Nau'itka, nau'itka, LGE'mama aLtē'mam. A'lta  
he always does you." "Indeed, indeed, my father he came. Now
- 3 itci'kēqanit Xōk. Atene'tōkō ayamtgā'lemam. Ni'Xua i'skam  
I seeing now. He sent me I came to fetch you. Well take
- 4 x'ik itcā'ōk." Agiō'sgam Liā'naa. A'lta LEME'n qix. iā'ōk.  
this my blanket." She took it his mother. Now soft that his blanket.
- 5 "Tā'tc; a! mcENE'luat." Take atci'ctuk<sup>u</sup> Liā'naa qaX ā'ēXat  
"Look! you did not believe me." Then he brought them to his father that one
- 6 ōēō'kuil. Atcō'ptca. Atcō'k<sup>u</sup>am gō ā'yam. A'lta atcumē'nakō.  
woman. He led them. He arrived bringing at his father. Now he washed their  
her faces
- 7 A'lta ce'k'ikst. A'lta atcō'lXam: "Ai'aq, mektūguē'xēyam tē'lxaqL.  
Now they saw. Now he said to them: "Quick, go and sweep our house.
- 8 Ka'nauwē<sup>2</sup> mektūguē'xēya. Take ā'lō. A'lta aLktō'guaxē tē'laqL,  
The whole sweep it. Then they went. Now they swept it their house,
- 9 ka'nauwē aLktō'guēxē. A'lta aLgiō'kuē ka'nauwē wē'wulē. ALgiō'kuē  
the whole they swept it. Now they carried all into interior They carried  
them much of house. much
- 10 qix. ē'kolē ka'nauwē wē'wulē. ALgiō'kuē qix. ēlagē'tema wē'wulē.  
that whale all into the interior They carried those sea-otters into the inte-  
of the house. them much rior of the house.
- 11 Take aya'ekōp!, Cā'xal take aya'ekop!. Ayā'qxōiē; kawī'X atcixā'laqL  
Then he entered, Cā'xal then he entered. One sleep; early he opened
- 12 iqē'p!al iqē'sqēs. A'lta atclā'auwiteXa gō iqē'p!al iqē'sqēs. "Ai'aq  
the door blue-jay. Now he defecated in the door-way blue-jay. "Quick
- 13 Ē'npēyucX, ntq; ē'xEnapstam." "A'ckam Xau oēō'leptekiX.  
Ē'npēyucX, wipe me!" "Take it that fire-brand.
- 14 Ania-ilō'ktgute gō-y- ūyā'putc." Take atcō'cgam qix. ik; ā'sks. A'lta  
Push him in his anus." Then he took it that boy. Now
- 15 atcā-ilō'ktgux gō-y- uyā'putc. "Anā'" take atcixe'lgiLx iqē'sqēs.  
he pushed him into his anus. "Anah!" then he cried blue-jay.
- 16 "Anā'! tenXE'LElama. Take Lx nigā't!ōm ā'yam ka atenXE'Lama."  
"Anan! they burnt me. Then may be he arrived his father and he burnt me."
- 17 Nē'k'ikst ē'wa wē'wulē iqē'sqēs. A'lta iō'c iLā'Xak;Emana gō  
He looked then [into] the in- blue-jay. Now there their chief at  
terior of the house was
- 18 wē'wulē. Nē'xankō, nēxk<sup>u</sup>Lē'tegōm: "Ā, ilxā'Xak;Emana take  
the interior of the house. He ran, he went to tell them: "Ah. our chief then
- 19 nitē'mam." A'lta atktē'lōt ka'nauwē tgā'ktēma tiā'lXam; ka'nauwē  
he arrived." Now he gave to all his property his people, all
- 20 itā'ktēlauwa-itk atgē'lōt.  
the abalone shells he gave them.

*Translation.*

Cā'xal's eldest was dead. Every morning he went to the beach and wailed. Day by day he went to the beach and cried. Once upon a time he discovered two ravens flying from the sea towards the shore. When they came near him he saw that they turned [in the air] over one another. [Sometimes the one was above, then the other.] When they had almost reached him they let fall a round object, which fell on the sand. He went down to the beach and took it. It was an abalone shell. In the evening he went home. Then he said to his wife: "Invite all the people." His wife went and said: "My poor husband invites you." Then all the people came and entered the house. He said:



"This was carried up to me from the sea. You will see it. Just there they came ashore." Blue-Jay said: "Let us go to-morrow and see where they found it." Early he ran around [saying]: "Quick, quick, arise!" All the people arose and launched two canoes. Then they went out seaward. They traveled a long distance. When the mountains [of their own country] had almost disappeared they discovered land. Blue-Jay said: "Certainly here are abalone shells." After awhile they landed. The ground was full of abalone shells. The people went ashore and picked up these abalone shells. They selected only the very green ones. Blue-Jay gathered those which were near the canoe. Then their chief [Cā'xal] went away and left them. He went around the island. He took only the large and very green ones. The people waited for their chief. Then Blue-Jay became hungry, and said: "Let us leave him." But part of the people said: "No; we must wait for him; perhaps he met some people." [After awhile] Blue-Jay said: "Come! Let us leave him." It grew dark; then his people left him. They followed Blue Jay's advice and went home. In the evening the chief had gone around the island. Now his people had disappeared; they had left him. Then he lay down under a log and cried: "Why did my people desert me; why did they leave me?" He stayed there for a long time. He carried all the abalone shells [up to the log]. On the next day he found a seaotter. On the following morning he awoke and heard people talking on the beach below him. He lifted his blanket and looked seaward, but he saw only gulls. He pulled his blanket over his head again. On the next morning, when it grew daylight, he heard again people talking on the beach below. Again he lifted his blanket, but there were only albatross. Five days he heard people [talking on the beach]. On the next morning [he saw] a person standing by him. He lifted his blanket [and the stranger said]: "To-morrow you will be carried back." Early the next morning the person stood again near him, and said: "Arise; now you will be carried back." He looked down to the beach and saw a whale. He carried down his abalone shells. A hole was in the middle of the whale, into which he was placed. [The person said:] "Do not open your eyes while they are carrying you." Now he lay down and he was carried away. All the people carried him. They paddled. The albatross and pelicans were told: "Put down your paddles; put down your paddles." The gulls were told: "Put up your paddles, put up your paddles." The snipes were told: "Put up your paddles, put up your paddles." Then when they were at sea, part of those people departed. When they were near the land another part departed. Now only the snipes and gulls remained. He felt [the whale] rock, then all was quiet and he lifted his blanket. He lay on the beach. He looked and saw only gulls and snipes. Now he arose. He went inland, carrying all his abalone shells and the sea otters. He took five cuts of the whale. That person had told him to do so. Then that whale returned. Now



he went up to his house and staid there. After awhile he saw a child. It approached him, shooting an arrow. [The arrow] struck the ground near him, and he took it and hid it. Then the child came searching for his arrow. When he did not find it he cried: "O, Blue-Jay, you have hidden my arrow. You make me feel miserable. You always tease me; give me my arrow." The child had no hair, and his eyes were sore. His blanket was made of deerskin. Then [Cā'xal] took him by his arm and said: "Who are you?" "Oh it is I. My father was deserted. Blue-Jay deserted him." Then [Cā'xal] took [the boy] to the water and washed his face; he blew on his eyes and the boy recovered his eyesight. He said: "Child! it is I; I have returned." He threw away [the boy's] blanket and gave him a sea-otter blanket. "Tell me," he continued, "are you all well?" The boy replied: "Blue-Jay made us miserable; two of your wives are now his wives. He always defecates in our house, and I must wipe him with my blanket. Two only [of your wives] do not like him." "Bring them here." "Oh, they can not see, for they have lost their eyes." Then the boy went home. He sent him to fetch his mother. He said to her: "Father has come home." Then his mother and the other woman began to cry: "O, Blue-Jay has deceived you; he always deceives you." "No, indeed, father has come. I have recovered my eyesight; he sent me to fetch you. Just feel my blanket." Then his mother felt it. It was soft. [The boy continued:] "See, you did not believe me!" Then he led them to his father. He reached his father, who washed their faces. Then they recovered their eyesight. Cā'xal said to them: "Go and sweep our house." They went back and swept the whole house. They carried everything into the house, his whale, his sea otters, and his abalone shells. Then Cā'xal entered the house.

On the following morning Blue-Jay opened the door and defecated in the doorway. [He called:] "Ē'npēyucX, wipe me!" "Take that fire-brand and push his backside," said his father. The boy took it and pushed him. "Heh," cried Blue-Jay: "Oh, he burnt me; certainly his father has returned." Blue-Jay looked into the house and saw the chief sitting in the house. Then he went and told the people: "Our chief has arrived." [Cā'xal] distributed all his property among his people. He gave them all the abalone shells.

# 11. STIKUA' ITCA'KXANAM.

## STIKUA' HER MYTH.

- Gō Nakōt!ā't Lxēlā'-itX, LE'xo-itiks Lxēlā'itx. A'/lta ayō'mEq̄t 1  
At Seaside, they lived, many they lived. Now he was dead
- ilā'xak; Emanā. Iā'qoa-il iā'xa. Ta'ke tcā'xilkTē nē'xauē, ta'ke 2  
their chief. Large his son. Then winter it was, then
- ō'lō age'Lax. Ta'ke iā'mka iniā'matk aLgiā'xo-itx k; a-y- ōgū'ican. 3  
hungry they were. Then only mussels they ate them and roots.
- KāxLxnaā'Lax ka nē'k'im ktiā'xēqLax: "Amcxē'ltXuitck." 4  
One day and he said a hunter: "Make yourselves ready."
- Nōxui'tXuitck ka'nauwē2 qō'tac tkā'lamuke. Atagā'la-it mōkct 5  
They made themselves all those men. They were in the two canoes
- ōkunī'm. Ta'ke ā'tgē mā'Lnē. Ta'ke atcē'lkike igē'pix·L qix· 6  
canoes. Then they went seaward. Then he speared it a sealion that
- ktiā'xēqLax, cka atcō'pēna ka ayuXuā'nitck qix· igē'pix·L. 7  
hunter, and it jumped and he drifted that sealion.
- ALgē'Elta-uī mā'Lxōlē. Nē'k'im iqē'sqēs: "Iā'xkayuk 8  
They hauled it up ashore. He said blue-jay: "Here
- lxgiutsXēmā'ya." Take iā'xkatē naLX·E'lgīLx. AgelkTik; 'E'tsXēma. 9  
we will boil it." Then there they made a fire. They singed it.
- A'/lta aLgā'yaxe. A'/lta aLE'xaletcXēm. Nē'k'im iqē'sqēs: 10  
Now they cut it. Now they boiled it. He said blue-jay:
- "Ia'xkayuk lxgēuwu'lēaya, lxgēutctXō'maya." Ta'ke nōxuiLxā'lem 11  
"Here we will eat it, we will finish it." Then they ate
- qō'tac tē'lx·Em. Atciō'pēut qē'xtcē ikoalē'x·oa gō Liā'cguc. Atcā'yuk<sup>u</sup>L 12  
those people. He hid it intending the raven in his mat. He carried it
- gō-y- ikani'm ēXt igitē'tsxal. Ā'nqatē nē'xankō iqē'sqēs, Lāq<sup>o</sup> 13  
to the canoe one piece. Already he ran blue-jay, take out
- atcā'yax. Atcā'yuk<sup>u</sup>T gō- ōcō'leptekiX qix· igitē'tsxal. Nix·E'lgīLx. 14  
he did it. He carried it to the fire that piece. He burnt it.
- Ta'ke aLE'Xkō. ALkiupā'yaLx ēniā'matk k; a itguē'ma. Tsō'yustē 15  
Then they went They gathered them large mussels and small mussels. In the evening
- aLx·gō'mam. Na-ixE'lqamx iqē'sqēs: "Ā2, y·imcā'niamatkā'2, 16  
they arrived at home. He called blue-jay: "Ah, your mussels
- Stikuayā'2!" Stikua' itcā'xal uyā'k·ikal iqē'sqēs. TEMM aLi'Xaua 17  
Stikua'! Stikua' her name his wife blue-jay's. Noise of they ran feet
- Stikua' mā'Lnē. ALgiugō'lemam iniā'matk. Ā'tgELX ka'nauwē 18  
Stikua' down to beach. They went to take the mussels. They came to the beach all
- qō'tac tā'nemeke. Atgiō'kXuiptek itguē'matk k; a iniā'matk. Gō 19  
those women. They carried them up the small mussels and the large mussels. Then
- ikoalē'x·oa atciē'nXaōtē ilā'xak; Emanā iā'xa. Nē'k'im qix· ik; ā'cke: 20  
the raven he took care of him their chief his son. He said that boy:
- "WāXi ka nxeltō'ma." Atciō'lXam iqē'sqēs: "Ē'kta amiuwā'ya? 21  
"To-morrow and I go along." He said to him blue-jay: "What are you going to do?"
- Ugō'lal gEMō'k<sup>u</sup>Ta, muXunā'ya. LEqs anō'Xunē nai'kXa;" nē'k'im 22  
The waves will carry you you will drift away. Almost I drifted away I;" he said away,
- iqē'sqēs. Kawī'X wiXt nōxui'tXuitck. Atā'kelōya. Ā'yulx qix· 23  
blue-jay. Early again they made themselves ready. They went into the canoe. He went to the that beach



- 1 ik;ā'sks, ā'yulx qē'xtcē ixeltō'ma. Qē'xtcē atciō'egam ikanī'm  
boy, he went to the beach intending he went along. Intending he took it the canoe
- 2 ixeltō'ma. "Mō'ptega, mō'ptega" atciō'lXam iq;ē'sq;ēs. Ā'yuptek  
he went along. "Go up, go up," he said to him blue-jay. He went up
- 3 Lā'yaxax qix· ik;ā'sks. Nē'k'im iq;ē'sq;ēs: "Ai'aq, lxēē'taql." Take  
sad that boy. He said blue-jay: "Quick, we leave him." Then
- 4 nūguqtē'watek tē'lX·Em. Take atigā'ōm Lgipē'x·Luke ilā'xanake.  
they paddled the people. Then they arrived at the sealions their rock.
- 5 Ayaā'lulx ktiā'xēkTax. AtcLē'luke ēXt igē'pix·L, cka atcō'pēna;  
He went ashore the hunter. He speared one sealion, and it jumped;
- 6 iā'xkati ayuXuā'nitek. ALgē'ltāuwē. ALgēgilā'mamē gō-y-ilē'ē.  
there it drifted. They hauled it up. They pulled it ashore to the land.
- 7 ALgiulā'taptek. Nē'k'im iq;ē'sq;ēs: "Iā'xkayuk lxgiuwu'lea  
They pulled it up from the beach. He said blue-jay: "Here we will eat it
- 8 kā'nauwē; taua'lta k;oa'n nēxā'x ilxā'xak;Emāna iā'xa."  
all; else always desir- he becomes our chief his son."  
ing to go here
- 9 ALgiā'lk;tsx·ēma iā'xkatē. ALgā'yaxe. ALgiō'tcXum a'lta iā'xkatē.  
They singed it there. They cut it. They boiled it now there.
- 10 Ta'ke ayō'ktcekt ilā'tcXemal. ALXLxā'lem, aLXLxā'lem. Qē'xtcē  
Then it got done what they boiled. They ate, they ate. Intending
- 11 atciō'pēt ikoalē'x·oa ēXt igitē'texal. K;an atci'lax Lā'yaqco.  
he hid it the raven one piece. Tie he did it in his hair.
- 12 Ia'xkati qē'xtcē atciō'pēt. Ā'nqatē Laq° atcā'yax iq;ē'sq;ēs.  
There intending he hid it. Already take out he did it blue-jay.
- 13 Atcixe'lgiLx igitē'texal. Tsō'yustē itguē'ma algiupā'yalx k;a  
He burnt it the piece. In the evening small mussels they gathered them and
- 14 ēniā'mā ka aLi'Xkō. Q;ōap aLxē'gilaē, naLXE'lqamx: "Ā2,  
large mussels and they went home. Nearly they landed, he shouted: "Ah,
- 15 Stikuayā' ēmcā'niamatgā'2." Temm, āLi'xatoa ā'lilx tga'a  
Stikua' your mussels." Noise of feet, they came they went to her  
running, the beach children
- 16 Stikua'. Ka'nauwē2 ā'tgELx qō'tac tā'nemeke. Atgiō'kXuiptek  
Stikua'. All they went to those women. They carried up  
the beach
- 17 itguē'ma k;a ēniā'matk. Atctō'lXam qō'tac tē'lX·Em iq;ē'sq;ēs:  
the small and the large mussels. He said to them those people blue-jay:  
mussels
- 18 "Nē2ket mexqtē'tegōye mēkanauwē'tike, taua'lta iqētō'mel atciā'x  
"Not tell him all of you, else accompany us he does
- 19 ilxā'xak;Emana iā'xa." A'lta nē'k'im qix· ik;ā'sks: "Wā2Xi ka  
our chief his son." Now he said that boy: "To-morrow and
- 20 nxaltō'ma." Take nē'k'im iq;ē'sq;ēs. "Ē'kta miuwā'ya? Taua'lta  
I shall go along." Then he said blue-jay. "What are you going Else  
to do?
- 21 amuXunē'x, itcā'aitema-y- ugō'la." "Qā'dox nxeltō'ma," nē'k'im  
you drift away, confounded waves." "Must I go along," he said
- 22 ik;ā'sks.  
the boy.  
Kawī'X nōxōlā'yutek i'lalōnē. Ā'tgELx. Ā'yulx qix· ik;ā'sks.  
Early they rose the third time. They went He went to that boy.  
to the beach. the beach.
- 24 Atciō'egam qix· ikanī'm qē'xtcē. Atciū'tetemt iq;ē'sq;ēs qix·  
He took it that canoe intending. He pushed him blue-jay that
- 25 ik;ā'sks. "Ē'kta teūwā'ya xix·ē'kik? ME'ptega." Nige'tsax qix·  
boy. "What will he do this one? Go up from the beach." He cried that
- 26 ik;ā'sks, ā'yuptek. "Ai'aq, amekLē'watek," nē'k'im iq;ē'sq;ēs;  
boy, He went up. "Quick, paddle," he said blue-jay;



- “lxēitā/qLa.” Take nugukLē/watek tē/lx·Em. Ta'ke agatgō'yam gō 1  
 “we will leave him.” Then they paddled the people. Then they arrived at  
 Lgipē'x·Lukc Lā'xanake. Take ayaā'luLx qix·ktiā'xke'iax. Atelē'luke 2  
 the sealions their rock. Then he went ashore that hunter. He speared it,  
 ēXt igē'pix·L, iā'qoa·il igē'pix·L, cka atcō'pēna, iā'xkati ayuXuā'nitek. 3  
 one sealion, a large scalion, and it jumped, there it drifted.  
 Take aLgē'lta·u mā'lxolē. ALgē'kilaē gō·y·ilē'ē. ALgiuLā'tapteck. 4  
 Then they hauled it up landward. They landed at the land. They pulled it up from  
 the beach.  
 ALgielk; E'tsx·ēma. ALklē'kXōL; aLgielk; E'tsx·ēma. A'lta aLgā'yaxc, 5  
 They singed it. They finished it, they singed it. Now they cut it,  
 aLgiō'teXEm iā'xkati. Ayō'kteikt. Ta'ke aLXLxā'lem. Nē'k·im 6  
 they boiled it there. It was done. Then they ate. He said  
 iqi'ē'sqēs: “Kananwē'2 lxxgēwu'leai. Nāket La'ksta Lxklē'tegō, 7  
 blue-jay: “All we will eat it. Not anyone tell,  
 taua'lta ēqitō'mel atciā'x ilxā'xak; Emanā iā'xa.” MENx·niLgā'ētix·t 8  
 else accompany- he makes our chief his son.” A little he left over  
 ing us  
 ka aLaqetā'yū. Qē'xtcē atciō'egam ēXt igitē'texal ikoalē'x·oa. K; au 9  
 and they were Intending he took it one piece the raven. Tie  
 satiated.  
 atcā'yax gō iā'ēowit. Nē'k·im LEk" nē'xax iā'ēowit. Nix·E'lgilX 10  
 he did it to his leg. He said broken it became his leg. He burnt it  
 qix·ilgā'ētix·t. Kananwē' nix·E'lgilX iqi'ē'sqēs. Atciō'lXam 11  
 that what he had left over. All he burnt it blue-jay. He said to him  
 ikoalē'x·oa iqi'ē'sqēs: “Ni'Xua niō'kumanema imē'ēowit.” Atciqpā'na, 12  
 [to] the raven blue-jay: “[Interjec- I want to see it your leg.” He jumped at it,  
 tion]  
 stuX atcā'yax gō iā'ēowit. L; ap atcā'yax ēXt igitē'tsxal gō 13  
 untie he did it at his leg. Find he did it one piece at  
 ikoalē'x·oa iā'ēowit. Atciō'egam iqi'ē'sqēs nix·E'lgilX. Tsō'yustē 14  
 the raven his leg. He took it blue-jay he burnt it. In the evening  
 aLgiupā'yaLx itguē'ma k; a ēniā'matk. ALE'Xkō. Qiōā'p 15  
 they gathered small mussels and large mussels. They went home. Nearly  
 aLXgō'mam, ta'ke nēXE'lqamx iqi'ē'sqēs: “Ā, imcā'tguēmatgā' 16  
 they arrived at home, then he shouted blue-jay: “Ah, your mussels  
 Stikuayā'!” Temm, ā'LōLx Stikua'. A'lta aLgiō'kXuiptek 17  
 Stikua'.” Noise of feet, they went to Stikua'. Now they carried up from  
 the beach  
 ilā'tgnēma. A'lta atgā'yax qix·itguē'ma ka'nauwē -y-ō'pōl ka 18  
 their mussels. Now they ate those mussels all night and  
 qix·ilā'xak; Emanā iā'xa. Nē'k·im iqi'ā'sks: “Wu'Xi a'lta 19  
 that their chief his son. He said the boy: “To-morrow now  
 nEXeltō'ma.” Take nē'k·im iqi'ē'sqēs: “Ē'kta amiuwā'ya? 20  
 I shall go along.” Then he said blue-jay: “What are you going to do?  
 MuXunā'ya. Mā'ketē anō'Xunē qē nikctx ikani'm aniō'egam.” 21  
 You will drift away. Twice I drifted away if not the canoe I took it.”  
 Kawī'X ka wiXt aLXE'ltXnitek ī'lalakte. Nixā'latek qix·iqi'ā'sks. 22  
 Early and again they made themselves the fourth He rose that boy.  
 ready time.  
 NixE'ltXnitek. ALgō'cgilX ulā'xanim. ALagā'lait ulā'xanim. 23  
 He made himself ready. They hauled down their canoes. They went into the  
 to the water canoes  
 Qē'xtcē ayage'Lā-it x·ix· iqi'ā'sks. Atciō'egam, iqi'ē'sqēs, 24  
 Intending he went into the canoe that boy. He took him, blue-jay,  
 atciāelē'maLx. Yukpā't nitelō'tXnit gō Ltcuq. Qē'xtcē atciō'egam 25  
 he threw him into the Up to here he stood in the water in water. Intending he took it  
 water.  
 qix·ikani'm. Ateta'-uwilx·L tiā'keia qix·iqi'ā'sks iqi'ē'sqēs. Iā'2xkati 26  
 that canoe. He struck them his hands that boy's blue-jay. There  
 ayō'tXuit. NigE'tsax, nigE'tsax ka ā'yuptek. Ā'Lō, ā'Lō, 27  
 he stood. He cried, he cried and he went up. They they  
 went, went,

- 1 āLkTē'watek iq; ē'sqēs. ALigā'ōm qix iqā'nake, Lgipē'x·Luke  
they paddled blue-jay. They reached it that rock, the sealions
- 2 ilā'xanake. Ayaā'LuLx qix ktiā'xēkTax, atcLē'lukc ēXt igē'piXL,  
their rock. He went ashore that hunter, he speared it one sealion,
- 3 cka atcō'pēna, ka ia'xkatē ayuXuā'nitek. Take wiXt aLgē'Eltā-uwē.  
and it jumped, and there it drifted. Then again they pulled it to the shore.
- 4 ALgīgēl'ā'mam ēlē'ē. ALgiulā'taptck. ALgēLk;E'tsx·Ema ia'xkatē.  
They towed it to the land. They hauled it up from the shore. They singed it there.
- 5 ALklē'kXōL; aLgēLk;E'tsx·ema. ALgā'yaxc; a'lta aLgiō'tcXEm  
They finished it, they singed it. They cut it; now they boiled it
- 6 ia'xkati. Ayō'kteikt. Nē'k'im iqē'sqēs: "Iā2'xkuktē lxxēwu'lāya."  
there. He finished it. He said blue-jay: "Here we will eat it."
- 7 ALXLxā'lēm, aLXLxā'lēm. cka icē'tkum aLgiā'wul; ka aLaqetā'yū.  
They ate, they ate, and half they ate it and they became satiated.
- 8 ALk;ē'witx·it; k;E'xk;Ex aLE'xax ka aLk;ē'witx·it. NixE'lōkō  
They went to sleep; overeaten they became and they went to sleep. He awoke
- 9 iq; ē'sqēs, nixE'lgilx ka'nauwē qix ilgā'ētix·it. Tsō'yustē  
blue-jay, he burnt all that what they had left over. In the evening
- 10 aLgiupā'yaLx itguē'ma k;a ēniā'ma. A'lta aLXgō'mam. Qiōā'p  
they gathered small mussels and large mussels. Now they came home. Nearly
- 11 aLgiā'xomē: "A imcā'niamatgā' Stikuayā'." TEMM, aLi'xaua mā'Lnē.  
they came ashore: "Ah! your mussels Stikua'." Noise of they ran seaward.  
feet,
- 12 ALgiō'kXuiptek ēniā'ma k;a itguē'ma. Nē'k'im qix ik;ā'sks:  
They carried up from the the large and small mussels. He said that boy:  
beach mussels
- 13 "Wā2x·i a'lta nxEltō'ma." Atciō'lXam iq; ē'sqēs. "Ē'kta miuwā'ya?  
"To-morrow now I go along." He said to him blue-jay: "What are you going  
to do?"
- 14 Lxaxō'-ita. L;lap mō'ya."  
We shall capsize. Under water you will go."
- Wāx kaw'X noxolā'yutck. Nixā'latek qix ik;ā'sks.  
On the next early they made themselves ready. He rose that boy.  
morning
- 16 NixE'ltXuitck. ALgō'cgilx ulā'xanīma iqē'sqēs. Qē'xtcē ayage'La-it  
He made himself They hauled their canoes blue-jay. Intending he went into the  
ready. down to the water canoe
- 17 qix ik;ā'sks. Atciāēlē'maL iqē'sqēs. Atciō'cgam qē'xtcē qix  
that boy. He threw him into the blue-jay. He took it intending that  
water
- 18 ikanī'm. Yukpā't tiā'xEmalap'lix nitelō'tXnit. Qē'xtcē atciō'cgam  
canoe. Up to here his arm-pits he stood in the water. Intending he took it
- 19 qix ikanī'm, ateta'auwilx·L tia'kcia iqē'sqēs qix ik;ā'sks.  
that canoe, he struck his hands blue-jay that boy's.
- 20 Nigē'tsax, nigē'tsax qix ik;ā'sks. Ā'Lō- y-a'lta iq; ē'sqēs.  
He cried, he cried that boy. He went now blue-jay.
- Lā2 ka ā'yuptek ik;ā'sks. Atetō'cgam tiā'xalaitanEma.  
Some time and he went up from the the boy. He took them his arrows.  
beach
- 22 A'lta iXLā'kōi pēnka'. Atcaga'ōm utcaktcā'k, Lē'el utcaktcā'k.  
Now he went afoot. He met it an eagle, a black eagle.  
around the point [young]
- 23 Itcā'ma atciā'lax. Tc;ux a'tcax, qē'xtcē quL naēxā'lax. Iō'kuk  
Shooting it he did it. Skiū he did it, intending putting he did it on Here  
ou to himself.
- 24 k<sup>u</sup>caxala' tiā'q;ōxLEma ka na-igē'nkakō. Lāq° nā'ēxax. WiXt  
above his knees and it was too small. Take off he did it. Again
- 25 ā'yō, wiXt aē'Xt utcaktcā'k ayagā'ōm. Itcā'ma atciā'lax.  
he went, again one eagle he met it. Shooting it he did it.
- 26 Nōē'luktcū. Tk;ōp ē'tceqtq utcaktcā'k. Tc;ux ā'tcax, quL naēxā'lax.  
It fell down. White its head the eagle. Skiū he did it, put on he did it on  
to himself



- Mank kēkula' tiā'q;ôxLEma, na- ige'ⁿkakō. Lāq° nā'ēxax, atcaē'taqL. 1  
A little below his knees, it was too small. Take off he did it, he left it.
- WiXt ā'yō, kulā'yi ā'yō. Ateigā'ōm ininē'x.ō. Iā'ma<sup>e</sup> atcē'lax. 2  
Again he went, far he went. He met it a bald-headed Shooting it he did it.  
eagle.
- Mô'ketē iā'ma<sup>e</sup> atcē'lax; ayôē'luktcū. Tc;ux atcā'yax qul nēxā'lax. 3  
Twice shooting it he did it; it fell down. Skin he did it put on he did it on to himself.
- Q;ōā'p nēXE'kXa ka nige'ⁿkakō. Ayū'kō nixk;ā'waket. Kē'kXulē 4  
Nearly it fitted and it was too small. He flew he attempted. Down
- ayō'kō, nicket ayōlā'tckuix·t. ILā'môket Lāq nē'xatx, a'lta t'aya' 5  
he flew, not he rose. The second time turn he did, now good
- ayō'kō. A'lta nē'xLakō-i ē'wa mā'Lnē Gōt!'ā't. Q;ōā'p nēxLā'komē. 6  
he flew. Now he went around thus seaward Gōt!'ā't. Nearly he came around the point.
- Ta'ke atā'yila tXut; k;EX qō'ta tXut. NēxLā'komē, atci'L'Elkel 7  
Then he smelled it smoke; smell of fat that smoke. He came around the he saw them point.
- qō'tac giLā'LEXam. Gō kulā'yi ka ayugō'La-it. A'lta atcLā'qxamt 8  
those the people of his There far and he sat on top of Now he saw them town. a tree.
- ē'wa kē'kXulē. ALxgē'kteikt. A'lta aLXLxā'lem atcLā'qxamt. 9  
thus below. It was done. Now they ate he saw them.
- Q;ōā'p aLE'ⁿLX·ōL; ka ayō'kō. NiXLō'LEXa-it: "Iqē'sqēs tayax 10  
Nearly they finished and he flew. He thought: "Blue-jay: oh if
- tcin'ē'tgElax!" Goyē' nē'xax iqē'sqēs, a'lta LELā'lax Lō'kōl. "Ā, 11  
he would see me!" Thus he did Blue-jay, now a bird flew about. "Ah,
- LElā'lax qLge'lxētuwā'Lam." WiXt Lāq<sup>a</sup> nēxā'x. Qōā'nEMī Lāq<sup>a</sup> 12  
a bird it comes to get food from us." Again turn he did. Five times turn
- nē'xax, a'lta kē'kXulē. Ateio'cgam ēXt igitē'texal iqē'sqēs. "x'iau 13  
it did, now down. He took it one piece blue-jay. "This
- ame'ⁿlēm," atciō'IXam qō'La LELā'lax. CXX aLE'tē qō'La LELā'lax. 14  
I give you to eat," he said to it that bird. CXX it came that bird.
- LKE'pLKEp atciō'cgam qix· igitē'texal. A'lta aLō'kō qō'La LELā'lax. 15  
Grasping it took it that piece. Now it flew that bird.
- Nē'kim iqē'sqēs: "Taqē LgōLē'IXEmk te'ⁿLapc." ALaqetā'yō iqē'sqēs, 16  
He said blue-jay: "Just as a person its feet." They became blue-jay, satiated
- aLk;ē'witx·it. WiXt atciō'pcut ikoalē'x·oa ēXt igitē'texal. 17  
they went to sleep. Again he hid it the raven one piece.
- ALXEL'ō'yōkō iqē'sqēs tsō'yustē. A'lta wiXt aLXLxā'lem. A'lta 18  
They awoke blue-jay in the evening. Now again they ate. Now
- wiXt atix·E'lgilx iqē'sqēs qō'ta Lxgā'itix·it. Tsō'yustē nē'xau, 19  
again he burnt it blue-jay that what they had left. Evening it became,
- aLgiupā'yaLx itguē'ma k;a ēniā'matk, ka aLi'Xkō. NiXkō'mam 20  
they gathered small mussels and large mussels, and they went home. He came home
- nau'ī nixō'ketit. Q;ōā'p ē'IXam aLgiā'xom iqē'sqēs. Ta'ke nēXE'ⁿqamX 21  
at once he lay down. Near the town they arrived blue-jay. Then he shouted
- iqē'sqēs: "Ā, Stikuayā', imeā'niamatgā'!" TEMm aLi'Xaua. Ā'LōLx. 22  
blue-jay: "Ah, Stikua', your mussels." Noise of feet they ran. They went down to the beach.
- A'lta aLgiō'kXuiptek itguē'ma k;a ēniā'matk. Qē'xtcē aqiā'qxōts; 23  
Now they carried them up the small and the large mussels. Intending he was roused mussels
- qix· ik;ā'sks. Nāket nixā'latek. 24  
that boy. Not he rose.
- Wāx wiXt nē'ktcuktē. Kawī'X ka nō'xuitXuitek. A'lta wiXt 25  
On the again it became day. Early and they made them. Now again next morning selves ready.
- atgō'cgilx utā'Xanīma. Iō'ktik qix· ik;ā'sks iLā'xak;Emāna iā'xa. 26  
they pushed the their canoe. He lay in that boy their chief his son. canoe into the water bed



- 1 Nāket iqētō'mEl atcā'yax. Lāx nā'xax oō'Lax. Take nixā'latek,  
Not accompanying he did it. Visible became the sun. Then he rose,  
them
- 2 atcukuēxē'mam tā'nEmcke, ka'nauwē<sup>2</sup> atcukuēxē'mam k; a  
he called them together the women, all he called them together and
- 3 tqā'sōsinike. "Ai'aq, amekLi'egam Lō'yue. Amex'ō'yutx. Nāket  
the children. "Quick, take urine. Wash yourselves. Not
- 4 q;am mexā'xō." A'lta atkLō'egam Lō'yue tā'nEmcke. Nuxoō'yut,  
lazy be." Now they took it urine the women. They washed  
themselves,
- 5 ka'nauwē<sup>2</sup> nuxoō'yut. "Ai'aq, LEmexe'lteam." Ta'ke atcuqoā'na-it  
all they washed "Quick, comb yourselves." Then he put it down  
themselves.
- 6 ōmā'p. Laq atcā'yax igitē'texal. "Temcā'nEmcke mckanauwē'tike  
a plank. Take he did it the piece. "Your husbands your all
- 7 x'ix'ē'k iōXuē'lax." Māket igitē'texal atcē'Xtuq gō qaX ōmā'p.  
this they eat it much." Two pieces he put them on that plank  
side by side
- 8 A'lta Lqu'pLqup atcā'yax igitē'texal. A'lta atcLE'ltēkō Lkanauwē'tike  
Now cut he did it a piece. Now he greased their all of them  
heads
- 9 qō'Lac Lā'nEmcke. AtcLawē'tikō qō'tac tqā'sōsinike. A'lta Lu'xLux  
those women. He greased their those children. Now pull out of  
heads ground
- 10 atcā'yax ē'nXat. A'lta atcē'lemēma. Manēx ā'yaxalx't ē'nXat,  
he did them the wall Now he sharpened them. When wide a wall  
planks. plank,
- 11 tc;Ex atcē'lax. Ka'nauwē atcē'lemēma. Kē'mk'iti tā'yaqL ikoalē'x'oa.  
split he did it. All he sharpened them. The last his house the raven.
- 12 Nā2ket Lu'xLux aqā'yax itā'nXat. A'lta atciauwigā'melt gō itā'kōtcX  
Not pull out they were its wall Now he put them into in their backs  
done planks.
- 13 qix' ē'nXat. Ka'nauwē atciauwigā'melt gō itā'kōtcX ka that!aunā'na.  
those wall planks. All he put them into in their backs those girls.
- 14 Atetō'lXam: "Tcā mei'Lxa! Manix qīa mcō'ya mā'Lnē, qoā'2nemi  
He said to them: "Now, go to the beach! When if you go seaward, five times
- 15 meixLā'kō qix' iqā'nake, tex'i amcō'Lx mā'Lnē. Manix Lāp  
go around that rock, then go seaward seaward. When find
- 16 amegīā'xo-ilemx igē'pix'L cka amekikLtā'2qo-imx. Qē'uwa L;ō'ya  
you will always do them scalions and you will always kill them. Those not giving  
to stingy  
people.
- 17 aqē'megax. Nai'ka ntō'k<sup>u</sup>ta x'iti'ke tqā'cōcinike. Ē'wa mā'Lnē x'ik  
you do. I I carry them these children. Thus seaward this
- 18 ē'maL tge'lXam tenxelā'xō." A'lta ts;E'xts;Ex ā'teax ō'ckTAX;  
sea my relatives they will be to me." Now split he did them sinews;
- 19 ā'xanē ts;E'xts;Ex ā'teax ō'ckTAX. A'lta ā'tgELx gō Ltēuq qō'tac  
many split he did them sinews. Now they went to water those  
down to the sea
- 20 tā'nEmcke. Lā'wa teax gō'yē noxō'xu-il. Qoā'nemi Laq<sup>e</sup> nō'xōx gō  
women. Slowly now thus they jumped. Five times turn they did at
- 21 qix' ē'lXam. A'lta ā'tgē yau'a mā'Lnē, a'lta cka aLx'um'ēlā'pXit  
that town. Now they went there seaward, now and it turned inside out
- 22 Ltēuq. A'lta ā'tgē iau'a mā'Lnē, kā2 Lxaltex'ā'mal iqē'sqēs. A'lta  
the water. Now they went then seaward, where they always boiled blue-jay. Now  
food
- 23 nē'k'im iqē'sqēs: "I'kta x'ik iō'itet?" A'lta aqixe'lōtex qix' i'kta.  
he said blue-jay; "What that comes there?" Now the people looked that some-  
at it thing.
- 24 Aksō'PENayux qaX ōhotaunā'na. Qoā'nemi akē'xLakō iLā'xanake  
They jumped often those girls. Five times they went around it their rock
- 25 iqē'sqēs. Take ka nō'Lxa iau'a mā'Lnē; ka ma'nxi ka aLE'tit  
blue-jay's. Then and they went there seaward; and a little and they came  
seaward

- LElā'lax aLE'tga; t;ā'qēa LEā'wulqt gō-y- i'lackT qō'La LElā'lax. 1  
birds they came flying; just as if blood at their bills those birds.
- A'lta tgiā'wat qō'ta gENE'mt Llalā'xuke. "Ā, nēkettcē 2  
Now they followed them those small birds. "Ah, not [int. part.]
- nēmsā'xaxōmē?" nē'kim iqē'sqēs: "Llā'laxuke x'itiks tgē'itēt, 3  
do you observe it?" he said blue-jay: "The birds then they come,
- qā'xēwa atgatē'mam ē'ka Lgā'pelatike." Take nē'kim ikoalē'x·oa: 4  
where they came thus many. Then he said the raven:
- "Ia'xka x'ix'ī'x ciā'kulq; 'ast. Temēa xō'tac mōxoē'LEluXt.' 5  
"He this his eyes squinting. Your children those you do not recognize them,"
- nē'kim ikoalē'x·oa. Qoā'nEMI atē'xLakō qix iqā'nake. A'lta 6  
he said the raven. Five times they went around that rock. Now
- ateiXE'kXuē qaX ōckTX gō qō'La Lqā'nake. AtcLō'lXam: "Manix 7  
he threw them down those sinews on those stones. He said to them: "When
- alō'yima-itx iqē'sqēs itguē'ma aLigelō'yema-itx ka q; 'E'lq; 'El 8  
they always go blue-jay mussels they always go to take them then fast
- mxā'xo-ilemx." Atcō'lXam qaX tā'nEmcke: "ŌkuLā'ma imeā'xal, qiāx 9  
you shall always be." He said to them those women: "Killer-whales your name if
- it!ō'kti ē'kolē tex'ī megiā'xō. Manix igē'pix·Lx amegēwā'kxēmenILx, 10  
a good whale then you will eat it. When a sealion you kill it,
- ka megē'xEluketgulāLx. Qē'wa L;ō'ya aqē'megax." 11  
then you throw it away. Those not giving to stingy people you do."
- A'lta aLXLxā'lem, iqē'sqēs. Nē'kim qix ktiā'xēkTax: "Ai'aq 12  
Now they ate, blue-jay. He said that hunter: "Quick
- lxgō'ya, ka alxauwē'Lxolx. Nēket qa'nsix ē'ka iā'lkō-ilē alxgē'E'lkElax 13  
we will go then we became afraid at Not [any] how thus similar to it we saw home, seeing spirits.
- gō qix iqā'nake." A'lta aLgiupā'yaLx itguē'ma. A'lta atgā'yuk<sup>u</sup>T 14  
at that rock." Now they gathered them mussels. Now they carried it
- qix iLxgā'ētix·t igē'pix·L. ALgā'yuk<sup>u</sup>T a'lta. Tsō'yustē ka 15  
that what they had leftover the sealion. They carried it now. In the evening then
- aLXgō'mam. "Ā-y- imeā'tguimatgā' Stikua'!" K;ōmm tē'lX·Em. 16  
they came home. "Ah, your mussels Stikua'!" No noise of people.
- Qoā'nEMI qē'xteē aqaLE'lqamx. A'lta ā'tgEptek qō'tac tē'lX·Em. 17  
Five times intending she was called. Now they went up those people from the beach
- A'lta k;ē-y- itā'nXat qō'ta t!ōLē'ma. A'lta nōxoē'nim tē'lX·Em. 18  
Now nothing their wall planks those houses. Now they cried the people.
- NigE'tsax iqē'sqēs. Aqiō'lXam: "k;ā mE'xax, iqē'sqēs. Qē nēketx 19  
He cried blue-jay. He was told: "Silent be, blue-jay. If not
- mai'kXa imē'q;atxala, pōc nēket ē'ka atei'lxax ilxā'xak; 'Emāna, 20  
you you were bad, [if] not thus he did to us our chief,
- qē nēketx mai'kXa imē'q;atxala." A'lta tē'Xtka t!ōL atgE'tax 21  
if not you you were bad." Now one only house they made it
- kanauwē'tike, iā'mka ikoalē'x·oa tēx·t tā'yaqL. Ayō'ix nēcktā'x, 22  
all, only he the raven one his house. He went often, he searched often on the beach,
- ēnā'qxon L;ap ateiā'x. Ayō'ix nēcktā'x, ūkō'tskōts L;ap atcā'x. 23  
a sturgeon find he did it. He went often he searched porpoise find he did it. beach,
- Ayō'ix iqē'sqēs qē'xteē nēcktā'x. Lkā'kXul aLxā'x. Gōyā' iLā'qa-iLa 24  
He went blue-jay intending he searched Hail it became. Thus large often on the beach.
- Lkā'kXul. Qē'xteē aLē'gelo-ix itguē'ma. Qē'xteē tc;u'xte;ux aLgiā'x. 25  
hail. Intending he gathered often mussels. Intending breaking off he did them.
- Qxā'oxal tc;ux nēxā'x. Tā'mēnua aLxā'x aLXgō'x. Ayō'ix ikoalē'x·oa 26  
Cannot breaking he did. Giving up he became he went He went the raven off home. often



- 1 nēcktā'x. Niktcā'xā-itx. Ō'IXaiū L;ap atcā'x. Otā'mkXa cgē'san  
 he searched He cried much. A seal find he did it. Only roots  
 at the beach.
- 2 alkcā'xo-itx. AtcLE'nk;ēmēnakō iLā'xak;Emāna.  
 they ate them. He took revenge on them their chief.

*Translation.*

Many people were living at Nakot!ā't. Now their chief died. He had [left] a son who was almost grown up. It was winter and the people were hungry. They had only mussels and roots to eat. Once upon a time a hunter said: "Make yourselves ready." All the men made themselves ready and went seaward in two canoes. Then the hunter speared a sealion. It jumped and drifted on the water [dead]. They hauled it ashore. Blue-Jay said: "Let us boil it here." They made a fire and singed it. They cut it and boiled it. Blue-Jay said: "Let us eat it here, let us eat all of it!" Then the people ate. Raven tried to hide a piece of meat in his mat and carried it to the canoe. [But] Blue-Jay [had already seen it]; he ran [after him], took it and threw it into the fire. He burned it. Then they went home. They gathered large and small mussels. In the evening they came home. Then Blue-Jay shouted: "Stikua', fetch your mussels!" Stikua' was the name of Blue-Jay's wife. Then noise of many feet [was heard], and Stikua' and the other women came running down to the beach. They went to fetch mussels. The women came to the beach and carried the mussels to the house. Raven took care of the chief's son. The boy said: "To-morrow I shall accompany you." "Blue-Jay said to him: "What do you want to do? The waves will carry you away, you will drift away; even I almost drifted away."

The next morning they made themselves ready. They went into the canoe and the boy came down to the beach. He wanted to accompany them and held on to the canoe. "Go to the house; go to the house," said Blue-Jay. The boy went up, but he was very sad. Then Blue-Jay said: "Let us leave him." The people began to paddle. Then they arrived at the sealion island. The hunter went ashore and speared a sealion. It jumped and drifted on the water [dead]. They hauled it ashore and pulled it up from the water. Blue-Jay said: "Let us eat it here; let us eat all of it, else our chief's son would always want to come here." They singed it, carved it, and boiled it there. When it was done they ate it all. Raven tried to hide a piece in his hair, but Blue-Jay took it out immediately and burned it. In the evening they gathered large and small mussels and then they went home. When they approached the beach Blue-Jay shouted: "Stikua', fetch your mussels!" Then noise of many feet [was heard]. Stikua' and her children and all the other women came running down to the beach and carried the mussels up to the house. Blue-Jay had told all those people: "Don't tell our chief's son, else he will want to accompany us." In the evening the boy said: "To-morrow I shall accompany you."



But Blue-Jay said: "What do you want to do? The confounded waves will carry you away." But the boy replied: "I must go."

In the morning they made themselves ready for the third time. The boy went down to the beach and took hold of the canoe. But Blue-Jay pushed him aside and said: "What do you want here? Go to the house." The boy cried and went up to the house. [When he turned back] Blue-Jay said: "Now paddle away. We will leave him." The people began to paddle and soon they reached the sealion island. The hunter went ashore and speared one large sealion. It jumped and drifted on the water [dead]. They hauled it toward the shore, landed, pulled it up and singed it. They finished singeing it. Then they carved it and boiled it, and when it was done they began to eat. Blue-Jay said: "Let us eat it all, nobody must speak about it, else our chief's son will always want to accompany us." A little [meat] was still left when they had eaten enough. Raven tried to take a piece along. He tied it to his leg and said his leg was broken. Blue-Jay burned all that was left over. Then he said to Raven: "Let me see your leg." He jumped at it, untied it and found the piece of meat at Raven's leg. He took it and burned it. In the evening they gathered large and small mussels. Then they went home. When they were near home Blue-Jay shouted: "Stikua', fetch your mussels!" Then noise of many feet [was heard] and Stikua' [her children and the other women] came down to the beach and carried the mussels up to the house. The [women and children] and the chief's son ate the mussels all night. Then that boy said: "To-morrow I shall accompany you." Blue-Jay said: "What do you want to do? You will drift away. If I had not taken hold of the canoe I should have drifted away twice."

On the next morning they made themselves ready for the fourth time. The boy rose and made himself ready also. The people hauled their canoes into the water and went aboard. The boy tried to board the canoe also, but Blue-Jay took hold of him and threw him into the water. He stood in the water up to his waist. He held the canoe, but Blue-Jay struck his hands. There he stood. He cried, and cried, and went up to the house. The people went; they paddled and soon they reached the sealion island. The hunter went ashore and speared a sealion. It jumped and drifted on the water [dead]. Again they towed it to the island and pulled it ashore. They singed it. When they had finished singeing it they carved it and boiled it. When it was done Blue-Jay said: "Let us eat it here." They ate half of it and were satiated. They slept because they had eaten too much. Blue-Jay awoke first and burned all that was left. In the evening they gathered large and small mussels and went home. When they were near the shore he shouted: "Stikua', fetch your mussels!" Noise of many feet [was heard] and Stikua' [her children and the other women] came running down to the beach and carried up the mussels. The boy said: "To-morrow I shall accompany you." But Blue-Jay replied:

"What do you want to do? We might capsize and you would be drowned."

Early on the following morning the people made themselves ready. The boy arose and made himself ready also. Blue-Jay and the people hauled their canoes down to the water. The boy tried to board it, but Blue-Jay threw him into the water. He tried to hold the canoe. The water reached up to his armpits. Blue-Jay struck his hands [until he let go]. Then the boy cried and cried. Blue-Jay and the other people went away.

After some time the boy went up from the beach. He took his arrows and walked around a point of land. There he met a young eagle and shot it. He skinned it and tried to put the skin on. It was too small, it reached scarcely to his knees. Then he took it off and went on. After awhile he met another eagle. He shot it and it fell down. It was a white-headed eagle. He skinned it and tried the skin on, but it was too small. It reached a little below his knees. He took it off, left it, and went on. Soon he met a bald-headed eagle. He shot it twice and it fell down. He skinned it and put the skin on. It was nearly large enough for him, and he tried to fly. He could fly downward only. He did not rise. He turned back, and now he could fly. Now he went around the point seaward from Nakōt!ā't. When he had nearly gone around he smelled smoke of burning fat. When he came around the point he saw the people of his town. He alighted on top of a tree and looked down. [He saw that] they had boiled a sealion and that they ate it. When they had nearly finished eating he flew up. He thought: "O, I wish Blue-Jay would see me." Then Blue-Jay looked up [and saw] the bird flying about. "Ah, a bird came to get food from us." Five times the eagle gyrated over the fire, then it descended. Blue-Jay took a piece of blubber and said: "I will give you this to eat. The bird came down, grasped the piece of meat and flew away. "Ha!" said Blue-Jay, "that bird has feet like a man." When the people had eaten enough they slept. Raven hid again a piece of meat. Toward evening they awoke and ate again; then Blue-Jay burned the rest of their food. In the evening they gathered large and small mussels and went home. When the boy came home he lay down at once. They approached the village and Blue-Jay shouted: "Fetch your mussels, Stikua'!" Noise of many feet [was heard] and Stikua' [and the other women] ran down to the beach and carried up the mussels. They tried to rouse the boy, but he did not arise.

The next morning the people made themselves ready and launched their canoe. The chief's son stayed in bed and did not attempt to accompany them. After sunrise he rose and called the women and children and said: "Take urine and wash yourselves, be quick." The women obeyed and washed themselves. He continued: "Comb your hair." Then he put down a plank, took the piece of meat out [from



under his blanket, showed it to the women and said: "Every day your husbands eat this." He put two pieces side by side on the plank, cut them to pieces and greased the heads of all the women and children. Then he pulled the planks forming the walls of the houses out of the ground. He sharpened them [at one end and] those which were very wide he split in two. He sharpened all of them. The last house of the village was that of Raven. He did not pull out its wall-planks. He put the planks on to the backs of the women and children and said: "Go down to the beach, when you go seaward swim five times around that rock. Then go seaward. When you see sealions you shall kill them. But you shall not give anything to stingy people. I shall take these children down. They shall live on the sea and be my relatives."

Then he split sinews. The women went into the water and began to jump [out of the water]. They swam five times back and forth in front of the village. Then they went seaward plowing through the water. Now they went seaward to the place where Blue-Jay and the men were boiling. Blue-Jay said to the men: "What is that?" The men looked and saw the girls jumping. Five times they swam around Blue-Jay's rock. Then they went seaward. After awhile birds came flying to the island. Their bills were [as red] as blood. They followed [the fish]. "Ah," said Blue-Jay: "Do you notice them? Whence come these numerous birds?" The Raven said: "Ha, squinteye, they are your children; do you not recognize them?" Five times they went around that rock. Now [the boy] threw the sinews down upon the stones and said: "When Blue-Jay comes to gather mussels they shall be fast [to the rocks]." And he said to the women, turning toward the sea: "Whale-Killer will be your name; when you catch a whale you will eat it, but when you catch a sealion you will throw it away, but you shall not give anything to stingy people."

Blue-Jay and the people were eating. Then that hunter said: "Let us go home. I am afraid we have seen evil spirits; we have never seen anything like that on this rock." Now they gathered mussels and carried along the meat which they had left over. In the evening they came near their home. [Blue-Jay shouted:] "Stikua', fetch your mussels!" There was no sound of people. Five times he called. Now the people went ashore and [they saw that] the walls of the houses had disappeared. The people cried. Blue-Jay cried also, but somebody said to him: "Be quiet, Blue-Jay; if you had not been bad our chief's son would not have done so." Now they all made one house. Only Raven had one house [by himself]. He went and searched for food on the beach. He found a sturgeon. He went again to the beach and found a porpoise. Then Blue-Jay went to the beach and tried to search for food. [As soon as he went out] it began to hail; the hail-stones were so large [indicating]. He tried to gather mussels and wanted to break them off, but they did not come off. He could not break them off. He gave it up. Raven went to search on the beach and found a seal. The others ate roots only. Thus their chief took revenge on them.



12. Ō'PENPEN ITCĀ'KXANAM.

THE SKUNK      HER STORY.

A'!ta   nā'kɬcXem   qaX   ukō'nax.   A'!ta   t!ōL   agE'tax,   tā'qoa-iL  
Now   she sang her con-   that   chieftainess.   Now   a house   she made it,   a large  
                juror's song

2 t̥l̥OL agE'tax. A'lta agō'xuqtE tē'l̥x·Em. Ta'kE atxē'gēla-i tē'l̥x·Em.  
house she made it. Now she invited them people. Then they landed the people.

3 Tciā'xuwaltck iqē'sqēs qaX ukō'nax. "Ā, akcema x'itac  
He helped her singing blue-jay that chieftainness. "Ah, who there

4 ǒxuiwā'yutegō?" "Ā-y- ō'mōa x·ilā'c kLx·iluwā'yutegō." A'lta  
they dance?" "Ah, maggots these they dancing. Now

2. Lgitxtā'maē    ō'mōa:

5 they entered the house to dance the maggots:

“Antsgiõ’lats, antsgiõ’lats iqō’tEn, iqō’tEn. Antsgiõ’lats, antsgiõ’lats

"We make it move, we make it move [?] [?]. We make it move, we make it move,

7 iqō'tEn, iqō'tEn."  
[?] [?]."

Take nix'inō'tēn iqē'sqēs. AqLilgē'qxo-im LēXt Lqoā'k. Atcō'lXam  
Then he joined their blue-jay, He was given in pay one mountain-  
song for his help goat blanket.

9 uyā'k'ikala: "LuXLXā'nagō', ōqī'ōyō'qxōt!" Take nā'k'im: "Lī lōp  
his wife: "Put it on, old woman!" Then she said: "[?]"

10 L<sub>i</sub>lōp nēx nēx tēū tēū!" "K<sub>i</sub>a nauē'tkaa," nē'k'im iqē'sqēs, "Lē'Xat  
 [?] [?] [?] [?] [?]" "And indeed," he said blue-jay, "one

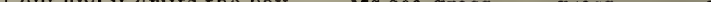
11    na    qLā'qēwam    LE'x'aōt,    pōs    namXLXā'nagō.    it!ō'ktē?"    WiXt  
          [int.            conjurer            assembles,            if            you put on            a good one?"            Again  
          part.]

12 atktō'pEna tgā'ēwam tē'lx·Em gō-y- icq iqē'p!al. "Ā, akcEma x'itac  
they uttered their song people at in front doorway. "Ah, who then

13    ōxuiwā'yutegō? "Ā, Lk; Elak; Elā'max x·ilac kLx·Eluwā'yutegō."  
             they dance?"     "Ah,                  the geese                      these                      they dancing."

14 A'ltā aLgiō'xtamai Lk;Elak;Elā'ma:  
Now they entered the house to dance the geese:

||: Antsgā'yilEmē'matsq ē'maL uyā'tstpa gū'tstpa gū'tspa: ||


  
 We pull it out and it drifts the bay      its sea grass,      grass      grass.

AqLē'luqL iqē'sqēs Lk;Elak;Elā'ma kLkēx L'ōk. NōXuina'Xit gō  
They carried to him blue-jay geese being blanket. They stood at

17 iqē'p'al tē'l·x·Em: "Ā akcema x·itac oxuiwā'yutegō?" "Ā-y-  
the doorway people: "Ah, who then they dance?" "Ah,

18 imō'lekuma:  
the elks: "

“||: Nā'caikā' antegā'wicilä' poqō'XumāX, acilä' ci'lē, acilä'

We
 we hiss
 [on] bluffs,
 hiss,
 zz,
 zz,

20 ci'lē.: ||”

zz."

Ta'kE    nix·Enō'tē    iqē'sqēs:

Then he joined their song Blue-jay:

- "||: Nā'caikā' antegā'wicilā' poqō'Xumā'X, acilā', ci'lē acilā' ci'lē:|| " 1  
 "We we hiss [on] bluffs, hiss, zz, zz, zz."  
 Aqē'lukT imō'leqan iqē'sqēs. Ateō'lXam uyā'k'ikala: 2  
 It was brought to him a young elk blue-jay. He said to her his wife:  
 [blanket]  
 "ĒmXLXā'nakō-y- ōq;ōyō'qXut!". Agiō'lXam: "L;lōp L;lōp, nēx 3  
 "Put it on old woman!" She said to him: "[?] [?] [?]"  
 nēx teū teū." "K;a nauē'tkaa Lē'Xat na qLā'qēwam LE'x'a-ōt, pōs 4  
 "[?] [?] [?]." "And indeed one [int.] conjuror assembles, if  
 [part.]  
 na mXLXā'nakō it!ō'ktē?" WiXt nōXo-inā'Xit tē'l'xEm gō iqē'p'al. 5  
 [int. you put on a good one?] Again they stood people in the door-  
 [part.] way.  
 "Ā, akcema x'itac ōXo-inā'Xit, ōxo-iwā'yutegō?" "Ā, Llēq;ā'muke." 6  
 "Ah, who then they stand they dance?" "Ah, the wolves."  
 "Nē'saikā' qLE'nsxit nā'tkankuē'l k;a ex'tā'mtx-i'x. A, 7  
 "We we haul with our [?] and the deer fawn. Ah,  
 [mouths]  
 qLLEncā'nEmkōti'keā kōti'keā kōti'keā." 8  
 we have our faces blackened, blackened, blackened."  
 Nix'nō'ti iqē'sqēs. AqLē'lukT Llē'q;amL kLkēx L'ōk. 9  
 He helped blue-jay. It was carried wolves being blanket.  
 singing to him  
 Aktexā'mal ō'penpen tā'nox: 10  
 She sang much her skunk separate:  
 conjuror's song  
 "Axlā'wat, axlā'wat, untāmēwā'lema qix· iqē'sqēs ā, qix· iqē'sqēs." 11  
 "Together, together, our dead people that blue-jay, that blue-jay."  
 A'lta nē'k'im iqē'sqēs: "Mō'pa kā'sa-it. Ngē'ma." "Nā2, hō'ntcin 12  
 Now he said blue-jay: "Go out robin. I shall speak." "No, do not  
 ēmilq;ē'latex:ita. Ā'xka xilgē'ma i'kta iaxagELā'xō. Qāna qēna 13  
 you will be a silent one She she will speak what she resolves it. When if [int.  
 [int. part.] part.]  
 mōlā'ma?" 14  
 you say to her?"  
 Ta'ke wiXt nōXoinā'Xit tē'l'xEm. "Ā, akcema x'itac 15  
 Then again they stood people. "Ah, who then  
 kLgūwā'yutckō?" "Leayā'muke." A'lta aLX·Eluwā'yutck Leayā'muke. 16  
 they dancing?" "The grizzly bears." Now they danced the grizzly bears.  
 Iō'Lqtē aLX·Eluwā'yutck gō wē'wulē. Ta'ke aLE'k'im LgōLē'lEXEmk 17  
 Long they danced in the interior Then he said a person  
 of the house.  
 gō k<sup>u</sup>Lā'xanē: "Qantsī'x aLtpā'ya? LāmKXa tikena? K;a iō'Lqtē 18  
 at outside: "When they go out? Only these And long  
 [int. part.]?  
 ta'ke aLX·Eluwāyul." Take nē'k'im Leayā'muke ilā'Xak;Emana: 19  
 then they dance much." Then he said the grizzly bears their chief:  
 "La'keta x'ila-y- ē'ka qLxā'xo-il? L;E'XL;EX aniā'xō-y- i'LaL'a. 20  
 "Who that thus saying much? Tear I shall do it his body.  
 Nluwu'leaya." "Nai'kXa-y- ē'ka anxā'xo-il. E'natka giā'neptēma. 21  
 I shall eat him." "I thus I said much. One side only my braid.  
 Manix anLE'lgap!ax LgōLē'lXEmk, nāket naxl. 'wulX ōēō'Lax, 22  
 When I enter him a person, not he gets high up the sun,  
 ā'nqatē aLō'meqtx." Take ateLō'lXam tiā'cōlal: "Ai'aq a'lta 23  
 already he dies." Then he said to them his relatives: "Quick now  
 lxō'pa. Ā'telaktike LX·Eluwā'yuteko. TaL; ōkula'tanema 24  
 we will go out. They next they dance. Behold the arrows  
 qEXke'xtena." Ta'ke ā'LElaktike Lents;E'xuks LXeluwa'yutckō. 25  
 they growl." Then they next the Ēnts;xs they danced.  
 A'lta LkēikEmuXulā'ma ilē'ē Lents;E'xuks: 26  
 Now they beat fast time the ground the Ēnts;xs:  
 [made shake]  
 "Āntsgio'layā' ilē'ē qtentsā'ēwē gENE'ma," aLE'k'im 27  
 "We made it shake the ground our legs small," they said

- 1 Lents;E'xuks. A'lta nē'k'im iqē'sqēs: "LE, q; 'axtsē/LX Lā'owit,  
the Ēnts;xs. Now he said blue-jay: "Ha, how bad their legs,"
- 2 La'ska ā'Lqī algiōlā'ya-y- ilē'ē. Qōi ska k; ā alXkē'x  
they later on they will shake it the ground. Shall and silent they are
- 3 giLā'q; atxalema." A'lta alX·Eluwā'yutek Lents;E'xuke, ka mē'nx'i  
the bad ones." Now they danced the Ēnts;xs, and a little
- 4 ka nō'xōla qō'ta t!ōL ka nē'xela ilē'ē. Ayō'tXuita iqē'sqēs:  
and it shook that house and it shook the ground. He stood up blue-jay:  
"Lā'wa, Lā'wa, Lā'wa, Lā'wa ā'wima! Tgelukteuwā'ya tik t!ōL."  
5 "Slowly, slowly, slowly, slowly younger It will fall down this house."  
brothers!
- 6 ALā'XLXUL; Lents;E'xuke alX·Eluwā'yul. A'lta ā'LElaXtike  
They finished the Ēnts;xs they danced. Now they next
- 7 Lq;acpalē' LX·Eluwā'yutek. Lgiuxtā'mai. It;ā'lapas i'Lax'ala. A'lta  
the gray cranes they danced. They entered to Coyote their husband. Now  
dance.
- 8 nē'ktexam it;ā'lapas: "Niket iLx'atnā'n'kT ā'tsē. Amā'LGum  
he sang his con- Coyote: "Not look back often younger You will make  
juror's song sister.
- 9 k;ā'mitapa witxā'qōk." Ā'taqc ā'ēXat ugō'xō. Lq;ōp atē'ax  
that they make a our children." He bit one her daughter. Cut he did it  
mistake in their dance
- 10 itcā'tuk. ALā'2LXUL; alX·Eluwā'yutek. A'LElaktike skē'pXoa  
her neck. They finished they danced. Next they the rabbits
- 11 alX·Eluwā'yutek:  
they danced:  
"Lā'q mEXā'nxala walā'patē' hēhā' hēhā'! Ēmē'maq ayā'mElax  
3  
"Going out you do for me post hēhā hēhā! Shooting you I do it to you  
of way
- hēhā' hēhā.  
13 hēhā hēhā.  
Tecalā'tit uyā'pL;ik. Take nē'k'im iqē'sqēs:  
He spanned it his bow. Then he said blue-jay:  
"Lāq mxē'xela witsō'Xuix walā'patē, hēhā; ēmē'maq  
"Going out you do for him my younger brother post, hēhā; shooting you  
of way
- 16 teimElō'xoax hēhā!"  
he does it to you hēhā!"  
AqLē'luk<sup>u</sup>T skē'pXoa kLkēx L'ōk. "LEMxLX·ā'nakō-y-  
It was brought rabbit being blanket. "Put it on  
to him
- 18 ōq;oyō'qxut!" "L; lōp L;ōp nēx nēx teū teū." "Te; a nalauwē'tkaa  
old woman!" "[?] [?] [?] [?] [?] [?]" "Well indeed
- 19 Lē'Xat na qLā'qēwam LE'x·ā-ōt, pōs na mXLXā'nakō it!ō'ktē?"  
one [int. conjuror assembles, if [int. you put it on a good one?"  
part.] part.]  
Akā'2x qaX ukō'nax ā'ktexEm:  
Often that chieftainness she sang her con-  
juror's song:  
"AxElā'wat, axElā'wat ntā'mēwalema ā qix iqē'sqēs, ā qix.  
"Together, together our dead ones ah that blue-jay, ah that
- 22 iqē'sqēs m-m."  
blue-jay m-m."  
Ta'ke wiXt atēiō'lXam ia'xk'un iqē'sqēs: "Mō'pa kā'sa-it. Ta'ke  
Then again he said to him his elder blue-jay: "Go out robin. Then
- 24 ō'lō agā'nax. Ai'aq iō'mEqta x'ix ē'kōlē. Ngēmai." Ta'ke  
hunger it acts on Quick it will be dead this whale. I shall speak." Then



- nē'k'im kǎ'sa-it: "Iǎ x'ix· ē'kik. Mǎ'mkXa na mā'kxEmt? Ā'xka  
he said robin: "Iǎ this one. You alone [int. you see it? She 1
- xElgē'mai i'kta-y- axagElā'xō." Qoä'nEmi atciō'IXam iā'xk'un  
she will say what she will do herself." Five times he said to him his elder 2
- iupā'ya. Nāket ayō'pa skā'sa-it. A'lta na-ixa'lqamx iqē'sqēs:  
he shall go Not he went out robin. Now he shouted blue-jay: 3
- "Ugô'ôicqe ô'penpen. Ē'teats;a agia'laut qa ik;üanō'm agiā'xo il."  
"She a farther skunk. Her sickness she makes on when potlatch she always 4
- Pō naxe'lwicqe, ac iā'xkatē ac ē'k;ilapx'il nicilgā'kxo-it ē'kolē.  
Blow- she farts. and then and falling over he lay on his back the whale. 5
- Ateiō'pēwē iqē'sqēs. Ayugōō'L;ō it ayawēā'yakuit. A'lta aqā'yaxe  
He blew him away blue-jay. He flew away and he was squeezed into Now it was cut 6
- qix· ē'kolē. Kanauwē' tē'lX·Em atgā'yaxe. Qä2xtcē na-ixe'lqamx  
that whale. All people they cut it. Intending he shouted 7
- iqē'sqēs: "Laq" nE'xa kǎ'sa-it." Aqiō'tetXum, ka'nauwē aqā'yaxe,  
blue-jay: "Take out do me robin." It was finished, all it was cut, 8
- tex·ī ayōē'wulXt kǎ'sa-it, tex·ī Laq" atcā'yax. A'lta iā'mkXa qix·  
then he went up robin, then take out he did him. Now only that 9
- ē'Lwulē atcā'yaxe iqē'sqēs.  
its meat he cut it blue-jay. 10

*Translation.*

A chieftainess sang her conjurer's song. She made a large house and invited the people. The people landed. Blue-Jay was the chorus leader of the chieftainess. "Who are those outside who want to dance?" "Ah, the maggots; they will dance." Now the maggots entered; they sang: "We make move the rotten meat; we make move the rotten meat." Blue-Jay joined their song and they gave him a mountain goat blanket in payment. He said to his wife: "Put it on, old woman." But she replied; "Llop, Llop, nēq, nēq, teu, teu." "Certainly," said Blue-Jay, "when conjurers assemble it is better not to put on beautiful clothing." Now other people sang in front of the door. "Who are those who want to dance?" "Ah, the geese; they want to dance." Now the geese entered; they sang: "We pull out the sea-grass, the sea-grass, the sea-grass, and it drifts away." They gave Blue-Jay in payment a blanket made of geese skins. Other people stood at the door. "Who are those who want to dance?" "Ah, the elks; they want to dance." Now they entered and sang: "We hiss on bluffs; we make z-z-z on bluffs." Blue-Jay joined their song: "You hiss on bluffs." They gave him a blanket made of the skin of a young elk in payment. He said to his wife: "Put it on, old woman." She replied: "Llop, Llop, nēq, nēq, teu, teu." "Certainly," said Blue-Jay, "when conjurers assemble it is better not to put on beautiful clothing." Again people stood at the door. "Who are those who want to dance?" "The wolves; they want to dance." They entered and sang: "We carry deer-fawns in our mouths; we have our faces blackened." Blue-Jay joined their song and they gave him a wolf blanket in payment.

The chieftainess, the skunk, was singing by herself: "Blue-Jay's and my ancestors used to keep company." Blue-Jay said to his brother: "Robin, go out, I shall speak to her." Robin replied: "No, be quiet, do not speak to her, she will say herself what she resolves to do. Do not speak to her."

Then more people stood in front of the door. "Ah, who are those who want to dance?" "The grizzly bears." Now the grizzly bears danced. They danced a long time in the house. Then a person said outside: "When will they go out; do they think they alone want to dance?" Then the chief of the grizzly bears said: "Who is talking there? I shall tear him to pieces; I shall eat him." "I am talking; I have a braid on one side of my head only. When I enter a man in the morning he must die before noon." Then the grizzly bear said to his people: "Let us go out and let them dance. Behold the arrows are growling."

Next the birds *Ēnts*<sub>x</sub> danced. They sang in a rapid movement: "Our legs are small, but we make the ground shake." Blue-Jay said: "Ha, how miserable are your legs, they will make the ground shake! Be quiet, you bad people." The birds danced and after a little while the house began to shake. Blue-Jay arose and said: "Slowly, slowly, slowly, younger brothers, the house will fall." The birds finished dancing, and next the gray cranes began to dance. Coyote was their husband. He sang his shaman's song, "Do not look back, younger sister, because you cause our children to make mistakes." Then he bit one of the children and tore off his neck. After they finished dancing the rabbits came and sang: "Step aside, step aside, post, heha, heha, I will shoot you, heha, heha!" He spanned his bow and Blue-Jay said: "Step aside for my younger brother, post, heha, else he will shoot you, heha!" They gave him a blanket made of rabbit skins. [Blue-Jay gave it to his wife and said:] "Put it on, old woman." She replied: "Llop, Llop, *nēq*, *nēq*, *tcu*, *tcu*." "O, yes," remarked Blue-Jay, "when conjurers assemble it is better not to put on beautiful clothing." Now the chieftainess continued to sing her conjurer's song: "Blue-Jay's and my ancestors used to keep company, m-m-m-m." Again Blue-Jay said to his brother: "Go out, Robin, I am hungry. She shall kill the whale quickly." Robin replied: "Iä, do you think you alone see this? She will say herself what she wants to do." Five times Blue-Jay said to his elder brother to go out, but Robin did not leave the house. Then Blue-Jay shouted: "The skunk is a wind-maker; she will make sick those whom she invited to the dance." She made wind and the whale fell down dead right there. Blue-Jay was blown away and he was caught in a knot-hole in the wall, in which he stuck. Now the people cut the whale. Blue-Jay cried: "Take me out, Robin, take me out." When the whale was all cut, Robin went up and took him out. Then Blue-Jay cut the meat only.



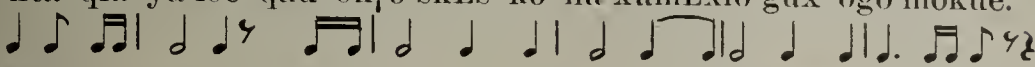
13. SKĀ'SA-IT ICTĀ'KXANAM K;A IQĒ'SQĒS.

ROBIN THEIR MYTH AND BLUE-JAY'S.

- Cxēlā'itX ckā'sa it. Ā'lta-y-ō'lō-y- age'etax. QāxLXnaā'Lax: 1  
There was robin. Now hunger it did him. One day:
- "Ai'aq, mxē'ltXuitek. kā'sa-it," nē'k'im iqē'sqēs. A'lta ā'eto gō 2  
' Quick, make yourself ready robin," he said blue-jay. Now they two to went
- wē'kua. Gō-y-ēnLē'x'atk acxgā'mita. Take naēxē'lqamx: "Ā, 3  
the ocean. In a slough they were in canoe. Then he shouted: "Ah,
- mxātālā'ptek gitsākxēwā'm!" Take naxe'lqamx gitsā'kxēwām. 4  
come shoreward sleeper." Then she shouted the sleeper.
- Ē'maLna nēLā'et. Take wiXt na-ēxē'lqamx iqē'sqēs: "Xoā'u 5  
Seaward from she was. Then again he shouted blue-jay: "Why him
- mxalē'Lx? Qtungelō'kstxa, iqsō'telōtelō tiā'ewit." Take wiXt 6  
do you go seaward? Something is carried [a bird with long legs] his legs." Then again to you,
- naxe'lqamx gitsa'kxēwam. Q;ōā'p ē'maLna nēLā'-ēt. WiXt 7  
she shouted the sleeper. Nearly seaward from him she was. Again
- ateō'lXam: "Xoā'u mxalē'Lx? Qtungelō'kstxa, iqsō'telōtelō 8  
he said to her: "Why do you go seaward? Something is carried to [a bird with long legs] you,
- tiā'ewit." Qoā'nemi atcā'lqamx. Alā'xti naxa-ige'egiptek. A'lta 9  
his legs." Five times he called her. Next she swam shoreward. Now
- atcā'lēk'ike. Aci'Xkō a'lta. Aegakqā'na-it ictā'k;ētēnax. 10  
he speared her. They two went home now. They put it into the canoe what they had killed.
- AcXgō'mam; ā'etōptek. Ateio'lXam iāXk'un: "Mxe'lgiLx, 11  
They arrived at home; they went inland. He said to him his elder brother: "Make fire,
- kā'sa-it!" Na-ixē'lgiLx skā'sa-it. A'yulx iqē'sqēs, atcōLā'taptēk 12  
robin!" He made fire robin. He went sea- blue-jay, he carried it inland ward
- iā'k;ētēnax. A'lta nixē'lgēxs iqē'sqēs. Ta'ke nē'k'im skā'sa-it: 13  
what he had killed. Now he cut blue-jay. Then he said robin:
- "Nai'kXa Lgā'liet, nai'kXa Lgā'mōkuē, nai'kXa ūgō'k'ultein." 14  
"My my tail, my my flesh under the chin, my my head."
- Ta'ke nixē'Lx'a iqē'sqēs: "Mxelgē'x'ēālē, mxelgē'x'ēālē. Tgiā'xō 15  
Then he became angry blue-jay: "You ask for it, you ask for it. They will eat it
- Q;tē'nsē x'ik ē'kta aqēmē'lua." Ta'ke nige'tsax kā'sa-it. 16  
Q;tē'nsē this that it was killed for you." Then he cried robin.
- Ateio'egam iā'xōtekin. Ayō'pa. A'lta nige'tsax k<sup>u</sup>Lā'xanī. 17  
He took it his work. He went out. Now he cried outside.
- ALā'xōL; nixē'lgixē iqē'sqēs. Take atceige'lxēm iā'xk;un: 18  
He finished he cut blue-jay. Then he called him his elder brother:
- "Mā'tp!a, mā'tp!a Lmē'xauyam Lmā'mōkuē mai'kXa, Lmā'mōkXuē 19  
"Come in, come in you poor one, your flesh under yours, your flesh under the chin the chin
- mai'kXa; ōmā'k;ultein mai'kXa; Lēmā'lēct mai'kXa." Ta'ke ā'yōp! 20  
yours; your head yours; your tail yours." Then he entered
- skā'sa-it. A'lta acxgē'kteikt ictā'lēkteal; ta'ke acxLxā'lem. Iō'lqtē 21  
robin. Now it was done what they roasted; then they ate. A long time
- acxē'la-it. Nix-gē'qauwakō iqē'sqēs. "Kā'sa-it," ateiō'lXam 22  
they stayed. He dreamt blue-jay. "Robin," he said to him to
- iā'xk;un, "aqantgā'lemam; aux-gē'qauwakō nuguilā'ita." Ta'ke 23  
his elder brother," "people came to fetch us; I dreamt I shall cure by means of sorcery." Then



- 1 aexēlā'-it. A'lta Lō'itet iLXENXENē'mate. Q;ōā'p aLXē'gēla-ē.  
they two stayed. Now they came they who waited while Nearly they landed,  
traveling.
- 2 aekugoā'/laqɿ a'lta ōgoē'xgoēx. Nexā'-ēgila-ē. Aqiō'lXam iqē'sqēs:  
they two recognized now the ducks. They landed. He was told blue jay:  
"Ā, ayin'uyā'xit imtā'qix. Iamtgā'lemam, mīgēlā'-ēta-ē." Nē'k'im  
3 "Ah, he chokes your brother- I came to fetch you, you shall cure him by He said  
in-law. means of sorcery."
- 4 iqē'sqēs: "ntō'ya." A'lta aexe'ltXuitek iqē'sqēs. A'lta ā'cto.  
blue-jay: "We will go." Now they made themselves blue-jay. Now they  
ready went.
- 5 Ateiō'lXam iā'xk'un: "Mgē'ma kā'sa-it: 'ĒXt ikak;ō'Litx-  
He said to him [to] his elder "Say robin: 'One lake  
brother:
- 6 gitxaleMē'mtōma igō'n ē'nata.' Ē'ka mōlā'ma manix anigēlā'-ētaē."  
she will pay us for curing him also one side.' Thus you will say when I cure him by means  
of sorcery."
- 7 Nē'k'im skā'sa-it: "Ā'yipē!" Aexē'gila-ē. A'lta cka ci'lleill uya'Lutck  
He said robin: "Well!" They landed. Now and rattling his breath  
itecā'k'ikal ōgoē'xgoēx. A'lta ayuguē'la-it iqē'sqēs:  
8 her husband the duck's. Now he cured him by blue-jay:  
means of sorcery
- Ka iaXā'lak, ka iaXā'lage' kaxuntā'gēmēmto'm agun ā'nata.  
And both sides, and both sides we are paid for curing him and its one side.
- 10 Kulā'yi tā'noxuē ōqoē'xqoēx axEnō'tēm: "Qoē'x ā'nata  
Far another [song] the female duck helped singing: "Qoē'x one side  
11 LEmtāLtx-Enā'n!" Ā, Laqō atcā'ēxax qax ēn'ō'L;ō-it. T!ayā'  
your nephews!" Ah, out he made it that what choked him. Well  
12 atcā'yax, t!ayā' nē'xax. A'lta aektōpā'yaLX ctā'kemē'mtōm  
he made him, well he got. Now they gathered what they had received  
in pay for curing him
- 13 mōket ōkunī'm pāL. A'lta aci'Xgō aegē'tōkL. AcXgō'mam.  
two canoes full. Now they went they carried They came home.  
home them.
- 14 Actō'kXuiptek tetā'at. Ka'nauwē actō'kXuiptek. A'lta aexe'la-it,  
They carried inland their roots. All they carried inland. Now they stayed,  
15 aegē'tax tetā'at. Aektō'2tetXōm ka'nauwē qō'ta teta'at.  
they ate their roots. They finished all those roots.  
Ta'ke wiXt nix'gē'qauwakō iqē'sqēs: "Kā'sa-it," ateiō'lXam  
Then again he dreamt blue-jay: "Robin," he said to him [to]  
17 iā'xk'un, "Nix'gē'qauwakō aqEntgā'lemam, nōguēlā'ētaē." Mank  
his elder brother, "I dreamt people came to fetch us. I shall cure him by A little  
means of sorcery."
- 18 k'sā'xali nā'xax ōcō'Lax; aegē'Elkel ikani'm, ā'k;amōketike.  
up became the sun; they saw a canoe, two in canoe.
- 19 Nixā'2gila-ē ikani'm. Ā'tgatptek a'lta mō'ketike tq;ulipXunā'yu.  
It landed the canoe. They came inland now two youths.
- 20 Acā'2tptegam a'lta LLeq;ā'muke Letā'q;olipx. Aqiō'lXam iqē'sqēs:  
They came inland now the wolves their youths. He was told blue-jay:  
21 "Kamtgā'lemam. Ōntēā'hat'lau ayan'ō'L;ō-it." Nē'k'im iqē'sqēs:  
"We came to fetch you. Our virgin is choking." He said blue-jay:  
22 "Ntō'yaa." Lā2, a'lta aexe'ltXuitek iqē'sqēs k;ā skā'sa-it.  
"We shall come." Some time now they made themselves blue-jay and robin.  
ready
- 23 Ateiō'lXam iā'xk'un iqē'sqēs: "Ma'nix nūguilā'ita, ia'xka iā'qoa-iL  
He said to him [to] his elder blue-jay: "When I cure him by that large  
brother means of sorcery,
- 24 iqō'mxōm, iā'xka mīgintciā'k'utia. Mgē'max: 'xix'ō'yax qē'La-it.'"  
basket, that point to it. Say: 'That there somebody is in  
it [spirit of  
disease].'"
- 25 Nē'k'im skā'sa-it: "A'yipē." Aexā'2gila-ē iqē'sqēs. A'lta cka  
He said robin: "Well." They two landed blue-jay. Now and

- te; ē'kte; ēk ugō'mokuē qaX ōhō't'lau. Take ayō'La-it iqē'sqēs. A'lta  
almost out of her throat that virgin. Then he stayed blue-jay. Now 1
- yukuēlā'ēta-i:  
he cured her by means of sorcery: 2
- I'kta qia yā'lōc qau ōk; ō'skes ko nā'xumLxiō'gux ōgō'mokuē.  
 3
- "What if in there that girl it gets curled up her throat." 3
- Ta'kE nē'k'im skā'sa-it: "xix'ō'yax qē'La-it." Ateigē'ntciaktē qix.  
Then he said robin: "That there somebody is in." He pointed to it. that 4
- iā'qoa-iL iqō'mxōm. Aqiō'ik<sup>ute</sup>cō iqō'mxōm. Aqigēlō'tx'Emi. ka'sa-it.  
large basket. It was taken down the basket. It was placed near him. robin. 5
- A'lta ē'ka nē'xax ka'sa-it; qiax iā'qoa-iL, tex'ī ateigēntciā'qtxē  
Now thus did robin; if a large one, then he pointed at it 6
- iqō'mxōm. Lāq<sup>o</sup> atē'ax qix ē'kta yan'ō'L; ōx. A'lta imō'lak  
the basket. Out he made it that something choking her. Now an elk 7
- uyā'q; 'oxL. Aqilgē'mēmtoṁ pāl mōket ōkunī'm L; ōLē'ma exē'lak  
its knee. He was paid for curing her full two canoes meats mixed 8
- k; a-y- ō'pXul. A'lta aci'Xkō. Iō'L; L aci'xax a'lta. AcXgō'mam  
and fat. Now they went home. Glad they became now. They came home 9
- gō tē'etaql; actō'kXuiptek qō'La L; ōLē'ma. Pāl nō'xōx tē'etaql.  
to their house; they carried inland that meat. Full became their house. 10

*Translation.*

There were Blue-Jay and Robin. Once upon a time they were hungry. Blue-Jay said: "Make yourself ready, Robin." And they went to the sea where a slough was left by the receding tide. They were in their canoe. Blue-Jay called: "Come ashore, sleeper!" [name of a large fish]. The sleeper shouted [in reply], but it was far away from the shore. Blue-Jay called again: "Why do you stay far from the shore? Only the heron can carry [food] to you [if you stay that far from the shore]." Again the sleeper shouted; he was nearer the shore now. Blue-Jay repeated: "Why do you stay far from the shore? Only the heron can carry [food] to you [if you stay that far from the shore]." Blue-Jay called him five times; then he came ashore. Blue-Jay speared him and he and his brother went home after they had thrown the fish into their canoe. They reached their home and went ashore. Blue-Jay said to his brother, "Make a fire." Robin made a fire. Blue-Jay went and carried the fish up to the house. He cut it and Robin said: "I will have its tail, I will have its breast, I will have its head." Then Blue-Jay became angry: "You want to have everything for yourself; the Q; tē'nse\* are going to eat what has been killed for you." Then Robin cried; he took his work and left the house. He cried outside. Blue-Jay finished cutting the fish. Then he called his elder brother [and said]: "Come in, come in, you poor one, you shall have the breast, you shall have the head, you shall have the tail." Then Robin came in. When the fish was roasted they began to eat.

After some time Blue-Jay dreamed, and he said to his elder brother: "Robin, I dreamed people sent for us; I was to cure a sick person." After some time people came in a canoe, wailing. When they had almost

\* An imaginary tribe.



reached the shore they recognized the duck. She landed and said to Blue-Jay: "O, your brother-in-law is choking. I came to fetch you; you shall cure him." Blue-Jay replied: "We shall go." They made themselves ready to go. They went, and he said to his elder brother: "Robin, you must say, 'She shall give us in payment one lake and one-half of another lake.' Thus you must say when I cure her." Robin said: "All right." They landed. The duck's husband was breathing heavily. Now Blue-Jay began to cure him and Robin sang: "You shall pay us both sides of one lake and one side of another lake." One of the ducks who sat at some distance sang differently: "Qoē'x, one side shall be yours, my nephews." Then Blue Jay took out the morsel which was choking the duck and made him well. He recovered. Now [Robin and his brother] dug roots on the place which they had received in payment. They gathered two canoes full and went home. They arrived at home. They carried their roots up to the house. They stayed there for some time. They ate all their roots. Then Blue-Jay dreamed again. He said to his elder brother: "Robin, I dreamed that people sent for us; I was to cure a sick person." In the afternoon they saw a canoe coming; two persons were in it. They landed and two young men came up to the house. They were the young wolves. They said to Blue-Jay: "We come to call you; a girl of our family is choking." Blue-Jay replied: "We shall go." After some time he and his brother made themselves ready, and he said to his elder brother: "When I cure her you must point to the largest basket and say, 'There is the spirit of the disease.'" "All right," replied Robin. They landed, and when they came to the house the girl was almost suffocated. Then Blue-Jay began to cure her. He sang: "What is it that is in this girl? Her throat is all twisted up." Then Robin said, pointing to the largest basket: "It is in that large basket." The wolves took it down and placed it near Robin. Robin continued to do so, and pointed to all the large baskets. Then Blue-Jay took out what had choked the girl; it was the kneepan of an elk. Then they gave them in payment two canoes full of meat and grease. They went home and now they were satisfied and carried the meat up to the house. Their house became full.



14. IQĒ/SQĒS K;A IŌ'I ICTĀ/KXANAM.

BLUE-JAY AND IŌ'I THEIR MYTH.

- Cxēlā'-itx· iqē'sqes k; a uyā'xk'un. Ka'nauwē Lēalā'ma 1  
There were blue-jay and his elder sister. All days
- akLōlā'/lep̄ta-itx ik;Enā'tan. "Qō'i tkalai'tanEma mtāx," agiō'lXam 2  
she always dug potentilla roots. "Shall arrows make," she said to him
- uyā'xk'un. "Itei'pōte atgiumē'qLa-itx tlalā'xuke, tqoēxqoē'xuke, 3  
his elder sister. "My buttocks they always lick it the birds, ducks,
- tk;Elakelā'ma, tmōnts;iks;ē'kuks." Nē'k'im iqē'sqēs: "Ä'ka 4  
geese, tail ducks." He said blue-jay: "Thus
- anxe'lux." Nē'kteuktē, wiXt nō'ya akLōlā'pam uyā'xk'un. Atei'tax 5  
I think." It got day, again she went she dug his elder sister. He made
- tkalai'tanEma atelō'kXol; A'lta ā'yō. Atcō'xtkinEmam uyā'xk'un. 6  
arrows he finished them. Now he went. He searched for her his elder sister.
- Kā klōlā'/lep̄t Iō'i, ā, LE'XLEX ilā'pōte nē'xax. Naxe'lXēgō, gōyē' 7  
Where she always Iō'i, ah, noise of her anus became. She looked back, thus
- nā'xax. A'lta cix·Elā'tit iqē'sqēs. Gō itcā'pōte: "Anā'x, x'ix·ī'k 8  
she did. Now he spanned his blue-jay. At her anus: "Anah, this
- kx·siā'kulq;ast!" Aga ēxe'cgam uyā'pL;ikē. Agiō'lXam: "Xō'ta, 9  
squint eye! She took it from him his bow. She said to him: "These,
- Xō'ta tlalā'xuke ōxoēlā'-itx." Itā'ma<sup>e</sup> agiā'wax. Iā'ma<sup>e</sup> agē'lax 10  
these birds they are." Shooting she did them. Shooting she did him
- ēXt icimē'wat. Ayā'pXela qix· icimē'wat. Agiō'lXam Liā'uX: 11  
one male mallard duck. His grease that male mallard duck. She said to him her younger brother:
- "Ai'aq me'Xkō. Manix mXgō'mama cemä'leq, cemä'leq, 12  
"Quick go home." When you arrive at home nose ornament, nose ornament,
- antelē'ma. Iā'mqa iqā'naks mcgangelō'tka k; a tgā'pa-it." 13  
bring them to eat. Only a stone keep for me and its rope."
- "Ä'ka anxe'lux," nē'k'im iqē'sqēs. Nē'Xkō iqē'sqēs. A'lta atcē'klata 14  
"Thus I think," he said blue-jay. He went blue-jay. Now he plucked it
- qix· icimē'wat. Atelā'2kXōL; atcē'klata. Lqui'nemiks tga'a Iō'i. 15  
that male mallard duck. He finished he plucked it. Five her chil- Iō'i. dren.
- Ta'ke Lq;u'pLq;up atcā'yax qix· ē'pXill; iā'pXela icimē'wat. A'lta 16  
Then cut he did it that grease: its grease the male mal- Now lard duck's.
- k;au'k;au atcē'Lgax qō'Lac Lkā'ēōcinike, Iō'i tga'a. Na-ixe'lgiLx: 17  
tie he did it to them those children. Iō'i her chil- He made a fire: dren.
- "Ai'aq amexā'nemil; ōō'leptekiX. Mekanauwē'tike mexLXē'gō 18  
"Quick put your faces to the fire fire. You all look into the fire
- iau'a mā'Lnē." A'lta atciupō'nit iqā'nake, gōyē' iā'qa-iL. A'lta 19  
there to the middle. Now he put it up a stone, that large. Now
- alxe'lXēgō iau'a-y- ōō'leptekiX. A'lta ayō'sku-it qix· ē'pXill. 20  
they looked into there the fire. Now it became warm that grease.
- A'lta alKLō'miqL Liā'qxateau. Nā'Xkō Iō'i. Agixā'laqtē. Age'lēlkel 21  
Now they licked it off it, fat. She went Iō'i. She opened the door. She saw them
- tga'a. A'lta exLā'llt etā'xōst. Aksō'pēna iau'a wē'wulē. Yukpā' 22  
her chil- Now flushed their faces. She jumped then into the house. Right here dren.

- 1 qix· iqā'naks ayagElteē'mEx·it. Iā'xkatē nā'ēk; ElapXuitē. Iā'2Lqtē  
that stone it hit her. There she fell over. A long time
- 2 nuqunā'ētix·t; naxā'latek, atcalā'takō. "Nā2, x·ix· ksiā'qulq; 'ast!  
she lay there; she arose, she recovered. "Anah, that squint eye!
- 3 Ē'ka na ayamō'lXam?" AquXō'kXuit tga'a mā'lXôlē.  
Thus [int. part.] did I say to you?" She threw them her chil- from the mid-  
part.] dren dle to the sides  
of the house.
- 4 "Ayamō'lXam: 'Mā'nx·E, mā'nx·E mitēEmā'kō.' Ayamō'lXam.  
"I said to you: 'A little, a little give them.' I said to you,
- 5 'Ōqunā' amsgangElō'tka." "Ā'kā anxē'Lux," nē'k'im iqē'sqēs,  
'The stomach keep for me.'" "Thus I thought," he said blue-jay,
- 6 "kja mai'kXa tān tei tja'a amEnō'lXamx?"  
"and you some- [int. good you say to me?"  
thing part.]
- Agiō'lXam wiXt Lgā'nX Iō'i: "Qō'i ikanī'm amē'nElax, ē'owitq  
She said to him again her younger Iō'i: "Shall a canoe you make it for me, a leg  
brother
- 8 Lj'ā'ap." "Ā'ka anxē'Lux," nē'k'im iqē'sqēs. Nā'k'im Iō'i: "Ta'ke  
fitting." "Thus I think," he said blue-jay. She said Iō'i: "Then
- 9 k; ē x·ix· ik; Enā'tan; a'lta iau'a ē'natai nō'yima manix  
nothing these potentilla roots; now then on the other side I shall go when  
often
- 10 mligō'lja qix· ikanī'm." "Ā'ka anxē'Lux," nē'k'im iqē'sqēs.  
you finish that canoe." "Thus I think," he said blue-jay.
- 11 Kawī'X ā'yō iqē'sqēs. Atclie'ltgipa ē'ckan. Ateio'quna-itx iā'ēowit;  
Early o went blue-jay. He hollowed out a cedar. He put into it his leg;
- 12 atciā'kqana-itx. Atclē'kXōL; ikanī'm iqē'sqēs. Atcio'lXam  
he put it into the canoe. He finished the canoe blue-jay. He said to her
- 13 uyā'xk'un: "Ta'ke anLē'kXōL; qix· ikanī'm." Ā'etō aegiusgē'lXam.  
his elder sister: "Then I finished it that canoe." They went they took it to the  
water.
- 14 Actō'yam gō uyā'xk'un. Agē'elkel Iō'i qix· ikanī'm. A'lta ē'wit  
They arrived at his elder sister. She saw it Iō'i that canoe. Now a leg
- 15 Lj'ap. "Nāx, x·ix· ksiā'kulq; ast! Ē'ka na ayamō'lXam?  
fitting. "Anah, that squint eye! Thus [int. part.] did I say to you?
- 16 Ayamō'lXam Lā'k; ayax Lgiō'ktell." "Ā'ka anxē'Lux," nē'k'im  
I said to you one man in canoe carrying." "Thus I thought," he said
- 17 iqē'sqēs, "kja mai'kXa tā'n tei wuk; amEnō'lXam?"  
blue-jay, "and you something [int. part.] straight you say to me?"
- 18 Nē'kteuktē wiXt. A'lta ē'kūn wiXt atcā'yax iqē'sqēs ikanī'm.  
It got day again. Now another again he made it blue-jay canoe.
- 19 A'lta it;ō'kti ikanī'm, Lā'k; ayax Lgiō'ktell. A'lta agiō'ktel  
Now a good canoe, one man in canoe carrying. Now she carried it
- 20 uyā'xk'un.  
his elder sister.
- Lē'lē alXē'la-it. Agiō'lXam uyā'xk'un: "Qō'i amulē'mēxa-itx.  
Long they staid. She said to him his elder sister: "Shall you marry.
- 22 Lē'ā'gil amLō'cgamx. ALgEngelgē'cgeliLX LElā'lipT, kana'xtei  
A woman take her. She shall help me digging, but
- 23 Lmē'melōct." Nē'k'im iqē'sqēs: "Ā'ka anxē'Lux." Nō'mEqt  
a dead one." He said blue-jay: "Thus I think." She was dead
- 24 ilā'xak; 'Emāna-y- uyā'xa qō'Laē ēXt giLā'lXam. Ā'yō pō'lakli ka  
their chief his daughter those one people of town. He went at dark and
- 25 Lāq° atcā'xōm iqē'sqēs. Kawī'X nixē'gēla-i ka atcō'lXam uyā'xk'un:  
take out he did her blue-jay. Early he landed and he said to her his elder sister:
- 26 "A, Nō'La anLē'gēla-i Lmē'melōct, āka qē amEnō'lXam." "Nāx,  
"Ah, that one I land here the dead one, thus as you said to me." "Anah,
- 27 x·ix· ksiā'qulq; ast! Lq; ēyō'qxot ayamō'lXam mLuegā'ma. Ai'aq  
that squint eye! an old one I said to you you shall take her. Quick
- 28 LE'k"La iau'a tiō'LEma." A'lta ayō'tetcō iqē'sqēs. Lāq° alē'xax  
carry her there to the supernat- Now he went out blue-jay. Cut off he did it  
nral beings." to sea



- Lā'yaqēō ka'nauwē2. Iā'qxulqt, ā'yō kā ōxoēlā'itix. tiō'LEma. 1  
his hair all. He cried, he went where they were the supernat-  
ural beings.
- Atgilteā'ma aqixenē'matē. Atge'pa tiō'LEma. "Āk;c, Liā'xauyam 2  
They heard him somebody cried They went the super- "Oh, the poor one,  
while traveling. out natural beings.
- iqē'sqēs. Iā'xka x'ik ēxenx'enē'matē. Lō'nas uyā'xk'un Xan 3  
blue-jay. He that he cried traveling. Perhaps his elder sister that one
- ō'meqt." Ixā'xo-il iqē'sqēs: "Ā-y- ōgu'k'ikala!" "Lō'nas uyā'lē 4  
dead." He said much blue-jay: "Ah, my wife!" "Perhaps his sister
- Xauq, teā'xo-il uyā'k'ikala." Nixā'gila-ē iqē'sqēs. Aqagē'la-it 5  
that, he says his wife." He landed blue-jay. She was cured by  
means of sorcery
- qēxtē. Aqēwā'amtexōkō: "Qantsi'x ka nō'meqt?" Nē'k'im: 6  
intending. He was asked: "How many [days] and she is dead?" He said:
- "Tā'anLkī nō'meqt." "Ā, mō'ya gō-y- ēXt gitā'lXam, La'cka 7  
"Yesterday she died." "Ah, go to one people of a town, they
- Lktō'kul L;pāq aLklā'x ē'Xtē ktā'o-itet." Nē'k'im iqē'sqēs, ā'xka-y- 8  
they know heal they do them one sleep." He said blue-jay, that
- ō'ō'Lax atcō'mel ka nō'meqt. WiXt ā'yō iqē'sqēs. Qaxā'2 kulā'i 9  
day he bought her and she died. Again he went blue-jay When far
- ka ayā'kxoyē. Wāx nē'kteuktē; wiXt ā'yō iqē'sqēs kā-y- ōxoē- 10  
then he slept. On the next it got day; again he went blue-jay where they  
morning
- lā'itx. tiō'LEma. WiXt ē'qxelqt atgilteā'ma. Atge'pa tiō'LEma: 11  
were the supernatural Again a crying one they heard him. They went out the supernat.  
beings. ural beings;
- "Ā, iqē'sqēs Liā'xauyam x'ik ixenx'enē'matē; Lōnas uya'xk'un 12  
"Ah, blue-jay the poor one that he cries traveling; perhaps his elder sister
- nō'meqt." Ixā'xo-il uyā'k'ikala ō'meqt. Nixā'2gila-ē iqē'sqēs. Ā'tgELX 13  
died." He always his wife was dead. He landed blue-jay. They went to  
said the beach
- tiō'LEma. Aqigā'luLx iqē'sqēs. Ā, nēxgu'litsk iqē'sqēs: "Ā'xka-y- 14  
the supernat- They went down blue-jay. Ah, he told them blue-jay: "That  
ural beings. to him
- ō'ō'Lax anō'mel ka nō'meqt. Ayamegē'tk<sup>u</sup>am meagelā'ēta-i." 15  
day I bought her and she died. I brought her to you you cure her."
- Aqō'kunam uyā'k'ikal iqē'sqēs. Aqiō'lXam: "Qantsi'x-ē ta'ke 16  
She was looked at his wife blue-jay's. He was told: "How many then
- nō'meqt nā'qxōiē?" "Ā, mō'keti ta'ke nā'qxōiē." "Ā, mō'k'ia 17  
she is dead sleeps?" "Ah, two then sleeps." "Oh, carry her
- gō-y- ēXt giLā'lXam; La'ska Lklō'kul mō'keti qLā'o-itt L;pāq 18  
to one people of a town; they they know two sleeps heal
- aLklā'x." WiXt ā'yō iqē'sqēs. Kulā'yi ā'yō; ayā'qxōiē. Kawī'x 19  
they do her." Again he went blue-jay. Far he went; he slept. Early
- wiXt nexē'lōkō. A'lta wiXt ā'yō. Ayō'yam gō-y- ēXt itā'lXam. 20  
again he awoke. Now again he went He arrived at one their town.
- Aqilteā'ma iqix'enē'matē. Nō'xana k<sup>u</sup>Lā'xanē qō'tac tē'lX'em: 21  
He was heard he cried traveling. They ran outside those people:
- "Liā'xauyam iqē'sqēs; Lō'nas uyā'lē ō'meqt." Iā'qxulqt. Nixā'2gila-ē 22  
"The poor blue-jay; perhaps his sister died." He cried. He landed
- iqē'sqēs. Ā'tgELX tiō'LEma. A'lta itcā'teike qaX ō'ō'kuil. Aqiō'lXam: 23  
blue-jay. They went the supernat- Now stinking that woman. He was told:  
down to the ural beings  
beach
- "Tcē'xē ta'ke nā'qxōiē?" "Ā, ta'ke Lō'nē nā'qxōiē." AqLō'egam Lteuq 24  
"How many then her sleeps?" "Ah, then three her sleeps." It was taken water
- cka aqonü'2nakō. Aqiō'lXam: "Mō'k'La gō-y- ēXt giLā'lXam; 25  
and her face was washed. He was told: "Carry her to one people of a town;
- La'cka t'aya' aLklā'x Lō'nē qLā'o-itt." Ā'yō iqē'sqēs. "Qaxē' 26  
they good they make it three sleeps." He went blue-jay. "Where
- ayō'yam ka ayā'qxōya. Wāx nē'ketuktē. WiXt ā'yō. Qiōā'p 27  
he arrived and he slept. The next it got day. Again he went. Near  
morning



- 1 atciā'xōm ē'lXam. Aqilteā'ma iqx·Enē'matē yō'itet. Atge'pa  
he reached the town. He was heard crying while traveling he came. They went out
- 2 tē'lx·Em: "Ā, Liā'xauyam iqē'sqēs, ixinxenē'matē, Lō'nas Lgā'xauyam  
the people: "Ah, poor blue-jay, he cries while travel perhaps poor  
ing,
- 3 uyā'lē ō'mEqt." Ixā'xo-il uyā'k·ikal nō'mEqt. Nixä'2gila-ē iqē'sqēs.  
his sister died." He said much his wife died. He landed blue-jay.
- 4 "Ā-y- ōgu'k·ikal nō'mEqt." Aqiō'lXam: "Qantsi'xē ta'ke  
"Ah, my wife died." He was told: "How many then
- 5 nā'qxôyē?" "Ā, ta'ke la'ktī nā'qxôie." Ā'lta ā'qxôtekte ka'nauwē  
sleeps?" "Ah, then four times sleeps." Now she was washed all
- 6 aqō'kxot. Nawī k·ē nē'xax itcā'tekē. "Mō'k"ta gō Xō'Lac ēXt  
she was At once nothing became her stench. "Carry her to these one  
bathed.
- 7 giLā'lXam." Ā'yō iqē'sqēs; kulā'yi ayōyam; q;ōā'p atciā'xōm  
people of a town." Hewent blue-jay; far he arrived; nearly he reached it
- 8 ē'lXam ayā'qxôie. Kawī'2x· nixē'lcōkō. A'lta wiXt ā'yō  
the town he slept. Early he awoke. Now again he went
- 9 kā ōxoēlā'ēt· tiō'LEma. Iqix·Enē'mat atgilteā'ma. Atge'pa  
where they were the supernatural A crying one they heard him They went  
beings. out
- 10 tiō'LEma. "Ā, Liā'xauyam iqē'sqēs. Lō'nas nō'mEqt uyā'xk;un."  
the supernat- "Ah, the poor one blue-jay. Perhaps she died his elder sister."  
ural beings.
- 11 Nixä'gila-ē iqē'sqēs. Ā'tgELx tiō'LEma. Nē'kim iqē'sqēs: "Ā'xka  
He landed blue-jay. They went the supernat- He said blue-jay: "That  
down ural beings.
- 12 ōē'olax anō'mEL, ā'xka ōē'olax ka nō'mEqt." "Ā, qantsi'xē ta'ke  
day I bought her, that day and she died." "Ah, how many then
- 13 nā'qxôie nō'mEqt?" "Ā ta'ke qui'nemē nā'qxôie." Ia'xkatē mā'Lnē  
nights she is dead?" "Ah then five nights." There seaward
- 14 ka aqagē'la-it. NixELE'l ē'teamxte. A'lta aqō'ketēptek. A'lta gō  
and she was cured. It moved her heart. Now she was carried from Now in  
the water inland.
- 15 t!ōL aqagē'la-it. AtcalXā'takō uyā'k·ikala iqē'sqēs. Gē'gula itcā'pōte  
the she was eured. She got well his wife blue-jay's. Below her buttocks  
house
- 16 LE'kXaqsō ilā'lqta. A'lta aqia'egōkte! iqē'sqēs gō ita'xk;un  
her hair long. Now he was brought into blue-jay to the eldest  
the house brother of
- 17 tiō'LEma. A'lta aqiā'xōteki iqē'sqēs. Yukpä't iā'pōte Lā'yaqsō  
the supernat- Now they worked on him blue-jay. To here his buttocks his hair  
ural beings.
- 18 aqLē'lax ilā'lqta. Aqiō'lXam iqē'sqēs: "Ia'xkayuk m·tā'-ita! Ē'ka  
it was made long. He was told blue-jay: "Here stay. Just as
- 19 nsai'ka mxā'xō. Qui'nem ilaō'yiniLx alō'meqtx LgōLē'LEXEmk  
we do. Five nights dead a person
- 20 L;ipāq amlā'xō-ilemx." Kawī'2x· nē'xelatekō qix· iō'LEma.  
well you always make him." Early he rose that supernatural  
being.
- 21 Aqiō'lXam iqē'sqēs: "Ni'Xua LE'mkxo-it!" Qē'xteē atelō'mekxo-it  
He was told blue-jay: "Well spit!" Intending he spit
- 22 iqē'sqēs, ac iā'xkayuk aluqunā'ētix·t Xō'la Lia'muXtē.  
blue-jay, and there it fell down that saliva.
- 23 Atelō'mekxo-it qix· iō'LEma. L;Eq ē'wa tā'nata t!ōL alukucē'mx·it  
He spit that supernatural Striking thus the other the it struck  
being. side of house
- 24 qō'La Liā'mXtē. Qōā'nemi ayā'qxôya iqē'sqēs. A'lta atelō'mekxo-it,  
that saliva. Five times his sleeps blue-jay. Now he spit,
- 25 L;Eq ē'wa tā'nata t!ōL alukucē'mx·it. Ā'lta ikak;emā'na nē'xax  
striking thus the other the it fell down. Now a chief became  
side of house
- 26 iqē'sqēs. Iā'lqtē nē'xax iā'xkatē. A'lta ikā'kXul atcā'yax. Aqiō'lXam  
blue-jay. Long time he was there. Now homesickness affected him. He was told

- iqē'sqēs: "Ma'nix mxgō'mama, ma'nix ē'k-it miā'xō, nēket qā'nsix  
blue-jay: "When you get home, when buying you do, not [any] how 1
- Lā'miqēō ē'k-it mLā'xō." Ta'ke nē'xkō iqē'sqēs. NiXkō'mam iqē'sqēs  
your hair buying do it." Then he went blue-jay. He arrived at home blue-jay 2
- gō-y- uyā'xk;un. Ateō'k<sup>u</sup> Tam uyā'k'ikal.  
at his elder sister. He brought her his wife. 3
- Lā'qoa-iL Lgā'wuX qaX ōō'kuil. QāxLxnaēā'Lax ā'Lō iau'a kulā'i.  
Large her younger that woman. One day he went there far. 4
- ALō'yam gō iqē'sqēs tā'yaqL. ALgiekXā'nap!ē gō naLxoā'pē. A'lta  
He arrived at blue-jay his house. He looked into the house at a hole. Now 5
- ateā'ēlkel qaX uyā'xk;un gō iqē'sqēs exēlā'itx. Yukpā'2tēma  
he saw her that his elder sister at blue-jay they two were. Down to here 6
- Lā'yaqēō iqē'sqēs iLā'Lqta. NiXgō'mam qix. ik;ā'sks. Nāket  
his hair blue-jay long. He arrived at home that boy. Not 7
- nixgu'Litck. Kawī'2x. wiXt ā'yō. WiXt ateickXā'nap!ē. Ā'xka  
he told. Early again he went. Again he looked into the house. She 8
- ateguā'laqL uyā'xk;un. Qoā'nēmī ā'yō qoā'nēm Lēalā'ma ka  
he recognized her his elder sister. Five times he went, five days and 9
- agē'ēlkel uyā'xk;un. Agigē'lxēm: "Mā'tp!a, mā'tp!a, au!"  
she saw him his elder sister. She called him: "Come in, come in, younger brother!" 10
- agiō'lXam. Ā'yōp!; agē'lēm. A'lta nē'Xkō. NiXkō'mam; ateō'lXam  
she said to him. He entered; she gave him to eat. Now he went He arrived at home; he said to her 11
- Liā'naa: "Agē'xk;un gō iqē'sqēs ōē." Aqiō'egam ē'mēeX ka  
his mother: "My elder sister at blue-jay she-is." It was taken a stick and 12
- aqixēlgē'lex·Lakō. Nigē'tsax: "Nau'itka, nau'itka," nē'k'im,  
he was whipped. He cried: "Indeed, indeed," he said, 13
- "agēnē'lēm; agēnē'lxēm, ā'nōp! ka agēnē'lēm." Aqō'ketam  
"she gave me to eat; she called me, I entered and she gave me to eat." Somebody went to see 14
- qaxē qigō ā'qxotk. A'lta k;ē, iā'mka ikani'm iupō'nitX. AqLō'gō  
where where she had been Now nothing, only a canoe what was put He was sent  
put up. up. 15
- Lq;ōā'lipx. gō iqē'sqēs tā'yaqL. A'lta nau'itka-y. ōē iā'xkatē gō  
a youth to blue-jay his house. Now indeed there was there at 16
- iqē'sqēs tā'yaqL iLā'Xak; Emāna uyā'xa. A'lta nē'k'im iLā'Xak; Emāna:  
blue-jay his house their chief his Now he said their chief: 17
- "Ai'aq amegilXā'mam iqē'sqēs. Ka'nauwē x-i'La Lā'yaqēō tēlenlō'ta."  
"Quick go and speak to him blue-jay. All this his hair he shall give it to me." 18
- Qē'xtcē aqiōlā'mam iqē'sqēs: "Ā, Lā'mēqēō qLE'mxu wākux."  
Intending somebody went to blue-jay: "Ah, your hair is asked from you." 19
- Nāket qa'da nē'k'im iqē'sqēs. Qoā'nēmī qē'xtcē aqiō'lXam. A'lta  
Not at all he spoke blue-jay. Five times intending he was told. Now 20
- nē'k'im qix. itā'Xak; Emāna qō'tac tē'lx·Em: "Ai'aq, lxō'ya.  
he said that their chief those people: "Quick, we will go. 21
- Lxgōlā'ta." A'lta ā'tgi tē'lx·Em. Ia'kwa aqō'egam ē'natai itcā'pōtitk.  
We will haul Now they the people. Here she was taken on one her forearm.  
her." went side 22
- Ia'kwa ē'natai itcā'pōtitk aqiō'egam Lē'Xat, kanā'mtēma tgā'pōtitk  
Here on the other her forearm she was taken one, both her forearms  
side 23
- aqō'egam. Aqō'tx·Emt. Qoā'p iqē'p;al ayō'kō iqē'sqēs. Nē'xax  
were taken. She was put on her feet. Near the doorway he flew blue-jay. He became 24
- iqē'sqēs, wa'tsetsetsetsetse ayō'kō. Ia'xkatē nūL;ōwai'ō-it qaX  
a blue-jay, wa'tsetsetsetsetse he flew. There she collapsed that 25
- ōō'kuil. Qē'xtcē aqiō'lXam iqē'sqēs: "Omē'k'ikal, iqē'sqēs  
woman. Intending he was told blue-jay: "Your wife, blue-jay 26



- 1 mXā'takō, ō'mēk·ikal iqē'sqēs!" Nēket nēXā'takō iqē'sqēs. A'lta  
     turn back,      your wife      blue-jay!"      Not      he turned back      blue-jay.      Now
- 2 wiXt ā'qxōtk qaX ō'ō'kuil. Nō'meqt wiXt.  
     again    she was put by    that      woman.      She was dead    again.

*Translation.*

There were Blue-Jay and his elder sister [Iō'i]. The latter went every day digging roots. [Once upon a time] she said to her brother: "Make some arrows; the ducks, the geese, the tail-ducks always lick my buttocks." "Yes, I will do so," said Blue-Jay. The next day she went again digging. Then Blue-Jay made the arrows. When he had finished them he went and searched for his elder sister. When he came to the place where Iō'i always dug roots he heard her scratching her anus. She looked back, turning her head over her shoulder. Now Blue-Jay spanned his bow and shot her in her buttocks. "Anah, Squint-eye" [she said]. She took away his bow and said: "These here are the birds," and she shot them. She killed a male mallard duck which was very fat. Then she said to her younger brother: "Go home, and when you get home give them the nose ornament to eat, keep for me only a stone and its rope." "I will do so," said Blue-Jay. Iō'i had five children. He went home. Now he plucked the duck. He finished plucking it. Now he cut the fat of the duck and tied it to the noses of Iō'i's children. He made a fire and said: "Go near the fire. Look into the fire in the middle of the house." Now he put a stone aside; a stone of that size. Now they looked into the fire and the fat became warm. Then they licked it off. Iō'i went home. She opened the door and saw her children. Their faces had become flushed by the heat. Then she jumped into the house. The stone [which Blue-Jay had put aside] hit her right on her forehead and she fell down. She lay there a long time; she recovered, arose [and said]: "Anah, Squint-eye, what did I tell you? I told you to give them a little and to keep the stomach for me." Then she took her children away from the fire. Blue-Jay replied: "I thought so; why do you not speak plainly when you speak to me?"

Another time Iō'i said to her brother: "Make me a canoe large enough for one leg." "I will do so," replied Blue-Jay. Iō'i said: "When there are no roots here I shall always go to the other side when you have finished the canoe." "I think so," replied Blue-Jay. Early next morning Blue-Jay went and hollowed out a piece of cedar wood. He put his leg into the canoe [to measure it and made it just as large as his leg]. He finished the canoe and went to his sister. He said: "I have finished the canoe." They carried it to the water and went to the canoe. When she saw it [and noticed that] it was just large enough for one leg she said: "Anah, Squint-eye, what did I tell you? I told you to make a canoe large enough for one man." Blue-Jay replied: "I thought so; why do you not speak plainly when you speak to me?" On the next day Blue-Jay made a large canoe. It was good, large enough to carry one person. He brought it to his sister.



After a while his sister said to him: "You ought to get married. Take a wife. She shall help me dig roots. But take a dead one." "I will do so," said Blue-Jay. Now the daughter of the chief of a town had died. Blue-Jay went to the grave at night and took her out. Early the next morning he landed and said to his elder sister. "Here, I bring the dead one ashore, as you told me." "Anah, Squint-eye, I told you to bring an old one. Quick! Take her to the supernatural beings [and ask them to cure your wife]." Now Blue-Jay went. He cut off all his hair and began to cry. He went to the place where the supernatural beings lived. They heard somebody crying and went outside. They spoke: "Oh, see; that is poor Blue-Jay who is crying there; perhaps his sister died." But he cried all the time: "O, my wife; O, my wife." "Perhaps his sister died, but he said his wife." He landed and they tried to cure her. They asked him: "How long has she been dead?" He replied: "She died yesterday." [Then the supernatural beings said:] "Then you must go to another town where they can cure those who have been dead one day." Blue-Jay said: "She died on the same day when I bought her." He traveled on, and when he had gone some distance he lay down to sleep. On the next morning he went on and came to the town of the supernatural beings. They heard some one crying and went outside. They spoke: "Oh, see; that is poor Blue-Jay who is crying there; perhaps his sister died." But he always said his wife died. Blue-Jay landed and the supernatural people went down to meet him. He told them: "She died on the same day when I bought her. I bring her to you to cure her." They looked at her and asked him: "When did she die?" He replied: "She died two days ago." "Then you must carry her to another town where they know how to cure people who have been dead two days." Then Blue-Jay traveled on, and after he had gone a distance he lay down to sleep. Early the next morning he awoke and traveled on. After some time he reached a town, and the people heard him crying. They ran outside and said: "Oh, see; that is poor Blue-Jay; perhaps his sister died." He cried. He landed, and the supernatural people came down to meet him. Now the body of that woman was stinking. They asked him: "When did she die?" "O," he replied, "three days ago." They took water and washed her face. Then they said: "You must carry her to another town where they know how to cure those who have been dead three days." Blue-Jay went on, and after some time he lay down to sleep. Early the next morning he started again, and reached the town of the supernatural people. They heard him crying and said: "Oh, that is poor Blue-Jay who is crying there; perhaps his sister died." But he always said his wife had died. He landed. "O, my wife has died." They said to him: "When did she die?" "O," he replied, "four days ago." Now they washed the whole body and bathed her. The bad smell disappeared. [They said:] "Carry her to another town." Blue-Jay went. When he had gone some distance and had almost reached the town he lay down to sleep. Early

the next morning he awoke and traveled on to the place of the supernatural beings. They heard somebody crying and went outside and said: "Oh, see; that is poor Blue-Jay; perhaps his sister died." He landed and the supernatural people went down. He said: "She died on the same day when I bought her." "When did she die?" "Oh, five days ago." They tried to cure her there on the beach. Her heart began to move and they carried her up to the house. There they continued to cure her. And Blue-Jay's wife resuscitated. Her hair was so long that it hung down below her buttocks. Now they brought Blue-Jay into the house of the oldest one of the supernatural people, they worked over him and made his hair grow until it hung down to his thighs. They said to him: "Remain here; you shall do as we do. When a person has been dead five days you shall cure him." Early the next morning the supernatural man arose. [He sat down with Blue-Jay] and said: "Spit [as far as you can]." Blue-Jay tried to spit, but his saliva fell down near by. Then the supernatural being spat, and his saliva struck the other side of the house. Five days Blue-Jay tried, then he spat, and his saliva struck the other side of the house. Now he became a chief. He stayed there some time and then he became homesick. The supernatural people told him: "When you go home never give your hair in payment for a wife." Blue-Jay went home. He arrived at his elder sister's house with his wife.

The younger brother of the woman had grown up. One day he went some distance and reached Blue-Jay's house. He peeped into the house through a hole and he saw his elder sister sitting with Blue-Jay. Blue-Jay's hair reached down to his thighs. The boy came home, but he did not tell anything. Early the next morning he went again to the house and peeped into it, and again he recognized his sister. Five times he went and then his elder sister saw him. She called him: "Come in, come in, brother." He entered and she gave him to eat. Then the boy went home and said to his mother: "My elder sister is staying with Blue-Jay." The people took a stick and whipped him. He cried: "Indeed, indeed, she gave me to eat. She called me; I went into the house and she fed me." Then the people went to the burial-ground and saw that she had disappeared. Only the canoe was there. They sent a young man to Blue-Jay's house, and, indeed, there was the chief's daughter. Then the chief said: "Go to Blue-Jay and tell him that he must give me his hair in payment for his wife." The messengers went and said to Blue-Jay: "The chief wants your hair." Blue-Jay did not reply. Five times they spoke to him. Then the chief said to his people: "Let us go, we will take her back." Now the people went. They took hold of her, one at each arm. They put her on her feet [and dragged her out of the house]. Then Blue-Jay began to fly. He became a blue-jay and flew away: wa'tsetsetsetsetse. The woman collapsed right there. Then they called him: "Blue-Jay, come back, she shall be your wife." But he did not return. Now they buried her again. She had died again.



15. IQĒ/SQĒS KĭA IŌ'I ICTĀ'KXANAM.

BLUE-JAY AND IŌ'I THEIR MYTH.

- Cxēlā'-itx. Iō'i kĭa Lgā'wuX. QāxLx nā'pōl ē'k'it atgā'yax 1  
They were there Iō'i and her younger brother. One night buying a wife they did
- tmēmElō'ctike. Aqō'mEl Iō'i. Aqā'2tutk tga'xamōta. Ia'xkatē 2  
the ghosts. She was bought Iō'i. They were kept their dentalia. There
- pō'laklī aqā'xo-iktegō. Nē'kteuktē, a'lta kĭē Iō'i. Iō'Lqtē nē'xax 3  
at night she was married. It got day, now nothing Iō'i. A long time he was
- iqē'sqēs. ĒXt iqē'taq, a'lta nē'k'im: "Nu'xtkinēmama ōgu'xk'un." 4  
blue jay. One year, then he said: "I shall go to search her my elder sister."
- A'lta qē'xteē atetuwā'amtexōgō ka'nauwē te'm'ēecX: "Qā'xēwa 5  
Now trying he asked them all trees: "Where
- aLō'ix Lgōlē'lEXEmk ma'nix aLō'mEqtx?" Atetuwā'amtexōgō 6  
goes a person when he dies?" He asked them
- ka'nauwē telalā'xuke. Nā2ket atxelgu'Litek. Ā'laxta uteā'nix 7  
all birds. Not they told. Next the wedge
- ateuwā'amtexōkō. Agiō'lXam: "Mengeingē'ktia! Iamō'k<sup>u</sup>ta." Qōgu 8  
he asked her [it]. She [it] said to him: "Pay me! I shall carry you." Where
- itecā'q;atxala ayā'xElax uteā'nix. A'lta atcage'mEgiktē. A'lta 9  
her [its] badness came on her [it] the wedge. Now he paid it. Now
- agā'yuk<sup>u</sup> ē'wa temēwā'lEma. Actō'yam uteā'nix kĭa iqē'sqēs 10  
it carried him thus [to] the ghosts. They arrived the wedge and blue-jay
- ia'2qo-iL ē'lXam. Kĭē tXut qix. ē'lXam. Gō kē'mk'iti tix. t!ōL, 11  
[at] a large town. No smoke that town. At the last that house.
- tā'qoa-iL t!ōL, a'lta ia'xkatē tXut atcō'ēkel. A'lta ia'xkatē ā'yup!. 12  
a large house, now there smoke he saw it. Now there he entered.
- Lĭap ā'teax uyā'xk'un ia'xkatē. "Ānā' LgāwuXā'," agiō'lXam. 13  
Find he did her his elder sister there. "Ah, my younger brother," she said to him.
- "Qā'xēwa amte'mam? Mō'mEqtna?" "Ā, nēket anō'mEq. Uteā'nix 14  
"Where did you come! Are you dead?" "Ah, not I am dead. The wedge
- agEnāē'tketXam. A'lta atciuxō'lalq<sup>u</sup> qō'ta t!ōLē'ma ka'nauwē. 15  
brought me here on its back. Now he opened them those houses all.
- Tā'ukXa tkamō'kXuk pā'LEma qō'ta t!ōLē'ma. Iakenqenā'-itx. 16  
Only bones full those houses. It lay near her
- uyā'xk'un ēXt iauwā'qeta kĭa tkamō'kXuk. "I'kta atsuwa' 17  
his elder sister one skull and bones. "What now
- aminguē'xa tik tkamō'kXuk kĭa x'ik iauwā'qeta?" Agiō'lXam 18  
will you do with these bones and this skull?" She said to him
- uyā'xk'un: "Imē'qxiX, imē'qxiX." "Qu'ltei igō'Lgel iteā'Xt Iō'i. 19  
his elder sister: "Your brother-in-law, your brother-in-law." "Always lie she does Iō'i.
- Ētei'qxiX iauwā'qeta agEnā'xo-il." Nō'2pōnEm; a'lta uoxulā'yutck 20  
My brother-in-law a skull she always says to me." It got dark; now they arose
- qō'tae tē'lX·Em, eka pāL nō'xōx qō'ta t!ōL. ILā'Lēlam LE'kXana 21  
those people, and full became that house. Ten fathoms
- qō'ta t!ōL. Ateō'lXam uyā'xk'un: "Qā'xēwa atgatē'mam tike 22  
that house. He said to her his elder sister: "Whence they came these
- tē'lX·Em?" Agiō'lXam uyā'xk'un: "Amxē'LUXEna tē'lX·Em? 23  
people?" She said to him his elder sister: "Do you think people?
- Tmē'mElōctike; tmē'mElōctike." Agiō'lXam uyā'xk'un. Iō'Lqtē 24  
Ghosts; ghosts." She said to him his elder sister. Long



- 1 ayō/La-it gō-y- uyā/xk'un. Agiō/lXam uyā/xk'un: "Qōi amxuxō'q; ulax,  
he stood at his elder sister. She said to him his elder sister: "Future imitate them,  
amxasp!a'ōmx." "Ä'ka anxē/Lux." Nō'ponem ka nixē/lXuitek.  
2 fish in dipnet." "Thus I think." It got dark and he made himself ready.  
3 ALXē/lXuitek Lē'Xat Lk;āsk, cka wu-u-u-u, nōxo-itcuwā'ya-itx  
He made himself ready one boy, and whispering they spoke  
4 qō'tac tē'lX-Em. Nā2ket atcuxōtce'melitema-itx. Agiō/lXam  
those people. Not he understood them. She said to him  
5 uyā/xk'un: "LEMē'qoqcin Xō/La mtō'ya." Agiō/lXam: "Nēket  
his elder sister: "Your brother-in-law's relative this you two will go." She said to him: "Not  
6 mLupalā/wulalema; ac k;ā mxā'xō." A'lta ā'etō. Qoā'p acktā'xōm  
speak much to him; and silent be." Now they went. Nearly they reached them  
7 tē'lX-Em ōgulā/lam tge'te;tcuwāma. A'lta atcugō-ēxō'tēn nigelā/lam.  
people singing going down river in canoe. Now he helped them he sang.  
8 K;ā nō'xōx. Nē'k-ikct ē'wa gō'qxōiama. Tā'mkXa tkamō'kXuk  
Quiet they were. He looked thus in stern of canoe. Only bones  
9 tā'kXac gō'qxōiama. A'lta wiXt ayō'tetc!ō. A'lta k;ā nē'xax,  
they were in stern of canoe. Now again he went down stream. Now quiet he was,  
10 ayō'tetc!ō. Gō'yi nē'xax, nix-ENā'nakōc ē'wa gō'qxōiama. A'lta Lā'guc  
he went down stream. Thus he did, he looked back thus in stern of canoe. Now he was in the canoe  
11 wiXt qō'La Lk;āsk. AtcLō'lXam, cāu atce'Lax. "Qā'xē-y- umcā'al?"  
again that boy. He said to him, low voice he made. "Where your weir?"  
12 atcLō'lXam, Lawā'2 atcLō'lXam. ALgiō'lXam qō'La Lk;āsk: "Gō  
he said to him, slowly he said to him. He said to him that boy: "There  
13 mā'ēmē." A'etō wiXt. AtcLō'lXam, te!pāk atcLō'lXam: "Qaxē'gō-y-  
down stream." They again. He said to him, loud he said to him: "Where  
14 umcā'al?" Tā'mkXa tkamō'kXuk atakXā'La-it gō gō'qxōiama.  
your weir? Only bones they were in the canoe at the stern of the canoe.  
15 WiXt k;ā nē'xax iqē'sqēs. Nē'k-ikst, a'lta wiXt Lā'guc Lk;āsk.  
Again silent he was blue-jay. He looked, now again he was in the canoe  
16 WiXt cā'u atci'Lax, atcLō'lXam: "Qaxē'gō-y- umcā'al?"  
Again low voice he made, he said to him: "Where is your weir?"  
17 ALgiō'lXam: "lō'kuk." A'lta aexaxe'p!a. Nē'x'gela i'kta nīyi'La-it  
He said to him: "Here." Now they fished in dipnet. He felt something was in the net  
18 gō-y- uyā'nuXcin. Atcō'latak uyā'nuXcin. A'lta Lā'mkXa  
in his dipnet. He lifted it his dipnet. Now only  
19 L'ē'k<sup>u</sup>teQL'ix mōket aLayi'La-it. Wāx atci'Lax gō Lteuq. Ka  
branches two were in the net. Pour out he did them into water. And  
20 mā'nxi L;EME'n atcā'x uyā'nuXcin. Pāl naxā'x tē'kXōn. Wāx  
after a little into water he did it his dipnet. Full it got leaves. Pour out  
while  
21 atetā'x, qām x atkTā'taXitx qō'ta tē'kXōn. ALktōmē'tekix qō'La  
he did them, part they fell into [the those leaves. He gathered them up that  
canoe]  
22 Lk;āsk. L'ē'k<sup>u</sup>teQL'ix aLayi'La-it uyā'nuXcin. Wāx atciLā'x gō  
boy. A branch was in the net dipnet. Pour out he did it into  
23 Lteuq. Anā' tē'kXōn atayi'La-itx; wāx atetā'x. Qām x wāx nō'xōx  
the water. Some- leaves were in it; pour he did them. Part poured they be  
times out came  
24 gō ikanī'm qō'ta tē'kXōn. ALktōmē'teqix qō'La Lk;āsk. Mōket  
in canoe those leaves. He gathered them up that boy. Two  
25 q;āt atci'Lax qō'La L'ē'k<sup>u</sup>teQL'ix. "x-ILē'k nLalō'kLa lō'i;  
like he did them those branches. "Those I will take them lō'i;  
to her  
26 LaxElgē'Lxaya." Laqōā'ilā qō'La L'ē'k<sup>u</sup>teQL'ix. AcXgō'mam.  
she will make fire with Large those branches. They came home.  
them."

- 1 **Ā'ctōptek. Ē'XLXaut iqē'sqēs, qē'wa acē'XEmkēna ALō'keptegam**  
 They went up He was angry blue-jay, because he had not caught anything. He arrived carrying up from the shore.
- 2 **qō'La Lk;āsk̄s LE'ego-ic pāl ōp!ā'lō. A'lta aqō'lekte qaX ōp!ā'lō.**  
 that boy a mat full trout. Now they were roasted those trout.
- 3 **A'lta axk̄tē'l qō'La Lk;āsk̄s: "Ā, cka atcuXō'kXuē, atetaE'lguiLxax**  
 Now he told much that boy: "Ah, and he threw it away, he threw it out of the canoe into the water
- 4 **qō'ta intā'k;ētēnax. LXpōc pāl nē'xax intā'xēnim qē nēketx cka**  
 that what we had caught. Probably then full was our canoe if not and
- 5 **atcuXō'kXuē." Agiō'lXam uyā'xk'un: "Qa'daqā cka amuXō'kXuē**  
 he threw it away." She said to him his elder sister: "Why and did you throw away
- 6 **qō'ta imtā'k;ētēnax." "AnuXō'kXuē qē'wa L'e'k"teqL'ix." "Tā'Xka,**  
 that what you had caught." "I threw it away because branches." "That,
- 7 **tā'Xka tk;ē'wulelqL," agiō'lXam; "Mxe'LuXna L'e'k"teqL'ix?"**  
 that food," she said to him; "Do you think branches?
- 8 **Ma'nix te'kXōn, a'lta ōp!ā'lō; manix L'e'k"teqL'ix; a'lta LE'qalema."**  
 When leaves, then trout; when branches, then fall salmon."
- 9 **Atcō'lXam uyā'xk'un: "ILamō'ket L'e'k"teqL'ix. anE'LEtk"t,**  
 He said to her his elder sister: "Two branches I brought here,
- 10 **LEMxElgē'lxaya." Nō'lxa uyā'xk'un. A'lta mōket LE'qalema**  
 you will make fire with She went to his elder sister. Now two fall salmon them." the beach
- 11 **Lā'kXac. Aklō'ketēptek. Nō'p!am LE'qalema klō'ktean. Atcō'lXam**  
 were in [the She carried them up. She entered fall salmon carrying in hand. He said to her canoe].
- 12 **uyā'xk'un iqē'sqēs: "Qaxē' atsuwa' age'Luxtk Iō'i Xō'La**  
 his elder sister blue-jay: "Where now she stole them Iō'i those
- 13 **LE'qalema?" Agiō'lXam uyā'xk'un: "K; a Lā'xka imē'k;ētēnax."**  
 fall salmon?" She said to him his elder sister: "And this what you caught."
- 14 **"Qule'tei igō'Lgel itcā'xt Iō'i."**  
 "Always he she does Iō'i."
- 15 **Nā'kteuktē. Ā'yulx ē'wa mā'Lnē iqē'sqēs. A'lta ōlā'ox**  
 It got day. He went to the water thus seaward blue-jay. Now they were on the beach
- 16 **utā'xēnim qō'tac temēmēlō'etike. Ka'nauwē Lxoa'pLxoap, qām̄x a'lta**  
 their canoes those ghosts. All holes, part now
- 17 **tgā'xamīūgax qaX utā'xēnim tmēmēlō'stike. Ā'yuptek iqēs'qēs.**  
 their lichens those their canoes the ghosts. He went up blue-jay.
- 18 **Atcō'lXam uyā'xk'un iqē'sqēs: "Qaxtsi'Lx uyā'xēnim itcā'k'ikal**  
 He said to her his elder sister blue-jay: "How his canoes her husband
- 19 **Iō'i!" "Qōi cka k;ā mkē'x, tkeEminā'ya tē'lx·Em." "Ka'nauwē**  
 Iō'i's!" "Future and silent be, they will become the people." "All tired of you
- 20 **Lxoā'pLxoap uta'xanīm tike tē'lx·Em." Agiō'lXam uyā'xk'un:**  
 holes their canoes those people." She said to him his elder sister:
- 21 **"Tē'lx·Em na, tē'lx·Em na? TEMēuwā'lema." WiXt nō'pōnem,**  
 "People [int. part.], people [int. part.]? Ghosts." Again it grew dark,
- 22 **wiXt nixE'ltXuitek iqē'sqēs; wiXt aLxE'ltXuitek qō'La Lk;āsk̄s.**  
 again he made himself ready blue-jay; again he made himself ready that boy.
- 23 **WiXt ā'ctō. A'lta aLiXENEMō'cx·Em qō'La Lk;āsk̄s. Ka actō'yama**  
 Again he went. Now he teased him that boy. Where they will arrive
- 24 **ka atcaLE'lqamx, tā'mkXa tkamā'kXuk. Tcā'2xēL ē'ka atci'Lax**  
 where he shouted, only bones. Several times thus he did
- 25 **ka actō'yam. A'lta acxaxa'p!a. A'lta atelōpā'yalx L'e'k"teqL'ix;**  
 and they arrived. Now they fished with Now he gathered them the branches; the dipnet.
- 26 **atetōpā'yalx te'kXōn, ka Lxaluwē'gōt ka pāl nē'xax ictā'Xanīm.**  
 he gathered them the leaves, and it became ebb-tide and full was their canoe.
- 27 **Ta'ke aci'Xkō. A'lta atcuXuimō'cx·Em qō'tac temēuwā'lema.**  
 Then they went home. Now he teased them those ghosts.



- 1 Ma'nix actauwitā'qtetx, atcauwiqE'mxLoLx. Tā'mka tkamō'kXuk  
When they met one, he shouted. Only bones
- 2 atakXā'La-itx. AcXkō'mam. A'lta nagē'guiptek gō-y- uyā'xk'un.  
were in the canoe. They arrived at home. Now he carried them up to his elder sister.
- 3 AkLō'kXuiptek, LE'qalema qāmx ō'cōn.  
She carried them up, fall salmon partly silver-side salmon.  
Wāx nē'kteuktē. A'lta ā'yō iau'a qix. ē'lXam iqē'sqēs. Ō,  
Next day it became day. Now he went there that town blue-jay. Oh,
- 5 ō'Xuit tkamō'kXuk gō qō'ta t!ōLē'ma. Nā'pōnem. "Ā, ē'kolē  
many bones in those houses. It got dark. "Ah, a whale
- 6 L;ap aqā'yax." Agayā'lōt ōqoēwē'qxē uyā'xk'un. Agiō'lXam:  
find it is done." She gave it to him a knife his elder sister. She said to him:
- 7 "Āi'aq mē'xEnkō! Ē'kolē x'iau L;ap aqā'yax." Nē'xankō ta'kE  
"Quick run! A whale that find it is done." He ran then
- 8 iqē'sqēs. Ayō'yam gō tkamilā'leq. Ayukōtā'ōm qō'tac tē'lX·Em.  
blue-jay. He arrived at the beach. He met them those people.
- 9 Atetuwā'amtexōkō. Tc;pāk atetuwā'amtexōkō; tc;pāk atetō'lXam:  
He asked them. Loud he asked them; loud he said to them:
- 10 "Qaxē' x'ik ē'kolē nē'xax?" Tā'mkXa tkamō'kXuk noxō'La-it.  
"Whore this whale is?" Only bones lay there.
- 11 AteguLte'qo-im qō'tac t'auaqetā'ake. Ayōē'taqL. Kulā'yi nē'xankō.  
He kicked them much those skulls. He left them. Far he ran.
- 12 WiXt' tgō'nike ayugōtā'ōm. AtcauixqE'muXLōL Tā'mkXa  
Again others he met them. He shouted much. Only
- 13 tkamō'kXuk nuxō'La-it. Teā'2xēL ē'ka atci'tax qō'tac tē'lX·Em.  
bones lay there. Several times thus he did to them those people.
- 14 Ta'kE ayagā'ōm qaX ō'mēecX; ā'qoa-il qaX ō'mēecX. Lō'nas  
Then he reached it that log; large that log. Perhaps
- 15 gōyē' itcā'xēLawunX qaX ugō'Elem. A'lta eka pāl tē'lX·Em  
thus thick that its bark. Now and full people
- 16 tc;u'Xtc;uX tgāxt qaX ōole'm. AtcauwiqE'muXLōL iqē'sqēs.  
peel off they did it that bark. He shouted blue-jay.
- 17 Tā'mkXa tkamō'kXuk nuXō'La-it. Lā'mkXa Lk'ekuē' qaX ōole'm.  
Only bones lay there. Only pitch that bark.
- 18 Tc;u'Xtc;uX ā'tcax Lō'nas qansi'x. Atca'kxōna mōket. Nē'Xkō.  
Peel off he did it I do not how much. He carried on his two. He went  
know shoulder home.
- 19 NixLō'leXa-it: "Nxe'LuX qē nauē'tka-y- ē'kolē. Tal; umqci'ckan."  
He thought: "I thought if indeed a whale. Look a fir."
- 20 Nē'Xkō, niXkō'mam. K<sup>u</sup>Lā'xanē atcaXē'kXuē uyā'alem. Ā'yōp!.  
He went home, he arrived at home. Outside he threw it down his bark. He entered.
- 21 Atcō'lXam uyā'xk;un: "Nxe'LuX qē nauē'tka-y- ē'kolē, tal; ōole'm.  
He said to her [to] his elder sister: "I thought if indeed a whale, look bark."
- 22 Agiō'lXam uyā'xk'un: "Ē'kolē-y-ē'kolē. Mxe'Lux na-y- ōole'm?"  
She said to him his elder sister: "A whale, a whale. You think [int part.] bark?"
- 23 Nō'pa-y- uyā'xk'un. A'lta mōket iā'qilq; "p ē'kolē ē'Xōc. Nā'k'im  
She went his elder sister. Now two its cuts whale were on the  
outside ground.
- 24 Iō'i: "Macā'teLx ē'kolē. Qana'xL alia'xELawenX x'ik ē'kolē."  
Iō'i: "Good whale. Very thick this whale."
- 25 Atciā'qxamt iqē'sqēs. A'lta-y- i'kolē-y-ē'Xōc. Nē'Xtakō iqē'sqēs.  
He looked blue-jay. Now a whale was on the beach. He turned back blue-jay.
- 26 NILE'lltaqt LgōLē'lXEmk iqē'sqēs, Lgō'ctxōt ōole'm. AtcaLE'lqamX.  
He met a person blue-jay, he carried on bark. He shouted.  
his back
- 27 Tā'mkXa tkamā'kXuk nuXō'La-it. Atciō'egam qaX ōole'm,  
Only bones lay there. He took it that bark,
- 28 atcā'qxōna, nē'Xkō. NiXkō'mam. A'lta ē'ka atci'tax qō'tac  
he carried it on he went He arrived at home. Now thus he did them those  
his shoulder, home.
- 29 temēuwā'lema. Alā'xti ē'xoē-y- iā'kolē nixā'lax iqē'sqēs.  
ghosts. In course of time much his whale became to him blue-jay.



- A'/ta wiXt ayō'La-it ia'xka iqē'sqēs. A'/ta wiXt ā'yō iau'a qiX 1  
Now again he stayed that blue-jay. Now again he went there that
- ē'lXam. A'/ta ayō'p'lam gō qō'ta t!ōL. Ateio'egam iLā'aweQcta 2  
town. Now he came in into that house. He took it its skull
- Lk;ācke, ateiūqōā'na-it gō qō'ta taqōā'-iLa tkamō'kXuk. Ateio'egam 3  
a child, he put it on to those large bones. He took it
- qix· iā'qoa-iL ēauwā'qeta, ateiū'qona-itX gō qō'La Lk;ācke 4  
that large skull, he put it on on that child's
- Lā'XamōkXuk. Ka'nauwē'-y- ē'ka atei'tax qō'tac tē'lX·Em. 5  
his bones. All thus he did them those people.
- ALi'xElategux Lk;ācke qigō nōpō'nEmx. Qē'xtcē aLō'La-itX. 6  
He rose to his feet the boy when it grew night. Intending he sat.
- ALē'k;ēlapx-itxē. AteilKtā'-itx ē'Laqtq. ALē'xElatekō Lq;ēyō'qxut. 7  
He fell over. It threw him down his head. He rose the old man.
- Kullku'll ē'Laqtq. Wāx wiXt nēkteō'ktxē. A'/ta wiXt 8  
Light his head. On the next again it became day. Now again
- atetanwiXā'ktegux tgā'qtqake. Anā' tga'owēt ē'ka atetā'x qō'tac 9  
he replaced them their heads. Sometimes their legs thus he did them those
- tmēmELō'ctike. Ē'wa Lq;ēyō'qxut gēNE'm Lā'owit nō'xōx; ē'wa 10  
ghosts. Thus an old man small his legs he made; thus
- Lk;āks Laqōā'iL Lā'owēt nōxōx. Anā' Lēā'gil Lā'owit, ē'wa LE'k'ala 11  
a boy large his legs he made. Some- a woman her legs, thus a man times
- Lā'owit atetē'LElax. Atcō'Xumak;E'nuapax LE'k'ala Lā'owit k;ā 12  
his legs he made them to He exchanged them a man his legs and them.
- Lēā'gil. Alā'xti ka aqēā'yina. Atcō'lXam Iō'i itēā'k'ikal: "Ta'ke 13  
a woman's. In course and he was disliked. He said to her Iō'i her husband: "Then of time
- atkeā'yina tike tē'lX·Em, Xōgu ē'ka atetā'xt. Tgt!ō'kti miōlā'ma 14  
they dislike him these people, because thus he does to them. Good you tell him
- a'/ta iXkō'ya. A'/ta nēket tq;ēx tgētxt tike tē'lX·Em." Qē'xtcē 15  
now he will go home. Now not like they do him these people." Intending
- giaxoē'wuniL Lgā'wuX Iō'i. xā'ōqxaL atcā'xtemaōx. WiXt 16  
she stopped him her younger Iō'i. Can not he understood her. Again always brother
- nē'kteuktē. Nixē'l'ōkō kawī'X. A'/ta agiō'ktean gō itcā'pōtitk 17  
it got day. He arose early. Now she held it in her arm
- ēuwā'qeta Iō'i. Ateē'xalnktegō. "Ē'kta wiXt agiō'ktean 18  
a-skull Iō'i. He threw it away. "What again she holds it
- Iō'i ēuwā'qeta?" "Anā' imē'qxiX, ta'ke LEk" mē'xax iā'tuk." 19  
Iō'i a skull?" "Anah your brother-in-law then break you did it his neck."
- Nō'pōnem. A'/ta ā'yate'la iā'qxiX. A'/ta aqigē'la-it iā'qxiX. 20  
It grew dark. Now his sickness his brother-in-law. Now he was cured by his brother means of sorcery in-law.
- Atigē'la-it iā'cōlal, t!ayā' nē'xax iā'qxiX. 21  
They cured him his relatives, well he became his brother-in-law.
- A'/ta nē'Xkō, iqē'sqēs. Agiō'lXam uyā'xk'un: "Qā't!ōeXEm, 22  
Now he went home, blue-jay. She said to him his elder sister: "Take care,
- imx·Enā'oyē. Manix ōxō'lXat temēā'ēma, nāket wa'xwax amLō'kōtx; 23  
be careful. When it burns prairie, not pour out do it;
- gō tLā'lakt temēā'ēma tēx;i wāx'wax amLō'gux." "Ä'ka anxe'Lux," 24  
at the fourth prairie then pour out do it." "Thus I think,"
- nē'kim iqē'sqēs. A'/ta nē'Xkō. Ayugō'om tēXt temēā'ēma. A'/ta 25  
he said blue-jay. Now he went home. He reached one prairie. Now
- tge'ekō-it qō'ta temēā'ēma. A'/ta Lpel wax ikē'x ik;ē'wax. Wa'xwax 26  
it was hot that prairie. Now red blos- they did flowers. Pour out som
- atcLē'kxax qix· ik;ē'wax. Nau'i Xuē't nā'xax NaX uyā'ckan ā'ēXt. 27  
he did it much those flowers. At once half full it became this his bucket one.  
[on]

- 1 Ayugō'ptegam. Qō'ta temēā'ēma gō ke'mk-itē ōxō' LXat. WiXt tēXt  
He came up into the That prairie at end burnt. Again one  
woods.
- 2 ayūgō'om temēā'ēma. Atcō'ēkel iau'a tcē'tkum ōxō' LXat a'lta.  
he reached it a prairie. He saw it there half it burnt now.
- 3 "Tā'xka taL; x-itik aktēnxē' LXam age'xk'un." Wa'xwax atcLō'kxux  
"That look! this she said to me about it my elder sister." Pour out he did it
- 4 gō qaX uyā'ēXatk. Naxä'tstXōm ā'ēXt uyā'egan. WiXt ā'gōn  
on that his road. He finished it one bucket. Again one more
- 5 atcō'egam uyā'ekan, q; oā'p Xuē't nā'xax ka nigō'ptegamē. WiXt  
he took it his bucket, nearly half it became and he came up to the Again  
woods.
- 6 tēXt ayugō'om temēā'ēma, Lā'Lōn temēā'ēma. A'lta tci'tkum pet  
one he reached it a prairie, the third prairie. Now half really
- 7 ōxō' LXat. Atcō'egam aē'Xt uyā'ekan. Naxä'tetXōm uyā'ekan;  
it burnt. He took it one his bucket. He finished his bucket;
- 8 atcō'egam ā'gōn uyā'ekan. Xuē't nā'xax uyā'ekan ka nigō'ptegamē.  
he took it one more his bucket. Half it became his bucket and he came up to the  
woods.
- 9 A'lta mō'ketka Lia'ekanEma agō'n Xuē't. WiXt tēXt ayugō'om  
Now two only his buckets and more a half. Again one he reached it
- 10 temēā'ēma. LEqc ka'nauwē ōxō' LXat. Atcō'egam qaX Xuē't uyā'ekan.  
a prairie. Almost whole it burnt. He took it that half bucket.
- 11 Naxä'tetXōm. Agō'n aē'Xt ō'egan atcō'egam, eka nigō'ptegam ka  
He finished it. One more one bucket he took it, and he came up to the and  
woods
- 12 naxe'tetXōm. A'lta aē'Xt ka uyā'ekan ugō'itX. Atcugō'om wiXt  
he finished it. Now one only his bucket was left. He reached it again
- 13 tēXt temēā'ēma. A'lta kā'2nauwē ōxō' LXat. Wa'xwax atcLō'kXuk.  
one prairie. Now the whole burnt. Pour out he did it.
- 14 Q; oā'p atetutetXō'mam qō'ta temēā'ēma, ka nexē'tetXōm uyā'ekan.  
Nearly he came finishing it that prairie, and he finished it his bucket.
- 15 Laq" nē'xax iā'itexut. A'lta atciage'lteim qaX ō'ē'leptekiX. Nixē'tela  
Take off he did his bear-skin Now he struck it that fire. It burnt  
blanket.
- 16 ka'nauwē iā'itexut. A'lta Lā'yaqtq ā'LElaxta, alē'XLXa ka'nauwē  
the whole his bear-skin Now his head last, it burnt all  
blanket.
- 17 Lā'yaqē. A'lta nē'XLXa.  
his hair. Now he burnt.
- Ayō'meqt iqē'sqēs. Tex-i nō'ponem. Ōc uya'xk'un:  
He was dead blue-jay. Just it grew dark. There was his elder sister:
- 19 "kukukukukuku Iō'i!" Acaxa'llqēLx uyā'xk'un: "Anā', LgawuXā',"  
"Kukukukukuku Iō'i!" She cried his elder sister: "Anah. my younger  
brother."
- 20 nā'k'im; "take ayō'meqt LgawuXā'." Ē'wa ē'natai qix ē'qxēL  
she said; "then he is dead my younger Thus on the other that creek  
brother."
- 21 qigō nō' LXamit qaX uē'Xatk. Agiō'cgilx ikanī'm, agiugō'lemam  
where it led to the that road. She launched a canoe, she went to fetch him  
water
- 22 Lgā'wuX. Naiga'om Lgā'wuX. "Masā'tsilx ikanī'm, Iō'i." Agiō' LXam  
her younger She reached her younger "Pretty the canoe, Iō'i." She said to him  
brother. him brother.
- 23 uyā'xk'un: "K'a ia'xka qē'wa amiō' LXam tiā'xamiuguX." "A, hā,  
his elder sister: "And that when you said to it it had lichens." "Ah, ha,
- 24 qule'tc igō'LGelē teāxt Iō'i. Lxoā'p ikē'x tā'nuX XiauX,  
always lies she makes Iō'i. Holes were the other ones those,
- 25 tiā'xamiuguX." Agiō' LXam: "Amō'meqt ta'ke." "Nu qule'tc  
they had lichens." She said to him: "You are dead now." "Nu always
- 26 igō'LGelē teāxt Iō'i." A'lta agā'yukL ē'wa ē'natai Lgā'wuX. A'lta  
lies she makes Iō'i." Now she carried him thus to the other her younger Now  
side brother.



- atctā'qxam tē'lx·Em. Gō-y- ōkulā'lam, gō-y- ī'Lukuma ōxocgā'liL 1  
he saw them people. There they sang, there ihlukum they played much,
- gō-y- ōōmē'nt!ō oxucgā'liL; gō tā'nemeke ē'mela-ē ōxucgā'liL; gō-y- 2  
there beaver teeth they played there women's ihlukum they played there much;
- ī'pk;ala ōxucgā'liL; gō iqā'lxal ōxucgā'liL; gō wā'cako-i ōxucgā'liL; 3  
hoops they played there ten disks they played there wā'cako-i they played much;
- gō-y- ō'kōtexem iau'a kulā'yi ēXt ē'lxam. Itcauitce'melēt iqē'sqēs. 4  
there they sang con- there far one town. He heard them blue-jay.  
jurer's song
- Oxuiwā'yul kumm, kumm, kumm, kumm, ōXuiwā'yul. Ā'yō qē'xtcē 5  
They danced kumm, kumm, kumm, kumm, they danced He went intending much.
- gō qō'tac ugōlā'lam. Qē'xtcē nigelā'lam na-ixe'lqemXLōL, cka 6  
to those singers. Intending he sang he shouted, and
- aqiaō'nim iqē'sqēs. Ēwā' qē'xtcē ayō'ix atcauiqe'mXLōLX, cka 7  
he was laughed blue-jay. Thus intending he went he shouted always at them, and at
- aqiaō'nimx. Ā'yōp! gō tē'Laql, gō tā'yaql iā'qxix. A'lta Lōc 8  
he was laughed at. He entered in his house, in his house his brother-in- Now there  
law's. was
- Lkā'nax, masā'tsilx Lgā'k'ikal Iō'i. Agiō'lxam: "K;ia iā'xka qiau 9  
a chief, pretty her husband Iō'i's. She said to him: "And he when
- LEk<sup>u</sup> mē'xax iā'tuk." "Qule'te igō'Lgeli tcāxt Iō'i. Qā'xēwa 10  
break you did it his neck." "Always lies she makes Iō'i. Whence
- natē'mam Xak ōkunī'm? Masā'tsilx ōkunī'm." "K;ia iā'xka qiau 11  
they came those canoes? Pretty canoes." "And this when
- mā'xo-il tgā'xamiuguX." "Qule'te igō'Lgeli tcāxt Iō'i. Ka'nauwē 12  
you always they had lichens." "Always lies she makes Iō'i. All said
- tā'nux Lxoap'lxoap, qām q tga'xamiuguX." "Amō'meqt, amō'meqt," 13  
the others holes, partly they had lichens." "You are dead, you are dead,"
- agiō'lxam uyā'xk'un; "mm, amō'meqt." "Qule'te igō'Lgeli tcāxt 14  
she said to him his elder sister; "mm, you are dead." "Always lies she makes
- Iō'i." Qē'xtcē atcauiqe'mXLuLX qō'tac tē'lx·Em, cka atgiaō'nimx. 15  
Iō'i." Intending he shouted at them always those people, and they laughed at him.
- Tā'mēnua nēxā'x, k;ā nēxā'x. Ayaxe'tiōmeqt Lgā'wuX, 16  
Give up he did, silent he became. She forgot him her younger brother,
- agiō'xtkinEmam. A'lta gō q;ōā'p atctā'x qō'tac ōXuiwā'yul. 17  
she went to look for him. Now then near he was them those dancers.
- Qoā'nemi ayā'qxoya-ē, alā'xti nē'ekōp! gō qō'tac ōXuiwā'yul 18  
Five nights, then he entered at those dancers
- iqē'sqēs. Agixā'laqlē-y- uyā'xk'un. A'lta iā'wil ē'wa tē'k'cala 19  
blue-jay. She opened the door his elder sister. Now he danced thus up
- tiā'cowit, ē'wa ē'ck;ēmatex. Nā'xtakō-y- uyā'xk'un, nage'tsax. A'lta 20  
his legs, thus head downward. She turned back his elder sister, she cried. Now
- wiXt wuk; ayō'meqt. Ayō'meqt k;ia wiXt ilā'môkctē ayō'meqt. 21  
again really he was dead. He died and again a second time he died.

*Translation.*

There were Blue-Jay and Iō'i. One night the ghosts went out to buy a wife. They bought Iō'i. [Her family] kept the dentalia [which they had given] and at night they were married. On the following morning Iō'i had disappeared. Blue-Jay stayed at home for a year, then he said: "I shall go and search for my sister." He asked all the trees: "Where do people go when they die?" He asked all the birds,



but they did not tell him. Then he asked an old wedge. It said: "Pay me, and I shall carry you there." Then he paid it, and it carried him to the ghosts. The wedge and Blue-Jay arrived near a large town. There was no smoke [rising from the houses]. Only from the last house, which was very large, they saw smoke rising. Blue-Jay entered this house and found his elder sister. "Ah, my brother," said she, "where do you come from? Have you died?" "Oh, no, I am not dead. The wedge brought me hither on his back." Then he went and opened all those houses. They were full of bones. A skull and bones lay near his sister. "What are you doing with these bones and this skull?" [asked Blue-Jay]. His sister replied: "That is your brother-in-law; that is your brother-in-law." "Pshaw! Iō'i is lying all the time. She says a skull is my brother-in-law!" When it grew dark the people arose and the house was [quite] full. It was ten fathoms long. Then he said to his sister: "Where did these people come from?" She replied: "Do you think they are people? They are ghosts." He stayed with his sister a long time. She said to him: "Do as they do and go fishing with your dipnet." "I think I will do so" [replied he]. When it grew dark he made himself ready. A boy [whom he was to accompany] made himself ready also. Those people always spoke in whispers. He did not understand them. His elder sister said to him; "You will go with that boy; he is one of your brother-in-law's relations." She continued: "Do not speak to him, but keep quiet." Now they started. They almost reached a number of people who went down the river singing in their canoes. Then Blue-Jay joined their song. They became quiet at once. Blue-Jay looked back and saw that [in place of the boy] there were only bones in the stern of his canoe. They continued to go down the river and Blue-Jay was quiet. Then he looked back towards the stern of the canoe. The boy was sitting there again. He said to him in a low voice: "Where is your weir?" He spoke slowly. The boy replied: "It is down the river." They went on. Then he said to him in a loud voice: "Where is your weir?" And only a skeleton was in the stern of the canoe. Blue-Jay was again silent. He looked back and the boy was sitting again in the canoe. Then he said again in a low voice: "Where is your weir?" "Here," replied the boy. Now they fished with their dipnets. Blue-Jay felt something in his net. He lifted it and found only two branches in his net. He turned his net and threw them into the water. After a short while he put his net again into the water. It became full of leaves. He turned his net and threw them into the water, but part of the leaves fell into the canoe. The boy gathered them up. Then another branch came into [Blue-Jay's] net. He turned the net and threw it into the water. Some leaves came into it and he threw them into the water. Part of the leaves fell into the canoe. The boy gathered them up. [Blue-Jay] was pleased with two of the branches [which had caught in his net]. He

thought: "I will carry them to Iŏ'i. She may use them for making fire." These branches were large. They arrived at home and went up to the house. Blue-Jay was angry, because he had not caught anything. The boy brought a mat full of trout up to the house and the people roasted them. Then the boy told them: "He threw out of the canoe what we had caught. Our canoe would have been full if he had not thrown it away." His sister said to him: "Why did you throw away what you had caught?" "I threw it away because we had nothing but branches." "That is our food," she replied. "Do you think they were branches? The leaves were trout, the branches fall salmon." He said to his sister: "I brought you two branches, you may use them for making fire." Then his sister went down to the beach. Now there were two fall-salmon in the canoe. She carried them up to the house and entered carrying them in her hands. Blue-Jay said to his elder sister: "Where did you steal these fall salmon?" She replied: "That is what you caught." "Iŏ'i is always lying."

On the next day Blue-Jay went to the beach. There lay the canoes of the ghosts. They had all holes and part of them were moss-grown. He went up to the house and said to his sister: "How bad are your husband's canoes, Iŏ'i." "Oh, be quiet," said she; "the people will become tired of you." "The canoes of these people are full of holes." Then his sister said to him: "Are they people? Are they people? They are ghosts." It grew dark again and Blue-Jay made himself ready. The boy made himself ready also. They went again. Now he teased the boy. When they were on their way he shouted, and only bones were there. Thus he did several times until finally they arrived. Now they fished with their dipnets. He gathered the branches and leaves [which they caught] and when the ebb-tide set in their canoe was full. Then they went home. Now he teased the ghosts. He shouted as soon as they met one, and only bones were in the canoe. They arrived at home. He went up to his sister. She carried up [what he had caught]; in part fall salmon, in part silver-side salmon.

On the next morning Blue-Jay went into the town. He found many bones in the houses. When it grew dark [somebody said]: "Ah, a whale has been found." His sister gave him a knife and said to him: "Run! a whale has been found." Blue-Jay ran and came to the beach. He met one of the people whom he asked, speaking loudly: "Where is that whale?" Only a skeleton lay there. He kicked the skull and left it. He ran some distance and met other people. He shouted loudly. Only skeletons lay there. Several times he acted this way toward the people. Then he came to a large log. Its bark was perhaps that thick. There was a crowd of people who peeled off the bark. Blue-Jay shouted and only skeletons lay there. The bark was full of pitch. He peeled off two pieces, I do not know how large. He carried them on his shoulder and went home. He thought: "I really believed it was a whale, and, behold, it is a fir." He went home. When he



arrived he threw down the bark outside the house. He entered and said to his sister: "I really thought it was a whale. Look here, it is bark." His sister said: "It is whale meat, it is whale meat; do you think it is bark?" His sister went out and two cuts of whale lay on the ground. Iō'i said: "It is a good whale; [its blubber] is very thick." Blue-Jay looked. A whale lay on the beach. Then he turned back. He met a person carrying bark on his back. He shouted and nothing but a skeleton lay there. He took that piece of bark and carried it home on his shoulder. He came home. Thus he did to the ghosts. In course of time he had much whale meat.

Now he continued to stay there. He went again to that town. He entered a house and took a child's skull, which he put on a large skeleton. And he took a large skull, which he put on that child's skeleton. Thus he did to all the people. When it grew dark the child rose to its feet. It wanted to sit up, but it fell down again because its head pulled it down. The old man arose. His head was light. The next morning he replaced the heads. Sometimes he did thus to the legs of the ghosts. He gave small legs to an old man, and large legs to a child. Sometimes he exchanged a man's and a woman's legs. In course of time they began to dislike him. Iō'i's husband said: "These people dislike him because he maltreats them. Tell him he shall go home. These people do not like him." Iō'i tried to stop her younger brother. But he did not follow her. On the next morning he awoke early. Now Iō'i held a skull in her arms. He threw it away: "Why do you hold that skull again, Iō'i?" "Ah, you broke your brother-in-law's neck." It grew dark. Now his brother-in-law was sick. A man tried to cure him and he became well again.

Now Blue-Jay went home. His sister gave him five buckets full of water and said: "Take care! When you come to burning prairies, do not pour it out until you come to the fourth prairie. Then pour it out." "I think so," replied Blue-Jay. Now he went home. He reached a prairie. It was hot. Red flowers bloomed on the prairie. Then he poured water on the prairie and one of his buckets was half empty. He reached the woods [and soon he came to a] prairie, which was burning at its end. He reached another prairie which was half on fire. "That is what my sister spoke about." He poured out on his road the rest of the bucket. He took another bucket and when it was half empty he reached the woods on the other side of the prairie. He reached still another prairie, the third one. One half of it burned strongly. He took one of his buckets and emptied it. He took one more bucket and emptied one-half of it. Then he reached the woods on the other side of the prairie. Now he had only two buckets and a half left. He reached another prairie which was almost totally on fire. He took that half bucket and emptied it. He took one more bucket and when he reached the woods at the other side of the prairie he had emptied it. Now only one bucket was left. He reached another prairie



which was all over on fire. He poured out his bucket. When he had come nearly across he had emptied his bucket. He took off his bearskin blanket and beat the fire. The whole bearskin blanket was burnt. Then his head and his hair caught fire and he was burnt.

Now Blue-Jay was dead. When it was just growing dark he came to his sister. "Kukukukukuku, Iŏ'i," he said. His sister cried: "Ah, my brother is dead." His trail led to the water on the other side of the river. She launched her canoe and went to fetch him. She reached him. Iŏ'i's canoe was pretty. She said to him: "And you said that canoe was moss-grown." "Ah, Iŏ'i is always telling lies. The other ones had holes and were moss-grown." She said to him: "You are dead now [therefore you see them differently]." "Iŏ'i is always telling lies." Now she carried her brother across to the other side. He saw the people. They sang, they played ihtlukum, they played dice with beaver teeth; the women played their ihtlukum; they played hoops; they played dice with ten disks; they played wacako-i. Farther in the town they sang conjurers' songs. Blue-Jay heard them. They were dancing, kumm, kumm, kumm, kumm. He wanted to go to these singers. He tried to sing and to shout, but he was laughed at. He went and tried to shout but they all laughed at him. Then he entered his brother-in-law's house. There was a chief; Iŏ'i's husband was good looking. She said: "And you broke his neck." "Iŏ'i is always telling lies. Whence came these canoes? They are pretty." "And you said they were moss-grown." "Iŏ'i is always telling lies. The others had all holes. Part of them were moss-grown." "You are dead now [therefore you see everything differently]," said his sister. "Iŏ'i is always telling lies." He tried to shout at the people, but they laughed at him. Then he gave it up and became quiet. His sister forgot him [for a moment]. When she went to look for him, he stood near the dancers. After five nights he entered their house. His sister opened the door and saw him dancing on his head, his legs upward. She turned back and cried. Now he had again really died. He had died a second time

16. IQĒ/SQĒS K;A IŌ'I ICTĀ'KXANAM.

BLUE-JAY AND IŌ'I THEIR MYTH.

- Lgā'wuX Lxēlā'itx. iqē'sqēs, Iō'i itcā'xal uyā'xk;un.  
Her younger brother there were blue-jay, Iō'i her name his elder sister.
- 2 "Txuwā'L;ama Iō'i," atcō'lXam uyā'xk'un, "gō ipō'ēpōe." Kawī'x.  
"We will go visiting Iō'i," he said to her his elder sister, "at magpie [?]" Early
- 3 ka ā'etō. Qoā'p acgiā'xōm ipō'ēpōe. Iō'gōc tā'yaqL. Acxē'gela-i,  
and they Nearly they reached magpie. He was on his house. They two landed,  
went. top of
- 4 ā'etōptek. Atetō'p!am. Iāc ipō'ēpōe gō tā'yaqL, cka mē'nxē  
they went up. They came into There magpie in his house, and a little while  
the house. was
- 5 ayō'La-it ka atciō'guixē. Atetō'guixē tā'yaqL. L;āp ā'teax aēXt  
he stayed and he swept it. He swept it his house. Find he did it one
- 6 umō'ēkXux. Atcā'LEN'uya gō Liā'xEmalapteckix. ALē'x'eltuq  
salmon egg. He put it into in his topknot. He heated them
- 7 Lqā'nake. ALō'ekō-it Lqā'nake. Atcō'egam ōōmē'e'cX, atcLā'lōtk  
stones. They were hot the stones. He took it a kettle, he poured into it
- 8 Lteuq qaX ōōmē'e'cX. A'lta atcanqā'na-it qaX ōmō'ikXux gō qaX  
water that kettle. Now he threw them into that salmon egg in that  
the water
- 9 ōōmē'e'cX. A'lta atcLō'tcXEm, atcLō'tcXEm. Pāl nā'xax ōōmē'e'cX  
kettle. Now he boiled it, he boiled it. Full became the kettle
- 10 qō'La Lmō'ikXñx. AqLgeLgō'Lit iqē'sqēs k;ā uyā'lē. A'lta  
those salmon eggs. It was placed before blue-jay and his sister. Now  
them
- 11 acxLxā'lem, acxLxā'lem, cka Xuē'te nā'xax qaX ōōmē'e'cX ka  
they ate, they ate, and half became that kettle and
- 12 actā'qtē. A'lta acge'Lōk<sup>u</sup>T, aci'Xgō Agiō'lXam uyā'xk'un: "Ai'aq  
they were Now they carried it, they went She said to him his elder sister: "Quick  
satiated. home.
- 13 txō'Lxa. Mā'nēwa mē'Lxa," nā'k'im qaX Iō'i. Nē'k'im iqē'sqēs:  
let us go to You first go to the she said that Iō'i. He said blue-jay:  
the beach.
- 14 "Mā'nēwa mē'Lxa." Nō'Lxa uyā'xk'un iqē'sqēs. Nē'k'im iqē'sqēs:  
"You first go to the She went to his elder sister blue-jay's. He said blue-jay:  
beach." the beach
- 15 "Wē'xē metgā'lemam Xak ōōmē'e'cX." Nē'k'im ipō'ēpōe: "nō'ya."  
"To-morrow come and fetch this kettle." He said magpie: "I shall go."
- 16 AcXgō'mam iqē'sqēs. Kawī'X na-ixe'lgilX iqē'sqēs. AyōLxē'wulX  
They came home blue-jay. Early he made fire blue-jay. He went up
- 17 gō tē'etaqL. A'lta ia'xkatē ayō'La-it. Take atciō'lXam uyā'xk'un:  
on their house. Now there he stayed. Then he said to her his elder sister:
- 18 "Ikenī'm iō'itet." "Iō'itet qē'wa amiō'lXam itiā'ya." Nixā'gēla-i  
"A canoe is coming." "It is com- because you said to him he shall  
ing come." He landed
- 19 a'lta ipō'ēpōe. Ā'yuptek ipō'ēpōe. Ayō'tXuit iqē'sqēs. Atetō'kuixē  
now magpie. He went up magpie. He stood there blue-jay. He swept  
to the house
- 20 tā'yaqL. L;āp ā'teax aē'Xt ōmō'ikXux. Atcā'len'uya  
his house. Find he did it one salmon egg. He put it into
- 21 Liā'xEmalapteckix. AtcLō'kXul; tā'yaqL atetō'kuixē. A'lta  
his top-knot. He finished his house he swept it. Now
- 22 aLē'x'eltuq Lqā'nake. ALō'ekō-it Lqā'nake. Atciō'egam ōyā'amicX,  
he heated them stones. They were hot the stones. He took it his kettle.
- 23 atcLā'lōtk Lteuq. Atcō'egam qaX ōmō'ikXux atcaLENqā'na-it  
he poured into it water. He took it that salmon egg he threw it into the  
water



- gō qō'La Lteuq. A'lta atelā'LElXatq qō'La Lqā'nake klō'eko-it. Lep 1  
in that water. Now he threw them into it those stones hot ones. Boil
- nā'xax qaX ōōmē'eX. A'lta atcakgē'tgē. Ā'2ka nē'xax ipō'epōe, 2  
it did that kettle. Now he covered it. Thus he did magpie,
- Ā'2ka wiXt nixē'xk;Ela. Iō'Lqtē ka atel'Elgē'lakō. K;ē, niket 3  
thus also he imitated. Long time and he uncovered it. Nothing, not
- ē'kta gō qaX ōōmē'eX. "Ē'Xtka tānLx ix'Elā'xō iqē'sqēs." 4  
anything in that kettle. "One only what may be he did to him blue-jay."
- Atelō'egam qō'La Lqā'nake ipō'epōe. Laq atelā'xax qaX ōō'mē'eX. 5  
He took them those stones magpie. Take out he did them that kettle.
- Atcalenqā'na-it aē'Xt ōmō'ikXux. Atelā'LEXatk qō'La Lqā'nake 6  
He put into it one salmon egg. He put into it those stones
- klō'ekō-it. Lep aLE'xax qō'La Lteuq. Atcakgē'tgē qaX ōōmē'eX. 7  
hot ones. Boil it did that water. He covered it that kettle.
- Atca'Elgē'Elakō qaX ōōmē'eX. A'lta pāl qō'La LEMō'ikXux. 8  
He uncovered it that kettle. Now full those salmon eggs.
- A'lta atc'ē'taqL; nē'xkō ipō'epōe. 9  
Now he left them; he went home magpie.
- Tcā'2xēL ayā'qxoia-ē, wiXt ō'lō age'etax. "Teu'xō atxuwā'L;amx, 10  
Several nights, again hunger acted on "Come we will go visiting,
- Iō'i, gō-y- ō'Lqike." "Ā, wu'xi txō'ya;" nā'k'im Iō'i. Qui'nemiket 11  
Iō'i, at the duck." "Ah, to-morrow we will she said Iō'i. Five
- tga'a Iō'i. Nā'kteukte. A'etō-y- a'lta atcōwā'L;am. Acxā'gila-ē gō 12  
her chil- Iō'i. It got day. They went now they went visiting. They landed at
- Lgā'malna ō'Lqike, ā'etōptek. Actō'ptegam. Ta'ke akLō'lXam 13  
seaward from her the duck, they went up They arrived coming Then she said to them
- tga'a ō'Lqike; qui'nemike tga'a: "lxōyutā'ma." Ta'ke ā'lulX 14  
her chil- the duck; five her chil- "Let us go and bathe." Then they went to
- alxē'ō'yutām, alKL;ē'mēn Lkanauwē'tike, Lgā'qcit ōp'lā'lō. Iā'Lēlamē 15  
they went to bathe, they dived all, they bit a trout. Ten times
- alKL;ē'mēn ka pāl alI'xax LE'egō-ic ōp'lā'lō. Ā'Lōptek. NaLXE'lgilX 16  
they dived and full became their mat trout. They went up She made a fire
- ōē'ō'leptekiX. ALi'xēlukte, aqci'lgix a'lta iqē'sqēs k;a uyā'lē. 17  
a fire. They roasted it, they were fed now blue-jay and his sister.
- Nō'kteekt ilā'lekteal ō'Lqike. Aqcingē'waL;amit a'lta iqē'sqēs. 18  
It was done what she roasted the duck. She gave them to eat now blue-jay.
- AcXLxā'lem a'lta iqē'sqēs k;a uyā'lē. Qā'mxka acgō'tetXōm ka 19  
They ate now blue-jay and his sister. Part only they finished and
- actā'qetē. Agiō'lXam uyā'lē iqē'sqēs: "Mā'nēwa me'Lxa, taua'lta 20  
they were She said to him his sister blue-jay: "You first you go to the else
- ateuwa' qā'da ame'gimx." Atcō'lXam uyā'lē: "Atcuwa' k;ōā'n 21  
indeed how you always say." He said to her his sister: "Come always stay-
- mkēx. Mā'nēwa me'Lxa," atcō'lXam uyā'lē. Nō'Lxa uyā'lē. Ā'nēwa 22  
you are. You first you go to the he said to her his sister. She went to his sister. She first
- nē'Lxa. "Wā2x· meō'ya amekLugō'lemam Lemeā'egnic." A'lta 23  
she went to "To-morrow you go you fetch it your mat." Now
- ā'yulX iqē'sqēs. Nā'k'im ō'Lqike: "Wāx· nteō'ya." A'lta ā'etō; 24  
he went to blue-jay. She said the duck: "To-morrow we shall come." Now they
- aci'Xkō iqē'sqēs; acXkō'mam. Kawī'2x· nixā'latek iqē'sqēs. 25  
they went blue-jay; they came home. Early he arose blue-jay.
- AyōLxē'wulXt gō tā'yaql. Atcō'lXam uyā'xk'un: "Iō'itet ikanī'm." 26  
He went up on his house. He said to her his elder sister: "It comes a canoe."



- 1 Agiō'lXam: "Iō'itet qē'wa amia-uē'wul." ALxā'gilaē-y- ō'tqike.  
She said to him: "It comes because you invited him." They landed the ducks.
- 2 Ā'lōptek, alXē'la-it. Nē'k'im iqē'sqēs, atetō'lXam tga'a uyā'xk'un:  
They went up they remained He said blue-jay, he said to them her chil- his elder sister's:  
from the beach, dren
- 3 "Tea lxē'oyutam." Ta'ke ā'lulx iqē'sqēs kĭa tga'a uyā'xk'un.  
"Come we will go to bathe." Then they went to blue-jay and her chil- his elder sister's.  
the beach dren
- 4 Qē'xteē alKL;ē'men, ē'ka lāx ilā'kōteX. Iā'lēlamē alKL;ē'men,  
Intending they dived, thus out their back. Ten times they dived,  
LEqs alXi'la-it itsā'tsa. Ā'lōptek acuwā'tka. "Ē'gōn tān ix·Elā'xō  
almost they died cold. They went up empty handed. "One more what he will do to  
him
- 6 iqē'sqēs." AKLō'lXam tga'a-y- ō'lqike: "Ai'aq, amexē'oyutam.  
blue-jay." Sho said to him her children the duck: "Quick, go and bathe.
- 7 Lxklelgē'tatekca." A'lōlx, ō'lqike tga'a alX'ō'yut a'lta. Iā'lēlamē  
We will throw food before They went to the duck her chil- they bathed now. Ten times  
them." the beach dren
- 8 alKL;ē'men. Pāl alI'xax li'ego-ic. Ā'lōptek ō'lqike tga'a.  
they dived. Full became their mat. They went up the duck her chil-  
dren.
- 9 "XaXā'q aqamei'lltatke ōp'lā'lō." A'lta alI'Xkō-y- ō'lqike.  
"That is thrown at you trout." Now they went homo the ducks.  
Teā'xēL ayā'qxoie, ta'ke wiXt ō'lō age'ctax iqē'sqēs kĭa uyā'lē.  
Several nights then again hunger did them blue-jay and his sister.
- 11 "Ā, txauwā'l;ama gō-y- ii'texut," nē'k'im iqē'sqēs. Wāx nē'kteuktē  
"Ah, we will go visiting at the bear," he said blue-jay. On the it got day  
next morn-  
ing
- 12 ka ā'etō. Actō'yam gō-y- ii'teXut tā'yaql. ALē'Xeltq ii'texut;  
and they went. They arrived at the bear his house. He heated them the bear;
- 13 atcō'lXam uyā'lē: "E'ktalx aqitxengē'lwalamita, Iō'i?" ALō'eko-it  
he said to her his sister: "What may be will be given to us to eat, Iō'i?" They were hot
- 14 Liā'xanake. Ateō'kula-y- uyā'qēwēqē. Lq;ōp atei'Lax Lā'yape  
his stones. He sharpened it his knife. Cut he did it his foot
- 15 iakwa' ka'nauwē. Lq;ōp atcā'yax iō'kuk iā'mēlk. Gōyē' nē'xax,  
here[around all. Cut he did it here his thigh. Thus he did  
the sole]
- 16 ka'nauwē ia'xka iā'lkō-ilē. Gōyē' atei'Lax Lā'yape, ka'nauwē ia'xka  
all that well. Thus he did to them his feet, all that
- 17 ilā'lko-ilē. A'lta Lq;u'pLq;up atcā'yax, Lq;u'pLq;up atcā'yax. Ta'ke  
well. Now cut he did it, cut he did it. Then
- 18 ateiū'teXem. Ayō'kteekt iā'teXemam. Aqiegilēgō'lit, cka mā2nx.  
he boiled it. It was done what he boiled. It was placed before and a little  
them,
- 19 acgiō'tetXōm, ka actā'qeti. Agiō'lXam uyā'xk'un: "ME'Lxa.  
they finished, and they were satiated. She said to him his elder sister: "Go down to  
the beach.
- 20 Mā'nēwa me'Lxa, taua'lta atcuwa' qā'da ame'ginx." Ateō'lXam  
You first go down to else indeed how you always say." He said to her  
the beach,
- 21 uyā'xk'un: "Mai'kXa mā'nēwa me'Lxa." Nō'Lxa-y- uyā'xk'un  
his elder sister: "You you first go down to the beach." She went down his older sister
- 22 ā'nēwa. Ta'ke nē'k'im iqē'sqēs, aqiō'lXam ii'tsxut: "Wē2x.  
she first. Then he said blue-jay, he was told the bear: "To-morrow
- 23 mŁugō'lemam LEMē'ego-ic." Aci'Xkō-y- a'lta iqē'sqēs kĭa uyā'lē.  
go and fetch your mat." They went homo now blue-jay and his sister.
- 24 AcXgō'mam. Kawī'2X nixā'latek iqē'sqēs, na-iXē'lgilx.  
They arrived at home. Early he rose blue-jay, he made a fire.
- 25 AyuulXē'wulXt gō tā'yaql. Ateō'lXam uyā'lē: "Ikanī'm iō'itet."  
He went up on his house. He said to her his sister: "A canoe it comes."
- 26 "Iō'itet qē'wa anīā-uwē'wull." Nixē'gēla-i ii'texut. Nē'tptegam  
"It comes because you invited him." He landed the bear. He came up from  
the shore

- ii'texut. ALē'x·Elteq iqē'sqēs. ALō'egu-it qō'La Lqā'nake, Liā'xanake 1  
the bear. He heated stones blue-jay. They were hot those stones, his stones
- iqē'sqēs. Ateō'kula-y- uyā'qēwēqē. Lq;ōp atei'Lax Lā'yape, ae 2  
blue-jay's. He sharpened it his knife. Cut he did it his foot, and
- ia'xkēwa nē'k;ēlapx·itē, ayō'mEqt. Pā, pā, pā aqā'yax, L;pāq 3  
then he fell down headlong, he fainted. Blow, blow, blow he was done, recover-  
ing
- ateilā'takō iqē'sqēs. Nē'k'im ii'tsxut: "ĒXt ka tān imx·ē'lEx·ala 4  
he recovered blue-jay. He said the bear: "One only thing you will do
- iqē'sqēs." AteLō'cgam Lā'yape ii'tsxut, Lq;ōä'2p atei'Lax, iā'mElk 5  
blue-jay." He took it, his foot the bear, slowly cut he did it, his thigh
- Lq;ōä'2p atcā'yax. Lq;u'pLq;up atcā'yax gENE'm ka'nauwē. A'lta 6  
slowly cut he did it. Cut to pieces he did it small all. Now
- ateiō'teXEm. AteLā'kXōL; ateiōteXEm, ayō'qteikt. Ateici'lltatke. 7  
he boiled it. He finished, he boiled it, it was done. He threw it before  
them.
- Nē'Xkō ii'tsxut. A'lta ē'Lats!a Lā'yape iqē'sqēs. 8  
He went the bear. Now its sickness his foot blue-jay.
- Tcā'xēL ayā'qxoyē, ta'ke wiXt ō'lō age'etax. Ateō'lXam 9  
Several nights, then again hunger acted on them. He said to her
- uyā'xk'un: "Wu'Xē txōwā'L;ama gō ēē'na." Wāx nē'kteuktē. 10  
his elder sister: "To-morrow we will go visiting at the beaver." On the next  
morning
- A'lta ā'etō actuwā'L;am. Actō'yam gō ēē'na. Iōc ēē'na gō tā'yaqL, 11  
Now they they went visiting. They arrived at the beaver. He the beaver on his house,  
went was
- eka mE'nx·ē acxē'la-it, ayō'pa ēē'na. Atei'tk<sup>u</sup>te!am ēlā'ēma, 12  
and a little they remained, he went out the beaver. He carried them to  
the house willows,
- ateigi'lxateq. Ateiō'cgam ē'am. Ayō'pa. Ateē'tk<sup>u</sup>team pāl 13  
he placed them before He took it a dish. He went out. He carried it to the  
them. house full
- ē'L;uwalkL;uwalk gō qix· ē'am. Ā, näket aegā'yax ka aci'Xkō. 14  
mud in that dish. Ah, not they ate it and they went  
home.
- Agiō'lXam uyā'xk'un: "Mā'nēwa mE'Lxa, taua'lta atcuwa' qā'da 15  
She said to him his elder sister: "You first you go to the else indeed how  
beach,
- ame'kiux." Ateō'lXam uyā'xk'un: "Mā'nēwa mE'Lxa." No'Lxa-y- 16  
you always say." He said to her his elder sister: "You first go to the beach." She went to  
the beach
- uyā'xk'un ā'nēwa. Nē'k'im iqē'sqēs: "Wē'x·ē miōgā'lemama 17  
his elder sister she first. He said blue-jay: "To-morrow go and fetch
- x'ig ē'am." Nē'k'im ēē'na: "Nō'yaa. Nō'ya wu'Xē," nē'k'im ēē'na. 18  
the dish." He said the beaver: "I shall go. I go to-morrow," he said the beaver.
- Kawī'2X nēxe'lgiLx iqē'sqēs, ayuē'wulXt gō tā'yaqL. Ateō'lXam 19  
Early he made a fire blue-jay, he went up on his house. He said to her
- uyā'xk'un: "Ikanī'm iō'itet." "Io'itet qē'wa amiō'lXam itiā'ya." 20  
his elder sister: "A canoe comes." "It comes because you told him he should  
come."
- Nixä'2 gila-ē-y- ēē'na. Ayō'p!am gō tE'etaqL. Ayō'pa iqē'sqēs, eka 21  
He landed the beaver. He came into in their house. Hewent out blue-jay, and
- mE'nx·i k;ā'ya nē'xax. Ateē'tk<sup>n</sup>tam gōyā'2 Liā'pēla ēlā'ēma. 22  
a little nothing he was. He brought thus many willows.
- AqigE'lxatk ēē'na. Ateā'yax texoa'ptexoap, ateiō'tetXum kanauwē'2. 23  
He threw them the beaver. He did gnaw, he finished them all.
- Nē'xankō iqē'sqēs mā'Lnē, atcē'kelōya-y- ē'L;uwalkL;uwalk. 24  
He ran blue-jay sea-ward, he went to take it mud
- Aqigelgō'Lēt ēē'na. Ateā'yax, atcā'yax, ka'nauwē ateiō'tetXum. 25  
He placed it before the beaver. He ate it, he ate it, all he finished it.  
him
- A'lta nē'Xkō ēē'na. 26  
Now he went the beaver.



WiXt atcō'lXam uyā'xk'un: "WuXi' txuā'L;ama gō-y- ō'lXaiū."  
Again he said to her his elder sister: "To-morrow we will go visit- at the seal."  
ing

2 Nā'2kteuktē ka ā'etō. Actō'yam gō-y- ō'lXaiū tē'kXaqL. Qui'nemiks  
It got day and they They arrived at the seal her house. Five  
went.

3 tga'a-y- ō'lXaiū. Aklō'lXam ō'lXaiū tga'a: "Amcō'ya gō mā'Lnē  
her children the seal. She said to them the seal her children: "Go to seaward  
gō aLXE'muit Lteuq. Ia'xkati mcXxat!ō'ya." A'lōLX tga'a ō'lXaiū

4 to its edge the water. There lie down." They went her chil- the seal  
to the beach dren

5 gō aLXE'muit Lteuq. ALXxā'Xatq. Agiō'egam ē'mēcX ō'lXaiū,  
to its edge the water. They lay down. She took it a stick the seal,  
nō'lXa. Aklga'om tga'a, aga'owilx. qaX ōxgēs'sax gō i'tcaqtq.

6 she went to She reached her chil- she struck her that youngest one on her head.  
the beach. them dren,

7 ALKl;ē'wamEn tgā'a. Lāx aLi'xax, aLktā'yutek Lkanauwē'tike  
They dived her children. Come they did, they emerged all

8 tga'a ō'lXaiū Lkanam Lqōä'nemiks. AgōLā'taptck qaX aē'Xt  
her chil- the seal together five. She hauled her ashore that one  
dren

9 agā'waa. AgaLk;ē'tsXēma. Aklā'kXul; agaLk;ē'tsXēma. A'lta  
she had killed her. She singed her. She finished, she singed her. Now  
her.

10 ā'kXaxe. Lōn kēi ōgō'pXula. Agō'tcXEm, agō'tcXEm. Nō'kteikt.  
she cut her. Three fingers her blubber. She boiled her, she boiled her. She was done.

11 Aqacingē'wal;amit iqē'sqēs k;ā uyā'xk'un qaX ō'lXaiū, cka qāmX  
They were given food blue-jay and his elder sister that seal, and part

12 aci'kXax ka actā'qeti. Agiō'lXam uyā'xk'un iqē'sqēs: "Ai'aq  
they ate it and they were satia- She said to him his elder sister blue-jay: "Quick  
ted.

13 mē'lXa, mā'nēwa mē'lXa." Atcō'lXam: "Mā'nēwa mē'lXa. Atcuwa'  
go to the you first go to the He said to her: "You first go to the beach. Indeed  
beach, beach."

14 k;ōā'n mkēx Xuk aqamēlē'menil," atcō'lXam uyā'xk'un: "Ai'aq  
always you are here you are given much to he said to her his elder sister: "Quick  
wanting to stay eat,"

15 mē'lXa." Nō'lXa-y- uyā'xk'un. Nē'k'im iqē'sqēs: "Wē'x-i mugō'lemama  
go to the She went to his elder sister. He said blue-jay: "To-mor- go and fetch it  
beach." the beach row

16 Xak ōmē'micX." "Nō'yaa," nā'k'im ō'lXaiū. Kawī'2X na-ixē'lgilX  
this your kettle." "I shall go," she said the seal. Early he made a fire

17 iqē'sqēs. Ayō-ilxē'wulx't gō tā'yaqL. "Iō'itet ikani'm," atcō'lXam  
blue-jay. He went up on his house. "It comes a canoe," he said to her

18 uyā'xk'un. "Iō'itet qē'wa amiā'owēwut." Nixä'gila-ē ikani'm. Ā,  
his elder sister. "It comes because you told them often." It landed the canoe. Ah,  
ō'lXaiū Lxē'gēla-ē k;ā tga'a. Ā'luptek ō'lXaiū. Take nē'k'im

19 the seal landed and her children. They went up the seal. Then he said  
from the shore

20 iqē'sqēs, atcō'lXam uyā'xk'un tga'a: "Amcō'ya gō aLXE'muit  
blue-jay, he said to them his elder sister her children: "Go to its edge

21 Lteuq. Ia'xkati mcXxat!ō'ya." Ta'ke ā'lōLX Iō'i tga'a. ALE'Xxatq  
the water. There lie down." Then she went to Iō'i her chil- They lay down  
the beach dren.

22 gō aLXE'muit Lteuq. Ta'ke atciō'egam ē'mēcX iqē'sqēs. Ā'yōLX,  
at its edge the water. Then he took it a stick blue-jay. He went to  
the beach,

23 atca'owilx. qaX ōxgoēs'sax. Mō'ketē atcā'owilx. Ia'xkatē nō'meqt.  
he struck her that youngest one. Twice he struck her. There she died.

24 Atcō'lXam uyā'xk'un tga'a: "Ai'aq, amekL;ē'men." ALKl;ē'men,  
He said to them his eldest sister her chil- "Quick, dive!" They dived,  
dren:

25 aLge'tātek. Ā'ēXat k;ē. Qōä'nemī aLkl;ē'men, goā'nsum nō'meqt  
they emerged. One nothing. Five times they dived, always dead



- qaX ā'ēXat. A'lta aLxē'lim Iō'i kja tga'a: "Ä." Nā'k'im ō'lXaiū: 1  
that one. Now they wailed Iō'i and her chil- "Ah." She said the seal: dren:
- "Ēgun tām ix·Elā'xō iqē'sqēs." Aga'owilx· a'ēXat ugō'Xō. "Ai'aq 2  
"One more thing he will do to blue-jay." She struck her one her daughter. "Quick,
- ameckLj; ē'men," nā'k'im ō'lXaiū. ALGE'tatek Lka'nauwē Lqoä'nemike. 3  
dive," she said the seal. They emerged all five.
- Agā'Lk; tcXēma ugō'xō. AkLā'kXul; agā'Lk; tsXēma. Ā'kXaxe 4  
She singed her her daughter. She finished she singed her. She cut her
- agale'lltatke. Akcō'lXam: "XaXā'k mtgā'xo." Ā'2lta aLkexk; ē'niakō, 5  
she threw her be- She said to them: "This you will eat." Now they tied her up, fore them.
- aLGE'ctōtk Lmē'melōct Iō'i Lgā'xa. ALi'Xkō-y· ō'lXaiū. 6  
they put her up the dead Iō'i her child. They went home the seal.
- A'lta acxē'la-it iqē'sqēs kja uya'xk'un. WiXt ō'lō age'ctax: 7  
Now they stayed blue-jay and his elder sister. Again hunger acted on them:
- "Tcu'xa txuwā'Lj; amx, Iō'i, gō LE'qxaLa. Wux·ī' txgō'ya." 8  
"Well we will go visiting, Iō'i, at the shadows. To-morrow we will go."
- Nē'kteuktē, a'lta ā'ctō. Actō'yam gō LE'qxaLa tē'Laql. Ā'ctōptek. 9  
It got day, now they went. They arrived at the shadows their house. They went up from the beach.
- Pāl qō'ta tkj; ē'walelqt qō'ta t'lōL. IXō'ca gō LElx'emē'tk 10  
Full those provisions that house. They lay about on the bed
- iqauwik; ē'Lē. ŌXō'ca tqj; ētxā'puke. ōXō'ca tpayi'xama, ōXō'ca 11  
large dentalia. They lay about coats, they lay about deer blankets they lay about
- tqoā'qema, ōXō'ca tēlā'l'ōma. Nē'k'im iqē'sqēs: "Qā'xēwa Lx ā'tgi 12  
mountain-goat they lay ground-hog He said blue-jay: "Where maybe they blankets, about blankets. went
- tike tē'lx·Em?" Agiō'lXām uyā'xk'un: "Ōxoēlā'itx· tē'lx·Em kja 13  
those people?" She said to him his elder sister: "They are there the people and
- nēket mte'tqEmt." Atciō'cgam qix· iqauwik; ē'Lē. "Hahaha ō'go-utca, 14  
not you see them." He took them those large dentalia. "Hahaha my ear,
- iqē'sqēs," aLE'xax LgōLē'leXEmk. Lj; Lj; Lj; Lj; nōxowā'-itx tē'lx·Em. 15  
blue-jay," he did a person. Tittering they laughed people.
- Atcō'cgam cēlā'l. Atei'cxk; a: "Hahaha cgō'ulal iqē'sqēs. 16  
He took it a ground-hog He pulled at it: "Hahaha my ground-hog blue-jay. blanket
- Nik; ē'x'tkin gō gē'kXulē ilemē'tk. Lj; Lj; Lj; Lj; hē'hē nō'xōx tē'lx·Em. 17  
He searched for at under the bed. Tittering, laugh they did people. him
- Atcō'cgam ōqj; oē'Lxap ōkunx·tā'm: "Qā'daqa wiXt amō'latek 18  
He took it a coat a woman's coat of "Why again you lift it mountain-goat wool:
- ōgu'qj; oēLxap, iqē'sqēs?" Atciō'cgam icā'melē. Atcē'xk; a iqē'sqēs 19  
my coat, blue-jay?" He took it a nose ornament. He pulled at it blue-jay
- icā'melē. "Hahaha itci'cimele, iqē'sqēs." Ayuē'lukteū ēXt iqō'mxōm. 20  
the nose or- "Hahaha my nose orna- blue-jay." It fell down one basket. nament.
- Atciō'cgam, atcē'xeluketgō mā'Lxōlē. ALO-ē'lukteu Lēā'pta. 21  
He took it, he put it up at the side of the house. It fell down salmon-roe.
- Atci'txaluketgō mā'Lxōlē. Nik; ē'x'tkin ē'wa gēkXula' ēlemi'tk. 22  
He put it up at the side of the house. He searched thus below the bed.
- A'lta wiXt hē'hē nō'xōx. Lj; Lj; Lj; Lj; aqiaō'nimx iqē'sqēs. Qē'xtcē 23  
Now again laugh they did. Tittering he was laughed at blue-jay. Intending
- agiō'lXam uyā'xk'un: "Pet mē'xax. I'kta LEMē'kxal LE'qxaLa? 24  
she said to him his elder sister: "Staying be. What thy names shadows? quietly
- Lx pōc nēket ē'ka nugō'tkiX." Gōyē' aci'xax, ā'nqatē ōtX ō'pXuē. 25  
Maybe if not thus they do." Thus [they they did, already there salmon-roe. looked] stood

- 1 A'lta acxLxā'lēm. Nē'k'im iqē'sqēs: "Qaxē'Lx noxoēlā-itX tike  
Now they ate. He said blue-jay: "Where may be they are those
- 2 tē'lX'Em?" Agiō'lXam uyā'xk'un: "Ōxoēlā-itX, ōxo-ēlā-itX kĪa  
people?" She said to him his elder sister: "They are there, they are there and
- 3 nīket mte'tqamt." Nā'pōnEM. Nē'k'im iqē'sqēs: "Ia'xkuk txaō'ya."  
not you see them." It grew dark. He said blue-jay: "Here we will camp."
- 4 A'lta actā'qxoya pō'lakli. Nixē'l'ōkō iqē'sqēs, ayō'pa. Qē'xteē  
Now they slept at night. He awoke blue-jay, he went out. Intending
- 5 ayō'tXu-it nixau'yus, eka iakwa' aLxō'gua gō tiā'owit. Nō'pa-y-  
he stood up he urinated, and here it ran down at his legs. She went out
- 6 uyā'xk'un iqē'sqēs. Nō'La-it gō-y- ilē'ē nā'xk;auwapa. Gō aLō'tXuit  
his elder sister blue-jay. She sat down on ground she urinated. There stood
- 7 qō'La Lgā'xak;auwalpT. L'āk atēi'tax tiā'owit iqē'sqēs: "Tē;a'a!  
that her urine. Spread he did them his legs blue-jay: "Look!
- 8 Iō'i, qa'da Xuku nē'xax. Atexk;ā'kux cia'kxo-itōc, acaxēlaē'Lxal  
Iō'i, how here I became. He pulled them his groins, she cried
- 9 uyā'xk'un: "Ahaha'y- i'teite!a x'iq siā'kulq;ast." "Ā'xka na itēā'Lēa  
his elder sister: "Hahaha my sickness that squint-eye." "She [int. her body part.]
- 10 Iō'i ka-y- i'teate!a atēiā'laut?" Iō'Lqtē ka agē'nk;ēmEnakō.  
Iō'i and her sickness is on her?" Some time and she took revenge on him.
- 11 Agē'xk;a qix iā'k;alx'ix. "Anā'2," nē'k'im iqē'sqēs, "i'teite!a Iō'i."  
She pulled it that his penis. "Anah," he said blue-jay, "my sickness Iō'i."
- 12 "Ia'xka na ā'yālēa ka-y- ā'yate!a nē'laut?" WiXt ack;ē'witx-it.  
"He [int. his body and his sickness is on him?" Again they went to sleep.
- 13 Kawī'2X nixē'l'ōkō iqē'sqēs. Ia'xka iā'lko-ilē ē'k'ala qigō ā'nqatē.  
Early he awoke blue-jay. He the same man as formerly.
- 14 Nixē'l'ōkō-y- uya'xk'un. A'lta wiXt ō'g'guil ē'ka qigō ā'nqatē.  
She awoke his elder sister. Now again a woman thus as before.
- 15 Niteā'lakuilē. AqcENk;ē'mENakō iqē'sqēs qigō atēuXuimō'cXEM  
She was well. It was taken revenge on him blue-jay as he teased them
- 16 tē'lX'Em. "Tgt'lō'kti txgō'ya, taua'lta wiXt aqtXENEMō'cXEMx."  
the people. "Good we go, else again they tease us."
- 17 Agiō'lXam uyā'lē: "Mai'ka nīket imē'xetēi'mELē ka  
She said to him his elder sister: "You not you believed me and
- 18 aqtxinEMō'cXEM." A'lta aci'Xkō, acXgō'mam. Nā'k'im uyā'lē:  
we were teased." Now they went home, they arrived at home She said his elder sister:
- 19 "Take kape't atxuwā'L;am."  
"Then enough we went visiting."

*Translation.*

There were Blue-Jay and his elder sister Iō'i. "Let us go visiting, Iō'i," he said to his sister. "Let us visit the Magpie [?]." Early the next morning they went. They came near his house and saw him on the roof. They landed and went up to the house. Then they saw Magpie on his house. After a little while he swept his house and found one salmon egg. He put it into his topknot [made a fire], and heated some stones. When they were hot he took a kettle, poured water into it, and threw the dry salmon egg into the kettle; then he boiled it. The kettle came to be full of salmon eggs. He placed it before Blue-Jay and his sister and they ate. When they had half emptied the kettle they were satiated. They carried away what was left and started to go home. Iō'i said to her brother: "Let us go to



the beach; you go down first." Blue-Jay said: "You go first down to the beach." His sister went down. Then Blue-Jay said [to Magpie]: "Come to-morrow and fetch your kettle." Magpie said: "I shall go." Then Blue-Jay and his sister went home. Early in the morning Blue-Jay made a fire and went up to the roof of his house, where he staid. After awhile he said to his elder sister: "A canoe is coming." She replied: "It comes because you told him to come." Now Magpie landed and went up to the house. Blue-Jay arose and swept his house. He found a salmon egg. He put it into his top-knot. He finished sweeping his house and he heated stones. When they were hot he took his kettle and poured water into it. He took that salmon egg and threw it into the water. Then he threw the hot stones into the kettle and the water began to boil. Then he covered it. He imitated all Magpie had done. After awhile he uncovered it, but nothing was in the kettle. "Blue-Jay can do only one thing," said Magpie. He took the stones and threw them out of the kettle. He threw one dry salmon egg and hot stones into the kettle. When the water began to boil he covered it and when he uncovered it the kettle was quite full of salmon eggs. Then Magpie left them and went home.

After several days Blue-Jay and his sister became hungry. "Let us go and visit the Ducks," said Blue-Jay. "To-morrow we will go," said IŌ'i. The latter had five children. On the following morning they started and went visiting. After awhile they landed at the beach of the Duck. They came up to the house. The Duck said to her five children: "Go and wash yourselves." They went to the water and washed themselves. They dived. [Soon they emerged again] each carrying a trout. Ten times they dived and their mat became full of trout. They went up to the house, made a fire and roasted them. Then they gave Blue-Jay and his sister to eat. Now the fish which they were roasting were done. They fed Blue-Jay, and he and his sister ate. They ate part and were satiated. IŌ'i said to her brother: "You go down first, else you will talk ever so much." He replied to his sister: "Ah, you would always like to stay here, you go down first." His sister went down first [and as soon as she had left he said to the Duck]: "Come to my house to-morrow and get your mat." Now Blue-Jay went down to the beach. The Duck said: "We shall go to-morrow." Then they went home. They arrived at home. Early the next morning Blue-Jay arose and went up to the roof of the house. He said to his sister: "A canoe is coming." She remarked: "It comes because you invited them." Then the Duck landed [with her five children] and went up to the house. After awhile Blue-Jay said to his sister's children: "Go and wash yourselves." Then Blue-Jay and his sister's children went down to the beach. They tried to dive, but their backs remained over water. Ten times they dived and were almost dead with cold. They came up to the house empty handed. "Blue-Jay does one thing only" [said the Duck]. She told her children: "Go and wash yourselves."



We will give them food." The Duck's children went down to the beach and washed themselves. They dived ten times and their mat was full. They went up to the house. "That trout is thrown at your feet." Now the Ducks went home. After a number of days Blue-Jay and his sister became again hungry. "Let us go and visit the Black Bear," he said. The next morning they went. They arrived at the Bear's house. The Bear heated stones. Blue-Jay said to his sister: "What may he give us to eat, Iō'i?" When the stones were hot the Bear sharpened his knife and cut his feet here [all around the sole] and cut his thigh. Then he rubbed over the wounds, and they were healed. Then he cut [the flesh which he had cut from his feet and from his body] into small pieces and boiled it. When it was done he placed it before them, and after a little while they were satiated. Iō'i said to her brother: "You go down first, else you will talk ever so much." Blue-Jay said: "You go down first." His sister went, and then Blue-Jay said: "Come to-morrow and fetch your mat." Then he went home with his sister. They came home. Early the next morning Blue-Jay arose and made a fire. He went up to the roof of his house. He said to his sister: "A canoe is coming." [And she replied:] "It comes because you invited him." Then the Bear landed and came up to the house. Blue-Jay heated stones, and when they were hot he sharpened his knife and cut his feet. He fainted right away. They blew on him until he recovered. The Bear said: "You can do only one thing, Blue-Jay." The Bear took his foot and slowly cut it. He cut his thigh. Then he cut the flesh into small pieces. He boiled it. When he had finished cooking and it was done he threw it before them and went home. Blue-Jay's feet were sore.

After several days they again got hungry. Then Blue-Jay said to his elder sister: "To-morrow we will go and visit the Beaver." Early in the morning they started to visit him, and they arrived at the Beaver's house. The Beaver was in his house. After a little while he went out and carried willows into the house which he placed before them. He took a dish and went out. Then he carried it back filled with mud. Blue-Jay and his sister could not eat it and started to go home. As they set out homeward his elder sister said to him: "You go down first else you will talk ever so much." Blue-Jay said to his elder sister: "You go down first." She went to the beach first. Then Blue-Jay said: "Come to my house to-morrow to fetch your dish." The Beaver replied: "I will come to-morrow." Early the next morning Blue-Jay made a fire and went up to the roof of his house. He said to his sister: "A canoe is coming." "It comes because you told him to come." The Beaver landed and entered the house. Blue-Jay went out and when he had been away a little while he brought that many willows. He threw them before the Beaver, who began to gnaw and ate them all. Then Blue-Jay ran to the beach. He went to get some mud, which he put before the Beaver. He ate it all and went home.

Blue-Jay said again to his sister: "To-morrow we will go and visit the Seal." On the next morning they started and arrived at the house of the Seal, who had five children. The Seal said to her young ones: "Go to the beach and lie down there." They went and lay down at the edge of the water. The Seal took a stick and went down. When she reached her children she struck the youngest one upon its head. The others dived and when they came up again they were again five. Then she pulled up to the house the one which she had killed. She singed it. When she had finished singeing it she cut it. Its blubber was three fingers thick. She boiled it and when it was done she gave it to Blue-Jay and his sister. Soon they had enough. Then Iō'i said to her brother: "You go down first." He replied: "You go down first, else you will always want to stay where they give us food." He said: "Go to the beach." His elder sister went to the beach. Then Blue-Jay said to the Seal: "Come to-morrow and fetch your kettle." "I shall come," replied the Seal. [They went home.] Early next morning Blue-Jay made a fire and went up to the roof of his house. He said to his elder sister: "A canoe is coming." She replied: "It comes because you invited him." The canoe came ashore. The Seal and her children landed and they came up to the house. Then Blue-Jay said to Iō'i's children: "Go to the beach and lie down there." Then Iō'i's children went and lay down at the edge of the water. Blue-Jay took a stick. He went down and struck the youngest one; he struck it twice and it lay there dead. Then he said to the other children: "Quick, dive!" They dived, and when they came up again one was missing. Five times they dived, but the one [which was struck] remained dead. Then Iō'i and her children cried: "Ä." The Seal said: "Blue-Jay knows to do one thing only." She struck one of her daughters and said: "Quick; dive!" And when they came up again all five of them were there. She singed her daughter. When she had finished singeing her she cut her and threw her down before Blue-Jay and his sister, saying: "You may eat this." Then they tied up and buried the dead child of Iō'i, and the Seal went home.

After awhile they got hungry again. "Let us go and visit the shadows." "To-morrow we will go." Early next morning they started and arrived at the house of the shadows. They went up to the house. The house was full of provisions, and on the bed there were large dentalia. There were coats, blankets of deer skin, of mountain goat, and of ground-hog. Blue-Jay said: "Where may these people be?" His elder sister replied: "Here they are, but you can not see them." Blue-Jay took up one of the large dentalia. "Ahahaha, my ear, Blue-Jay," cried a person. They heard many people tittering. He took up a ground-hog blanket and pulled at it. "Ahahaha, my ground-hog blanket, Blue-Jay." He searched under the bed [for the person who had spoken] and again the people tittered. He took up a coat of mountain-goat wool. The person cried, "Why do you lift my

coat, Blue-Jay?" He took a nose ornament and the person cried: "Ahahaha, my nose-ornament, Blue-Jay." Then a basket fell down from above. He took it and put it back. Then a salmon roe fell down. He put it back, and again he searched under the bed for persons. Then, again, the people tittered and laughed at him. His sister said to him: "Stay here quietly. Why should they be called shadows if they would not act as they do?" They looked around. There was a salmon roe [put up in a bag for winter use] and they ate it. Blue-Jay said again: "Where may these people be?" His elder sister replied: "Here they are, here they are; but you do not see them." When it got dark Blue-Jay said: "We will sleep here." Now they slept during the night. Blue Jay awoke and went out. He tried to urinate standing. It ran down his legs. Blue-Jay's elder sister went out. She sat down on the ground and urinated. There stood her urine. Blue-Jay spread his legs: "Look here, IŌ'i, what became of me!" He pulled his groins and his sister cried much. "Ahaha, that hurts me, Squint-eye!" "Is it IŌ'i's body, and it hurts her?" After some time she took revenge upon him. She pulled the penis; "Anah," cried Blue-Jay, "it hurts me, IŌ'i." "Is it his body, and he feels sick?" Then they went to sleep again. Blue-Jay awoke early. Then he was a man again as before. His elder sister awoke. Now she was again a woman as before. She was well again. Thus they took revenge on Blue-Jay, because he had teased the people. "Let us go, else they will tease us again," said Blue-Jay. His sister replied: "You did not believe me and they teased us." Then Blue-Jay went home. He arrived at home. His sister said: "Now we have gone visiting enough."



17. CKULKULŌ/L ICTĀ'KXANAM.

CKULKULŌ/L HIS MYTH.

- A'/lta exēlā'itX Ckulkulō/L k; a-y- uyā/xk'un. A'/lta agiō'lXam: 1  
Now there was a Salmon-harpoon and his elder sister. Now she said to him:
- "Qō-i amxuxō'k'ulax iq; oanē'X tgiā'wulē." A'/lta nau'itka. Atci'etax 2  
"Future you will imitate them steel-head they catch." Now indeed. He made it  
salmon.
- ckulkulō/L, a'/lta ateli'ekōL; Ckulkulō/L. A'/lta nē'kteuktē, a'/lta 3  
a salmon-harpoon, now he finished it Ckulkulō/L. Now it got day, now
- akLōlā'pam uyā/xk'un. A'/lta ia'xka ā'yō, nixēlalā'ko-imam. A'/lta 4  
she went digging his elder sister. Now he he went, he went to catch salmon. Now  
roots
- atclē'lukē ēXt iqoanē'X. A'/lta nē'Xkō. A'/lta ayō'yam gō te'etaql. 5  
he speared it one steel-head Now he went home. Now he arrived at their house.  
salmon.
- A'/lta nē'xēlkte. A'/lta nō'kteiqt ōk'u'ltein. "Tgēt!ō'kti agē'xk'un 6  
Now he roasted it. Now it was done its head. "Good my elder sister
- nalē'm Xak ōk'u'ltein. K; ē, taua'lta agā'k'altein naxā'lax. 7  
I give her this fish head. No, else her fish head comes to be  
to eat on her.
- Tgēt!ō'kti iā'wan nialē'm. K; ē, taua'lta itcā'wan ayaxē'lax. 8  
Good its belly I give it to No, else her belly comes to be on  
her to eat. her.
- Iq; ē'qau nialē'ma. K; ē, taua'lta itcā'q; ēqau ayaxē'lax. Tgēt!ō'kti 9  
Its back I shall give it No, else her back comes to be on Good  
to her to eat. her.
- Lēlē'et nLalē'ma. K; ē, taua'lta Lgā'liet aLā'xalax." A'/lta ka'nauwē 10  
its tail I give it to her No, else her tail comes to be on Now all  
to eat. her."
- atetā'wulē. Iā'wan atciā'wulē, ia'ēqau atciā'wulē a'/lta Liā'liet 11  
he ate it. Its belly he ate it, its back he ate it, now its tail
- atclā'wulē. A'/lta aya-ō'ptit. A'/lta nā'Xkō-y- uyā/xk'un. NaXkō'mam 12  
he ate it. Now he went to sleep. Now she went home his elder sister. She came home
- gō te'etaql. A'/lta iā'qxōiō Lgā'wuX. A'/lta aLā'XiLq, a'/lta 13  
to their house. Now he slept her younger bro- Now she heated stones, now  
ther.
- agiā'kxōpq itcā'k; Enatan. A'/lta agē'lēm Lgā'wuX. 14  
she roasted them her potentilla roots. Now she gave them her younger  
to him to eat brother.
- A'/lta nē'kteuktē wiXt. A'/lta nō'ya wiXt akLōlā'pam. A'/lta lē'2lē 15  
Now it got day again. Now she went again she went digging. Now long
- ka nixā'latek Lgā'wuX. Nixēlalā'ko-imam. Lē'lē, mank lē'lē ka 16  
and he rose her younger bro- He went to catch salmon. A long a little long then  
ther. time,
- atclē'lukē iā'qoa-iL iq; oanē'X. "Anē'4 Ckulkulō/L! Tate atcuwa' 17  
he speared it a large steel-head salmon. "Aneh Ckulkulō/L! See! [exclamation]
- nēket tcalē'ma-y- uyā/xk'un." Ta'ke naxLō'lEXa-it uyā/xk'un: "Ō, 18  
not he will give it to [to] his elder sis- Then she thought his elder sister: "Oh,  
her to eat ter."
- ka'lta qiaō'nim Liā'xauyam." A'/lta nē'Xkō Ckulkulō/L. Ta'ke 19  
only he is made fun of his poverty." Now he went home Ckulkulō/L. Then
- niXkō'mam. Ta'ke nē'xēlkte. Ta'ke nixgē'kteikt. "Tgēt!ō'kti 20  
he came home. Then he roasted it. Then it was done. "Good
- agē'xk'un nalē'm Xak ōk'u'ltein [etc., three times as above.] 21  
my elder sister I give it to this fish head [etc., three times as above].  
her to eat
- A'/lta aLā-iLā'kuX Lēā'teau gō wē'wulē. Ta'ke wiXt nē'kteuktē. 22  
Now she smelled it grease in the interior of Then again it got day.  
the house.

- 1 Ta'ke wiXt nō'ya akLōlā'pam. Ta'ke wiXt ā'yō nixēlalā'ku-imam.  
Then again she went she went to dig Then again he went he went to catch salmon.  
roots.
- 2 Kā2-y- akē'x ka wiXt naxalteā'ma: "Ē'yaa-itcLx iā'q; oaniX  
Where she was and again she heard: "How large his steel-head  
salmon
- 3 Ckulkulō'L." "O, Liā'xauyam Lō'nas aqiaō'nim." Ta'ke atcLē'luke  
Ckulkulō'L." "Oh, his poverty perhaps he is laughed at." Then he speared it
- 4 iā'q; oaniX, ta'ke nē'Xkō. Nē'Xkō'mam gō tā'yaqL. Ta'ke  
his steel-head then he went home. He arrived at home at his house. Then  
salmon,
- 5 nē'xēlkte. Ta'ke nō'kteikt ōk'u'ltein. "Ō age'xk'un, nalē'ma  
he roasted it. Then it was done the head. "O my elder sister, I shall give  
her to eat
- 6 Nak ōk'u'ltein. K;ē, taua'lta agā'k'altcin naxā'lax. Tgēt!ō'kti  
this fish head. No, else her fish head comes to be on  
her. Good
- 7 iā'wan nialē'ma. K;ē, taua'lta itcā'wan ayaxā'lax. Iq; ē'qau  
its belly I give it to her. No, else her belly comes to be on her. The back
- 8 nialē'ma. K;ē, taua'lta itcā'q; ēqau ayaxē'lax. Tgēt!ō'kti Lēlē'ct  
I give it to her. No, else her back comes to be on her. Good the tail
- 9 nLalē'ma. K;ē, taua'lta Lgā'liet aLā'xalax." A'lta ka'nauwē  
I give it to her. No, else her tail comes to be on her." Now all
- 10 atciā'wulē, iyā'eqau atciā'wulē, Liā'liet atcLā'wulē. A'lta aya-ō'ptit.  
he ate it, its back he ate it, its tail he ate it. Now he slept.
- 11 A'lta nā'Xkō uyā'xk'un. A'lta naXkō'mam. A'lta aLā'xeltq.  
Now she went home his elder sister. Now she came home. Now she heated stones.
- 12 Agiā'kxōpq itcā'k; Enatan. Ta'ke ayō'kteikt itcā'k; Enatan, ta'ke  
She roasted them her potentilla roots. Then they were done her potentilla roots, then
- 13 agē'lēm Lgā'wuX. A'lta L;ap age'Lax Lēā'tcau gō wē'wulē. "Ō,  
she gave them her younger Now find she did it grease in inside of house. "Oh,  
to him to eat brother.
- 14 nau'itka, taL; Xōku ē'ka atcinā'xt Xōku nēket atcinēlē'meniL."  
indeed, look here thus he did to me here not he always gave it to me  
to eat."
- 15 A'lta L;ap age'Lax Lēā'pta gō iā'yacqL. A'lta akLugō'Lit gō-y-  
Now find she did it salmon roe in his mouth. Now she put it up on
- 16 ōmā'p k'cā'xalē. Ta'ke agē'lēm ik; Enā'tan. Ta'ke akLō'cgam  
a board above. Then she gave them potentilla roots. Then she took it  
to him to eat
- 17 qō'La Lēā'pta, ta'ke akLē'lēm. "Ō x-ilē'k aqLnē'lēm." Ta'ke  
that salmon roe, then she gave it to him "Oh, this I was given it to eat." Then  
to eat.
- 18 atci'Luket, ta'ke k;wac nē'xax. "Ō, ta'ke taL; L;ap agā'nax."  
he saw it, then afraid he got. "Oh, then behold find she did me."  
A'lta nē'kteuktē. Ta'ke naxe'ltXnitek. Ta'ke agiō'lXam Lgā'wuX:  
Now it got day. Then she made herself ready. Then she said to him her younger  
brother:
- 20 "Ni'Xua mē'pa." Ta'ke ayō'tXuit. "Ē'tsentsen imē'xal. Nēket  
"Well go outside." Then he stood up. "Humming-bird your name. Not
- 21 qa'nsiX iq; oanē'X miā'xo." Ta'ke nō'ya, naiē'ltaqL.  
ever steel-head sal- you will eat Then she went, she left him.  
mon it."
- Nō'ya, nō'ya, kulā'yi nō'ya. Ta'ke agō'ēkel t!ōL. Ta'ke  
She went, she went, far she went. Then she saw it a house. Then
- 23 nō'p'am. Ta'ke agiō'ei itcā'k; Enatan iā'Lēlam. Ta'ke akLō'cgam  
she came in. Then she roasted her potentilla roots ten. Then she took it  
them in ashes
- 24 Lēā'pta; age'Lax. AkLā'wulē. Ta'ke aLXalgō'mam LgōLē'lEXemk.  
salmon roe; she ate it. She ate it. Then he arrived a person.
- 25 Ta'ke aLgō'cgam aLkcā'uk; o-iam. Ta'ke aLōLā'taXit qō'La Lēā'pta.  
Then he took her he struck her. Then it fell down that salmon roe.
- 26 Ta'ke naxemā'teta-itek, ta'ke nō'pa. Ta'ke wiXt nō'ya, kulā'yi  
Then she was ashamed, then she went out. Then again she went, far



- nō'ya. Ta'ke wiXt agō'ēkel t!ōL. Nō'ya, agixā'laqlē. A'lta pā2L 1  
she went. Then again she saw it a house. She went, she opened the door. Now full
- qō'ta t!ōL tk;ē'wulelqL, cka me'nx-i nō'La-it ka ayō'lekteū ēXt 2  
that house dried salmon, and a little while she stayed and it fell down one
- iq;oanē'X. Agiō'egam agiuk'ō'n iā'kō. WiXt ayō'lekteū. WiXt 3  
steel-head salmon. She took it she put it up there. Again it fell down. Again
- agiō'egam, wiXt agiok'ō'n iā'kō. A'lta agiō'ci itcā'k;Enatan 4  
she took it, again she put it up there. Now she roasted her potentilla roots  
them in ashes
- iaLē'lam. A'lta agiōna'xLatek mōket. A'lta agiō'xtkin, agiō'xtkin, 5  
ten. Now she lost them two. Now she searched for them, she searched for them,
- agiō'xtkin. K;ē, nēket L;ap agā'yax. A'lta aLō'lekteū Lēā'pta. 6  
she searched for them. Nothing, not find she did it. Now it fell down salmon roe.
- AkLō'egam wiXt akLok'ō'n iā'kō. Lē'2lē ka aLXatgō'mam LE'kXala. 7  
She took it again she put it up there. Long and he arrived a man.
- Ta'ke L;āk nā'xax oēō'leptekiX. Take aLE'k'im: "Ā2!" Ta'ke wiXt 8  
Then crackle it did the fire. Then he said: "Ah!" Then again
- L;āk nā'xax oēō'leptekiX. Ta'ke wiXt aLE'k'im: "Ā2. Ē, qa'da 9  
crackle it did the fire. Then again he said: "Ah. Eh, why
- qa niket amiō'egam agimeLē'meniL? Mōket agiō'egam oq;oyō'qxut 10  
not you took it she gave to you to eat Two she took them the old woman  
always?
- imē'k;Enatan. Amiō'Xtkin gō-y- ī'tcaql. Amxa/LōX na 11  
your potentilla roots. You searched for them in her mouth. You think [int. part.]
- LgōLē'leXemk x'ix-iau amigā't'ōm? Ē'lteap iā'xal x'ix- iāwunē'nem." 12  
a person this you met him? Fishhawk his this danger."
- A'lta agā'wan naxā'lax. A'lta nakxā'to; LE'kXala akLaxō'tō. 13  
Now pregnant she got. Now she gave birth; a male she gave birth  
to it.
- A'lta aLE'tsax qō'La Lk;āsks. ALix'E'lgilxax. A'lta aksō'penax, 14  
Now he cried that child. He put him on top of the fire. Now she jumped,
- akLō'sgamx Lgā'xa. "Anā', qa'daqa aLEmXE'lgilx?" "Qa'daqa 15  
she took it her child. "Anah, why you put him into the fire?" "Why
- amLā'xegamx oq;oyō'qxut; giLginā'o-i. Iā'ma iau'a te'mēcX 16  
you take him from her the old woman; she looks after him. Only here wood
- mtupia'Lxa. Nēket mō'ya iau'a mai'ēmē." A'lta nau'itka iā'ma 17  
gather. Not go there down river." Now indeed only
- iau'a nā'xeLEMEqa. A'lta lē'2lē, a'lta k;ē te'mēcX iau'a kea'la, 18  
there she gathered wood. Now long time, now no sticks there up river,
- ta'ke aktō'tetXōm. A'lta nō'ya iau'a mai'ēmē. A'lta L;ap agā'yax 19  
then she finished them. Now she went there down river. Now find she did it
- ē'mēcX, iū'Lqat ē'mēcX. A'lta LEk<sup>u</sup> agā'yax. A'lta Lpiil qigō 20  
a stick, long a stick. Now break she did it. Now red where
- LEk<sup>u</sup> nē'xax. WiXt LEk<sup>n</sup> agā'yax, a'lta Liā'qxauwilqt. Lō'ni 21  
broken it was. Again break she did it, now its blood. Three times
- LEk<sup>u</sup> agā'yax, ka LE'xauwē Liā'qxauwilkt. A'lta nā'Xko. 22  
break she did it, then much its blood. Now she went home.
- NaXkō'mam, agixā'laqlē. A'lta yuqunā-itX itcā'k'ikala. Lō'ni 23  
She came home, she opened the door. Now there lay her husband. Three.  
times
- Lq;up ikē'x. A'lta Lgā'xa Lā'qxulqt wā, wā, wā. A'lta pō'pō 24  
cut he was. Now her child cried wā, wā, wā. Now blow
- ā'kxax oēō'leptekiX. A'lta teXep akē'x oēō'leptekiX. Ta'ke 25  
she did it the fire. Now extinguished it was the fire. Then
- akLō'egam Lgā'xa, ta'ke nō'ya. 26  
she took it her child, then she went.
- Kulā'yi ta'ke nō'ya. Ta'ke tell nā'xax. "Tget!ō'kti nLXelketgō'ya 27  
Far then she went. Then tired she got. "Good I desert it



- 1 LgE'xa. Iā'xkayuk nL'Eltā'qLa." Age'Lōtk gu itconā'k. Ta'ke  
my child. Here I shall leave it." She carried it to a maple. Then
- 2 naL'e'taqL. Nō'ya ta'ke kulā'yi. A'lta kā algiā'xoil ikam'm  
she left it. She went then far. Now where he was work-  
ing at a canoe
- 3 qō'La Lē'Xat LE'k'ala, ta'ke alklteā'ma Lk;āsk. Ta'ke  
that one man, then he heard it a child. Then
- 4 alklō'Xtkin. Ta'ke L;ap alGE'Lax, ta'ke alGE'Luk"t qoā'p gō  
he searched for it. Then find he did it. then he carried it near to
- 5 t!ōL ka alklō'peut. Ta'ke nē'Xkō xix' ē'k'ala. Ta'ke atcō'lXam  
house and he hid it. Then he went home this man. Then he said to her
- 6 uyā'k'ikala: "L;ap anE'Lax Lk;āsk. Amē'wan mxolā'xo." Lā'xlax  
his wife: "Find I did it a child. You are pregnant you do." Deceive
- 7 ctā'xōya-y ōctā'xa. A'lta acgō'lXam ōctā'xa: "Ā, Lmē'na ayi'tcāte!  
they did her their daugh- Now they said to her their daugh- "Ah, your mo-  
ter. ter: ther her sickness
- 8 ayā'la-ot. A'lta Lō'nas akxtō'ma." Ta'ke nō'La-it ōctā'xa. Hē  
is on her. Now perhaps she will give birth." Then she remained their Heh,  
there daughter.
- 9 qoā'p ikteu'ktai ka ta'ke anaō'ptit. Ta'ke atclugō'lemam qō'La  
nearly it was going to and then she fell asleep. Then he fetched it that  
get daylight
- 10 Lk;āsk. "Amxe'lēōkō; Lemē'wuX ta'ke alTē'mam." Ta'ke  
child. "Rise; your younger brother then he arrived." Then
- 11 naxe'lēōkō uyā'xa. "Ō, Lgā'wuX," ta'ke nā'kēm. A'lta Lgā'wuX  
she rose his daugh- "Oh, my younger then she said. Now her younger  
ter. brother,
- 12 Lā'qoa-iL aLE'xax. A'lta atclā'lax Lkalai'tanema. A'lta ka'nauwē  
large he got. Now he made them arrows. Now every  
for him
- 13 qā'xēwa ayō'yix k;imta'-y- uyā'xk'un. Itcā'q;atxal. "Nikct  
where he went after his elder sister. Her badness. "Not
- 14 iamā'wuX," agiō'lXam. "L;ap aqā'max; LGE'mama L;ap atcā'max.  
you are my she said to him. "Find you were done; my father find he did you.  
younger brother,"
- 15 Ē'tsōL iā'xa mai'k'a." Ta'ke nēXE'Lxa Lgā'wuX. Ta'ke acXgō'mam.  
Salmon- his son you." Then he was angry her younger Then they came home.  
harpoon brother.
- 16 "Genā'xo-il, genā'xo-il, ē'tsōL LGE'mama." "Nā2xaxā'x! qā'daqa-y-  
"She always says she always Salmon- my father." "Naxaxā'x! why  
to me, says to me, harpoon
- 17 ē'ka-y- amiā'xo-il Lemē'wuX?" Aqiō'cgam ē'mēcX,  
thus you always say to him your younger brother?" It was taken a stick,
- 18 aqaxelqē'lexLakō. A'lta ka'nauwē Lēalā'ma tell ā'yamxte. "Ō,  
she was whipped. Now every day tired his heart. "Oh,
- 19 tget!ō'kti nuwā'ēō." A'lta nē'kteuktē, wiXt ā'cto. A'lta tgā'maē  
good I kill her." Now it got day, again they went. Now shooting her
- 20 atctā'lax. Nō'meqt. Ayaē'taqL, gō'yē nē'xax, ā'nqatē agiā'wat.  
he did it to She was dead. He left her, thus he did already she followed  
her. [turned round], him.
- 21 A'lta iā'qoa-iL nē'xax, iq;ōā'lipX nē'xax. A'lta niXē'qauwakō:  
Now large he became, a youth he became. Now he dreamt:
- 22 "Ma'nix muwa'ōē, ka gō-y- ogō'kcia L;EME'nL;EMEN mā'xō. Ka  
"When you will kill her, then at her finger broken to pieces make it. Then
- 23 tcopenā'ya-y- i'kta lō'elō ka iā'xka L;kōp miā'xō. A'lta ō'meqta.  
it will jump something round and that squeeze do it. Now she will die.
- 24 Qē'xtcē gemolā'ma: 'Nai'ka menuwa'ēō!" A'lta wiXt nē'kteuktē;  
Intending she will say: 'Me kill me!'" Now again it got day;
- 25 a'lta ā'ctō. A'lta gō Lqā'nake ka wiXt atcā'waē. A'lta wiXt  
now they went. Now at a stone then again he killed her. Now again
- 26 Lq;ōp ā'teax ogō'kcia. A'lta-y- atcō'pena-y- i'kta lō'elō. A'lta  
cut he did it her finger. Now it jumped something round. Now

- L<sub>i</sub>kōp atcā'yax. Qē'xtcē agiō'lXam: "Nai'ka mEnuwa'εō." A'lta 1  
squeeze he did it. Intending she said to him: "Me kill me!" Now
- nō'mEqt. A'lta ayaē'taqL. 2  
she was dead. Now he left her.
- A'lta ā'yō kulā'yi. A'lta Liā'XēwicX ilā'kēmatsk Liā'XēwicX. 3  
Now he went far. Now his dog spotted his dog.
- A'lta ayugō'ōm tē'lX·Em tā'nEmeke, ō'Xuitike tā'nEmeke. "Anā', 4  
Now he reached them people women, many women. "Anah,
- masā'tsiLx qō'La Lkē'wucX. Wu'ska LXLōcgā'ma." A'lta qē'xtcē 5  
pretty that dog. [Exelamation] we will take it." Now intending
- aqakLXLē'mōL. K<sub>i</sub>ē, nicket aklō'cgam. A'lta ēXā'tka 6  
it was called much. No, not she took it. Now one only
- ōLā'Xak<sub>i</sub>Emana: "Ai'aq, ai'aq, Lgē'lXēm." Lē'lē ka aklGē'lXēm. 7  
their chieftainess: "Quick, quick, call him." Some time and she called him.
- ALaga'ōm ka aklō'cgam. Nō'Xōgō tā'nEmeke: "Ō, Lgē'wucX 8  
He came to her and she took him. They went home the women: "Oh, a dog
- L<sub>i</sub>ap aneGE'Lax, ōnteā'xak<sub>i</sub>Emāna aklō'cgam." Ta'kE nē'k'im 9  
find we did him, our chieftainess she took him." Then he said
- iqē'sqēs: "Ni'Xua, nLō'ketama." Ta'kE ayō'p! iqē'sqēs. Ta'kE 10  
blue-jay: "Well, I will go to see him." Then he entered blue-jay. Then
- atei'Lēlkel Lgē'wucX. Ta'kE atciō'cgam ikamō'kXuk, ta'kE 11  
he saw it the dog. Then he took it a bone, then
- ateiLE'lēm ikamō'kXuk qō'La Lgē'wucX. Nēket aLgā'yaqc. Ta'kE 12  
he gave it to him a bone that dog. Not he ate it. Then
- atclā'owilX. "Iā'c Lē'Xa Lgē'XēwucX. Iā'c Lē'Xa, mLUwā'εō." 13  
he hit him. "Letting do him my dog. Letting do him, you will kill him."
- Ta'kE nē'Xkō iq<sub>i</sub>ē'sq<sub>i</sub>ēs. Ta'kE atciō'lXam iā'xk'un: "Kā'sa-it, 14  
Then he went home blue-jay. Then he said to him his elder brother: "Robin,
- LgōLē'lEXEmk, nēket Lgē'wucX." "Hō'ntein, cka k<sub>i</sub>ā mxā'xō. 15  
a person, not a dog." "Don't, and silent be.
- Mā'mkXa na mLā'qxamt?" "Hō'ntein, iā'xka xix'ī'k iq<sub>i</sub>ēyō'qxut, 16  
You alone [int. part.] you see it?" "Don't, he this one the old one,
- ā'Lqē iā'xka iā'nēwa i'kta ilā'xo-ila." Lē'lē Lō'nas Lōn LēaLā'ma ka 17  
later on he he first some- he knows it." Some perhaps three days and
- wiXt ā'yō iq<sub>i</sub>ē'sq<sub>i</sub>ēs. Ayō'p!am, a'lta tā'lalX Lxē'lax Lgē'wucX. 18  
again he went blue-jay. He came in, now gamass he ate it the dog.
- Ta'kE atciō'cgam ē'mēcX iq<sub>i</sub>ē'sq<sub>i</sub>ēs, atciLGE'lXcim. "Ē, ē, 19  
Then he took it a stick blue-jay, he struck him. "Eh, eh,
- Lā'xauyam LGE'XēwucX," nā'k'im qaX ō'ō'kuil. Ta'kE nē'Xko 20  
his poverty my dog," she said that woman. Then he went home
- iq<sub>i</sub>ē'sq<sub>i</sub>ēs. Ta'kE atciō'lXam iā'xk'un: "LgōLē'lEXEmk kā'sa-it; 21  
blue-jay. Then he said to him his elder brother: "A person robin;
- tā'lalX Lxē'lax." Nō'pōnem. A'lta atcō'lXam uyā'k-ika: "O, 22  
gamass he eats." It got dark. Now he said to her his wife: "Oh,
- ta'kE tell atcā'yax ē'tcamxtc iq<sub>i</sub>ē'sq<sub>i</sub>ēs. Ala'xti LEK<sup>u</sup> teiā'xoyē 23  
then tired he makes it my heart blue-jay. Finally break he will do them
- itce'xamōkuk. NLXE'lketgōya Lkē'wucX Lā'ōk." A'lta pō'lakli 24  
my bones. I shall throw it away the dog his blanket." Now dark
- atei'LXeluketgō. A'lta nē'kteuktē, a'lta txalōi'ma Liā'ōk. A'lta 25  
he threw it away. Now it got day, now another his blanket. Now
- ayō'p!am iq<sub>i</sub>ē'sq<sub>i</sub>ēs. "Ē2, anE'k'im LgōLē'lEXEmk. TenE'luwats 26  
he came in blue-jay. "Eh, I said a person. He did not believe me
- kā'sa-it." A'lta iā'xkatē ayō'La-it. 27  
robin." Now there he remained.



*Translation.*

There was CkulkulŌ'L [the salmon-harpoon] and his elder sister. Once upon a time the latter said to her brother: "Do as the other people do and catch steel-head salmon." Now he did so. He made a harpoon. On the day after he had finished it his sister went digging roots. Now he went to catch salmon. He speared a steel-head salmon and went home. When he arrived at home he roasted it and when it was done he said: "I will give the head to my sister to eat. No, else she will get a fish's head. I will give the belly to my sister to eat. No, else she will get a fish's belly. I will give the back to my sister to eat. No, else she will get a fish's back. I will give its tail to my sister to eat. No, else she will get a fish's tail." Now he ate the whole fish. He ate the belly, he ate the back, he ate its tail. Then he lay down to sleep. Now his elder sister came home. Her brother was asleep. She heated stones and roasted the roots. Then she gave them to him to eat.

On the next morning she went again digging roots. After some time her younger brother arose and went to catch salmon. After some time he speared a large steel-head salmon. "Ah, CkulkulŌ'L behold! he does not give anything to his sister," said the people. His sister thought: "Oh, they make fun of my poor brother." Now CkulkulŌ'L went home. When he arrived he roasted his salmon. It was done. Then he said: "I will give the head to my sister to eat" [etc., three times, as above].

Now she smelled the smell of grease in their house. On the next morning she went again digging roots. Then her brother went again to catch salmon. Again she heard: "How large is CkulkulŌ'L's salmon?" "Oh, perhaps they make fun of my poor brother." Then CkulkulŌ'L speared a salmon and went home. When he arrived he roasted it. Now its head was done. He said: "I will give the head to my sister to eat. No, else she will get a fish's head. I will give the belly to my sister to eat. No, else she will get a fish's belly. I will give the back to my sister to eat. No, else she will get a fish's back. I will give its tail to my sister to eat. No, else she will get a fish's tail." Now he ate the whole fish. He ate the back; he ate the tail. Then he lay down to sleep. Now his elder sister went home. When she came home she heated stones and roasted her potentilla roots. When they were done she gave them to her younger brother. Now she found some grease in the house. "Oh, indeed! Behold how he acted against me. He never gave me anything to eat." Now she found a salmon-egg in his mouth. She placed it on top of a shelf. Then she gave him the roots. Then she took that salmon egg and gave it to him. "Oh, somebody gave this to me." When he saw it he became afraid. "Look, she found me out." On the next morning she made herself ready and said to her younger brother: "Leave the house."



Then he arose. "Your name shall be Humming-Bird. Henceforth you shall not eat steel-head salmon." Then she went away and left him.

She went and went. She went a long distance. Then she saw a house. She entered and roasted ten roots in the ashes of the fire. Then she took a salmon roe and ate it. Then a man arrived who took her and struck her [on the nape]. The salmon roe fell [out of her mouth]. She was ashamed and went out of the house. She went again a long distance. Then she saw another house. She went and opened the door. The house was full of dried salmon. When she had stayed a little while a steel-head salmon fell down. She took it and put it back. It fell down again. She took it and put it back again. Now she roasted ten roots in the ashes of the fire. She lost two of them. She searched and searched, but did not find them. Now a salmon roe fell down. She took it again and put it back. After some time a man arrived. Then the fire crackled. He said, "Ah." The fire crackled again, and he said once more, "Ah. Heh, why did you not take the food which she offered to you? She took two of your roots and you searched for them in her month. Do you think the man whom you met was a human being? Fish-hawk is the name of that danger." Now she became pregnant. She gave birth to a boy. Now the child cried and the man put it on top of the fire. She gave one jump and took the child. "Ah, why do you put our child into the fire?" "Why do you take it away from the old woman? She will look after it." He continued: "When you gather wood go only this way. Do not go down the river." Now she did so, and gathered wood only above the house. Now one day there was no wood above the house. She had taken it all. Then she went down the river. She found a long stick and broke it. It was red where she had broken it. She broke it again and it bled. Three times she broke it and it bled profusely. She went home. When she opened the door she saw her husband lying there. He had three [deep] wounds. Now her child cried. She blew the fire, but it was extinguished. Then she took her child and left.

After she had gone a long distance she became tired. "I will desert my child," she thought. "I will leave it here." She carried it to a maple and left it. Then she went far away. Now a man was working at a canoe [near by]. He heard a child crying and searched for it. He found it and carried it to a place near his house. Then he went into the house, and said to his wife: "I found a child. Feign to be pregnant." Thus they deceived their daughter. They said to her: "Your mother begins to be in labor. Perhaps she will give birth to a child." Then their daughter stayed there. But when it was almost morning she fell asleep. Then he fetched the child. [He said to his daughter:] "Arise, your brother has been born." Then his daughter arose. "Ah, my brother," she said. Now, the boy grew up, and [his father] made arrows for him. He went about following his sister. She was bad and said:

"You are not my brother. My father found you. You are the salmon-spear's son." Then her brother became angry. When they came home he said: "She always says the salmon-spear is my father." Her father said: "Naxaxā'x, why do you always say so to your brother?" He took a stick and whipped her. Now the boy became tired [of her teasing and thought]: "I will kill her." On the next morning they went again. Then he shot her several times and she was dead. He left her, but when he turned round she followed him again. Now he became a youth. One day he dreamt: "If you want to kill her, you must break her finger. Then a round thing will jump out of it, and that you must squeeze to pieces. Then she will die. She will say: 'Kill me!'" On the next morning they went again. Then he killed her at a stone. He cut her finger and a round thing jumped out of it. He squeezed it and she said: "Kill me" [but he squeezed the round thing to pieces]. Now she was dead and he left her.

He went a long distance. Now he [assumed the shape of] a spotted dog. He came to a place where there were many women. They said: "See, how pretty is that dog. Let us take him!" They called him often, but he did not allow himself to be taken. Now only their chieftainess [had not tried]. They said: "Now you call the dog." She called him. He went to her and she took him. Then the women went home. They said: "Oh, we found a dog; our chieftainess took him." Then Blue-Jay said: "I will go to see him." He entered her house and saw the dog. He took a bone and offered it to him, but he did not eat it. Then he struck him. [The chieftainess said:] "Let my dog go; you will kill him." Then Blue-Jay went home and said to his elder brother: "Robin, that is a man and not a dog." "Oh, be quiet, do you think you alone can see?" "Ha, he is the elder one, and he ought to know everything sooner than I," retorted Blue-Jay. After about three days Blue-Jay went again. He entered the house and saw the dog eating gamass. Then Blue-Jay took a stick and struck him. "O, my poor dog," said that woman. Then Blue-Jay went home and said to his elder brother: "He is a man, Robin, he eats gamass." When it got dark the dog said to his wife: "Blue-Jay makes me tired. He will break my bones. I shall throw away my dog-skin blanket." At night he threw it away. When it got day again he had another blanket. Now Blue-Jay came in. [When he saw him, he said:] "Eh, I said he was a man and Robin would not believe me." Now he remained there.

# 18. IQATSĒ/LXAQ IĀ'KXANAM.

## THE PANTHER HIS MYTH.

- A/ltā iō'c iqatsē/Lxaq, imō'lekuma iā'k;ēwula. Ka'nānwē 1  
Now there was the panther, elks hunter. All
- Lēalā'ma atciā'wul imō'lekuma. Lē2, ka L;ap atcā'yax ipē'nalX ka 2  
days he hunted them elks. Some and find he did it a twig and  
time
- atciXp!enē'nakō ka atcē'xeluketgō gē'kXulē ilemē'tk. Ō, masā'tsilX 3  
he twisted it and he threw it down under the bed. Oh, pretty
- x'ik ipē'nalX: "Anā' Lgōlē'LEXEmk tayaX mXā'tx!" Wax 4  
that twig: "Anah a person good you become!" On the next  
morning
- ā'yō-y- imō'lak nē'kelōya. Tsō'yunstē niXatgō'mam. A/ltā Li'Xuc 5  
he went elk he went to catch In the evening he came home. Now there was on  
it. the ground
- Lnē'lōL. "Ā, qā'xēwa LX atgatē'mam tē'lx·Em? Iqā'lxal ōxucgā'liL." 6  
cedar bark. "Ah, whence maybe they came people? Disks they played."
- Wāx wiXt nē'kteuktē. WiXt ā'yō-y- imō'lak nē'kelōya. Tsō'yunstē 7  
On the again it got day. Again he went elk he went to catch In the even-  
next morning it. ing
- niXatgō'mam. A/ltā LE'Xauē Luē'lōL: "Qā'xēwa LX atgatē'mam 8  
he came home. Now much cedar bark: "Whence maybe they came
- tē'lx·Em? Iqā'lxal ōxucgā'liL gō tē'kxaqL." Wāx nē'kteuktē 9  
the people? Disks they always play in my house." On the next  
morning it got day
- ilā'Lonē. WiXt ā'yō. NiXatgō'mam tsō'yunstē. A/ltā pāl Luē'lōL 10  
the third time. Again he went. He came home in the evening. Now full cedar bark
- Li'Xuc gō tā'yaqL. A/ltā ō'wa axō'ea. ILā'laktē ā'yō. Lāx ō'ō'Lax 11  
it was on in his house. Now counters they were The fourth he went. Afternoon  
the ground on the ground. time
- ka nē'Xkō. Qiōā'p atetā'xōm tā'yaqL, ō'kumatk atcalteā'ma. Ta'ke 12  
and he went home. Nearly he reached it his house, batons he heard them. Then
- nixe' LXa. "Qā'xēwa tē'lx·Em, ōxucgā'liL iqā'lxal gō tē'kxaqL." 13  
he became angry. "Whence the people, they always play disks in my house."
- Qiōā'p atci'tax tā'yaqL, ta'ke k;ā nā'xax ō'kumatk. Ta'ke 14  
Near he came to it his house, then silent they became the batons. Then
- niXkō'mam, ayō'p!am. A/ltā-y- ō'wa ā'xōc gō-y- ōmā'p. "Wu'Xi 15  
he arrived at home, he came in. Now counters lay on a plank. "To-morrow
- ka nxpteō'ta, qā'xēwa LX atgatciā'ya." Wāx nē'kteuktē. 16  
and I shall hide, whence maybe they came." On the next  
morning it got day.
- Nixe'ltXuitek. Ayō'pa. Ayō'La-it gō tē'pcō. Nigē'qxamt, nigē'qxamt; 17  
He made himself He went He stayed in the grass. He looked, he looked;  
ready. out
- k;ē, niket atci'Lēlkel Lgōlē'LEXEmk. Ta'ke atcalteā'ma ō'kumatk 18  
nothing not he saw it a person. Then he heard them batons
- gō wē'wulē. Ta'ke nē'Xkō. Ta'ke atciexā'nap!ē. A/ltā iqā'lxal 19  
in the interior of Then he went home. Then he looked into the house Now disks  
the house. through a hole.
- Lxegā'liL Lq;ōā'lipX. A/ltā iō'kuk LE'Lape ulā'XematK ā'lgōtX. 20  
he played a youth. Now here his foot his baton it struck it.
- A/ltā Lxā'xo-il: 21  
Now he sang:



- Ē'pēnaLX    atsē'nkatXel    Xiau    ē'tselXit    atsenō'gutXap!  
 c | ♪ ♪ ♪    ♪ ♪ ♪ ♪ | - .    ♪ |    ♪ ♪ ♪ | - .    ♪ ♪ ♪ ♪  
 Twig    he gives me name    this    my brother    he twists me  
 ēnē'nankuL Xiau ē'tselXit.  
 2 | ♪ ♪ ♪ ♪ | - .    ♪ | ♪ ♪ ♪ ♪ ||  
 often    that    my brother.  
 Ta'ke ā'yup! iqatsē'Lxaq: "Ē2 Lgā'wuX, Lgē'xauyam. Qa'daqa  
 Then he entered the panther: " Eh, my younger brother, my poverty. Why  
 4 ēmxanx'ā'l?" Ta'ke ayō'La-it Liā'wuX; nixemā'teta-itck. Cka  
 you keep secrets    Then he stayed his younger brother; he was ashamed. And  
 before me?"  
 5 mǎ'nx'i nixemā'teta-itck, ta'ke atciō'lXam Liā'wuX: "T!ā'ya  
 a little he was ashamed, then he said to him his younger brother: " Good  
 6 mē'La-it." Ta'ke ayō'La-it. T!ayā' ayō'La-it, ta'ke acxā'la-it. Ta'ke  
 you stay." Then he remained. Good he stayed, then they stayed. Then  
 7 atetē'lōt tiā'xalaitanema. Tget'lō'kti tiā'xalaitanema. A'lta  
 he gave them to him his arrows. Good his arrows. Now  
 8 temacā'nuke iā'k;ēwula Liā'wuX. Ta'ke atciō'lXam Liā'wuX:  
 deer he hunted his younger brother. Then he said to him his younger brother:  
 9 "Iā'ma iau'a mō'yima. Nāket iau'a mai'ēmē iLtā'yim." Ta'ke  
 "Only there go. Not there down stream go." Then  
 10 nau'itka iā'ma iau'a k'cala' ayō'yim. Ta'ke iqiōā'lipX nē'xax.  
 indeed only there up stream he went. Then a youth he became.  
 11 Ta'ke agō'n ēō'Lax, a'lta ā'yō iau'a mai'ēmē. Ayogō'om temēā'ēma,  
 Then one day, now he went there down stream. He reached it a prairie,  
 12 ta'ke ayoga'ōm ō'npitc. Ta'ke itcā'ma atciā'lax gō itcā'potē. Ta'ke  
 then he reached her a chicken Then shooting her he did it to on her wing. Then  
 hawk. her  
 13 nōē'lukteu ō'npitc. A'lta nā'xankō, aksō'penān, aksō'penān  
 she fell down the chicken hawk. Now she ran, she jumped, she jumped,  
 14 nā'xankō. Ta'ke nē'xankō atcage'ta. Kulā'yi atcage'ta, ta'ke  
 she ran. Then he ran, he followed her. Far he followed her, then  
 15 atcō'ikel t!ōL. Ta'ke iā'xkatē nō'p!a gō qō'ta t!ōL. A'lta Lawā'  
 he saw it a house. Then there she entered in that house. Now slowly  
 16 ā'yō. Nixlō'lXa-it: "Ō, qenuwa'ēō. Tget'lō'kti nXtā'kōya. Ō-y-  
 he went. He thought: " Oh, I shall be killed. Good I turn back. Oh,  
 17 ō'Xalaitanema tq;ēx nāxt. Qā'doxuē nō'p!a." Ta'ke ā'yōp!. Gō-y-  
 my arrows like I do them. Must I enter." Then he entered. At  
 18 icē'q ayō'La-it. A'lta pāl tē'lX·Em gō qō'ta t!ōL. A'lta aqō'kumam  
 the door he stayed. Now full people in that house. Now it was looked at  
 19 uyā'Xalaitan. A'lta ka'nauwē tē'lX·Em atgō'kumam uyā'Xalaitan.  
 his arrow. Now all the people looked at it his arrow.  
 20 Ta'ke aqayā'lōt iqi;ē'sqi;ēs. A'lta atcō'kumam iqi;ē'sqi;ēs. A'lta  
 Then it was given to him blue-jay. Now he looked at it blue-jay. Now  
 21 nē'k'im: "Sai'anē, sai'anē, sai'ageq;ōē'Lnē, iqi;ē'sqi;ēs." "Nēket  
 he said: " Give it to me, give it to me, my double-pointed arrow, blue-jay." " Not  
 22 mai'ka se'm'ēq;ōē'Lnē, tEXu'l gimē'q;atxala." Ta'ke wiXt aqō'kumam  
 your your double-pointed very you having badness." Then again it was looked at  
 arrow,  
 23 uyā'xalaitan. "La'ksta LX Lkā'nax uLā'xalaitan? At!ō'kti-y-  
 his arrow. " Whose maybe chief his arrow? Good  
 24 ōkulai'tan." Take wiXt aqayā'lōt iqi;ē'sqi;ēs. A'lta wiXt nē'k'im:  
 arrow." Then again it was given blue jay. Now again he said:  
 to him  
 25 "Sai'anē, sai'anē, sai'ageq;ōē'Lnē, iqi;ē'sqi;ēs." "Ni'Xua si'sgum."  
 " Give it to me, give it to me, my double-pointed arrow, blue-jay." " Well, take it."

- Ta'ke ayū'tXuit, atcū'ekam. Ta'ke tō'tō nē'xax. A'lta tktē'ma 1  
Then he stood up, he took it. Theu shake he did. Now dentalia
- pāl ā'yal'a. Ta'ke nē'k'im iq;ē'sq;ēs: "Ā Lōwatskā' Lkā'naxā'!" 2  
full his body. Theu he said blue-jay: "Ah, follow him the chief!"
- Ta'ke nē'xankō iq;ōā'lipX. Ta'ke agike'ta ōō'kuil. Ta'ke a'ctō, 3  
Then he ran the youth. Then she followed the woman. Then they went,
- a'ctō, a'ctō, a'ctō. Ta'ke ayō'p'am gō te'etaql iā'xk'un. Ta'ke 4  
they went, they went, they went. Then he came in at their house his elder brother.
- nēXE'pēt. Ta'ke nō'p'am ōō'kuil. K;ē LgōLē'LEXEmk gō wē'wulē. 5  
he hid himself. Then she came in the woman. No persou in interior of house.
- Ta'ke naxLō'lXa-it: "Qā'xēwaLx ā'lō qō'La Lq;ōā'lipX?" Lē ta'ke 6  
Then she thought: "Where maybe he went that youth?" Some then time
- tsō'yustē niXatgō'mam iqats!ē'lXaq. A'lta Lēā'gil Lōc. "Ō, ta'ke 7  
evening he came home the panther. Now a woman there was. "Oh, then
- taL; ē'wa mai'ēmē ā'yō." A'lta atcō'egam qaX ōō'kuil. NaxLō'lXa-it 8  
behold thus down river he went." Now he took her that woman. She thought
- qaX ōō'kuil: "Qansi'x. aLXatgō'mam qī'La Lq;ōā'lipX?" Agō'n 9  
that woman: "When he came home this youth?" The next
- ōō'lax akLō'xtkin. Lak, Lak, Lak, Lak agā'yax ēecō'ma, 10  
day she searched for Turn turn turn turn she did them skins,
- imō'lak iā'ecōma. Ta'ke nō'ponEM. Mōket LēaLā'ma, tā'nata t!ōL 11  
elk their skins. Then it grew dark. Two days, one side of house
- ka agiō'tetXōm. TE'gōn tā'nata t!ōL agiō'xtkin. Lak, Lak, Lak, 12  
then she finished it. Next the other house she searched. Turn turn turn over, over, over,
- Lak ēicō'ma agā'yax. Iā'kxōiū. Ta'ke akLō'egam Lēā'teau, ta'ke 13  
turn the skins she did them. He slept. Then she took it grease, then over
- aktō'egam tqc'ō'cūtk. Ta'ke ataxe'lgilx. Ta'ke naxō'LEla tqc'ō'cūtk. 14  
she took them hoofs. Then she made a fire. Then they got done the hoofs.
- Ta'ke L;EMEN;EMEN age'tax. Ta'ke aktō'egam te!ō'wul; Ta'ke 15  
Then broken to pieces she made them. Theu she took it soot. Theu
- akexē'lakō k;ā imō'lak ā'yaqē gō ciā'kteXiet. A'lta aqexē'lakō, 16  
she mixed it and elk its hair at its nostrils. Now she mixed it,
- ka'nauwē aqexē'lakō k;ā Lēā'teau, imō'lak Liā'qxateau. A'lta wax 17  
all it was mixed and grease, elk its grease. Now pour out
- aktē'lax gō ciā'kteXiet. Pō'lakli nixE'lēkō. A'lta ē'etate!a 18  
she did it to him in his nostrils. At dark he awoke. Now their sick-ness
- ciā'kteXiet: "Ō, kā'pXō, kā'pXō, egEMō'lakteXiet exanā'lax." "Ō, 19  
his nostrils: "O, elder elder my elk nose comes to be on "O, brother, brother, me."
- au, emē'mōlakteXiet examā'lax. QEQā'ta ayamā'xo." "Ō kā'pXō, 20  
younger your elk nose comes to be Unable to help I do you." "O elder brother, brother, on you.
- kā'pXō, ō tgeqe'ō'cotk txanā'lax." "Ō au, temē'qc'ōcōtk txamā'lax. 21  
elder oh, my hoofs come to be on "O, younger your hoofs come to be on brother, me." brother, you.
- QEQā'ta ayamā'xō." Nē'kteuktē ka nixēnā'Xit ēecō'ma, imō'lekuma 22  
Unable to I do you." It got day and they stood up the skins, elks help
- nē'xax. Ka ayō'tXuit Liā'wuX. E'lEmiX nē'xax. Ayō'pa Liā'wuX. 23  
they And he stood up his younger E'lEmiX he became. He went his younger became. brother. out brother.
- Nixēnā'Xit imō'lekuma ka'nauwē. A'lta ayō'ptek gō tqā'itema. 24  
They stood up the elks all. Now they went to the woods. inland
- A'lta atcō'egam qaX ōō'kuil itcā'potē. Ā'teuk<sup>u</sup> gō Lā'xanē. 25  
Now he took her that woman her arm. He carried her to outside.



- 1 A'lta tō'tō ā'tcax. Ka'nauwē tgā'lwulē Laq atxā'xax. Atcā'xaluketgō:  
Now shake he did her. All her flesh come off it did. He threw her down:
- 2 "Ō'npite imē'xal. Näket muXugō'mita tkanā'ximct. Qiā'x itcā'yan.  
"Chicken-hawk your name. Not you will make them unhappy chiefs. If a snake,
- 3 tex'ī miā'xō. Imē'q; atxala. Nai'ka iqats'ē' Lxaq itci'xal."  
then you will eat it. Your badness. I panther my name."

*Translation.*

There was the panther. He was an elk hunter. Every day he went hunting. One day he found a branch [of a spruce]; he twisted it and threw it under his bed. It was a pretty branch. [Then he said:] "Oh, I wish you would become a man!" On the next day he went again elk hunting. In the evening he came home. Now he saw cedar bark lying on the ground. "Where do these people come from? They have been playing at disks" [said he]. On the following morning he went again elk hunting. In the evening he came home. Now there was much cedar bark [in his house]. "Where may these people have come from? They always play at disks in my house." On the third day he went again, and came home in the evening. Now the floor of his house lay full of cedar bark and counters lay on the ground. He went out for the fourth time and came home in the afternoon. When he reached his house he heard batons. Then he became angry. "Where do these people come from? They always play at disks in my house." He came near the house, then the noise of the batons stopped. He arrived at home and entered. Now counters lay on a plank. [He said:] "Tomorrow I shall hide to see where these people come from." On the next morning he made himself ready and went out. He stayed in the grass [near the house] and looked. He did not see anybody. Then he heard the batons moving in the interior of the house. He went home and looked through a hole in the wall of the house. Now there was a youth who played at disks. He struck the rhythm with his foot and sang: "My brother calls me branch of a spruce, my brother twisted me often." Then the panther entered. "Oh, my poor brother, why did you hide yourself before me?" Then the youth was ashamed. He stayed there. The panther said to him: "Stay with me." Then he remained there. Now the panther gave him good arrows, and the youth went hunting deer. Then the panther said to his younger brother: "Go only this way, do not go down the river." He obeyed and went only up the river. He grew up. One day, however, he went down the river. He came to a prairie where he found a chicken-hawk. He shot it and hit its wing. It fell down and ran away jumping. He pursued it a long distance. Then he saw a house. The chicken-hawk entered the same. Now he went on slowly. He thought: "Oh, they will kill me. I had better turn back. But I like my arrow [so well]. I must go in." Then he entered and remained standing in the door. The house was full of people who looked at his arrow. All the people looked at



it. Then they gave the arrow to Blue-Jay, who looked at it. Then the young man said: "Give me my double-pointed arrow, Blue-Jay." "It is not your arrow, you bad man" [retorted Blue-Jay]. Again the people looked at the arrow and said: "To what chief may this arrow belong? It is a good arrow." Then they gave it again to Blue-Jay. Now the young man said again: "Give me, oh, give me my double-pointed arrow, Blue-Jay!" "Well, take it!" Then [the young man] arose and took it. He shook himself and his body was all covered with dentalia. Then Blue-Jay said [to the chicken-hawk, who on entering the house had assumed the shape of a woman]: "Follow the chief!" The youth ran and the woman pursued him. They went and went and went until he came to his elder brother's house. He hid himself [inside]. The woman entered and did not see anybody. She thought: "Where may that youth have gone?" In the evening the panther came home. Now there was the woman [in his house. He thought:] "Certainly he went down the river!" Then he married the woman. She thought: "When did that youth come home?" On the following day she searched for him. She turned over all the elk skins until it grew dark. She continued two days. Then she had finished all the skins on one side of the house. Now she searched at the other side of the house. She turned over all the elk skins. [Finally she found him] sleeping [under the skins]. She took some grease and [elk] hoofs. She made a fire and roasted the hoofs. When they were done she pounded them. She took some soot and mixed it with hair of an elk's nose. Now she mixed it all with elk's grease and poured it into his nostrils. When it grew dark he awoke. Now his nostrils felt sore. He said: "Oh, my elder brother, my nose is being transformed into an elk's nose." "Oh, my younger brother, your nose is being transformed into an elk's nose. I can not help you." "Oh, my elder brother, hoofs are growing on my feet." "Oh, younger brother, hoofs are growing on your feet. I can not help you." On the following morning the elk skins arose and became elks. The youth arose. He became Ê'lemiX\* and went out. Then all the elks arose and went into the woods. Now [the panther] took the woman at her arm. He carried her out of the house and shook her, so that all her flesh fell down. He threw her down and said: "Your name shall be Chicken-hawk. Henceforth, you shall not make chiefs unhappy. When you see a snake you shall eat it. My name will be Panther."

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\* The tutelary spirit of the hunters.

# BELIEFS, CUSTOMS, AND TALES.

## THE SOUL AND THE SHAMANS.

1. Gitā'kikelal atgē'ix ē'wa tēmēuwā'lema. Manix aLō'niks,  
1. The seers go thus [to] the ghosts. When three.
- 2 Lā'nēwa aqLā'x pāt giLā'Xawōk. K̄imta' aqLā'x pāt giLā'Xawōk,  
first he is made a strong having a guardian Last he is made a strong having a guardian spirit, spirit.
- 3 kā'tsek aqLā'x gianu'kstX iLa'Xawōk. Ma'nix ala'ktiķe atgē'ix  
in the he is made a small one his guardian When four go  
middle spirit.
- 4 gitā'kikelal, ä'ka amō'ketike kā'tcek aqtā'x. Lā'nēwa aqLā'x pāt  
seers, thus two in middle are made. First he is made strong
- 5 giLā'Xawōk, LEk-i'mta aqLā'x pāt giLā'Xawōk. Aqē'ktaōx  
person having a last he is made strong a seer. It is pursued  
guardian spirit,
- 6 iLā'Xanatē Lkā'nax, ma'nix ē'late!a Lkā'nax. Manix itcā'q;atxala  
his soul the chief's, when his sickness a chief. When its badness
- 7 ayā'xelax qaX uē'Xatk, aLktō'p!Ena Lā'ēwam qō'La Lā'nēwa.  
comes to be on that road, he utters his song that first one.
- 8 Manix ē'wa k̄imta' itcā'q;atxala ayā'xelax qaX uē'Xatk, ka qō'La  
When thus behind its badness comes to be that road, and that  
on it
- 9 iau'a k̄imta' aLktō'p!Ena'x Lā'ēwām. Cka me'nxi nōpō'nemx ka  
there behind he utters it his song. And a little dark and
- 10 atōkoē'la-itx, tate! ayu'kteliL iō'itet ka aqita'ōm iLa'xanatē  
they try to cure look! the morning star comes and they reach it his soul  
him,
- 11 qō'La gē'late!a. Aqio'egam iLā'xanatē. Nuxutā'kux tgā'Xawōk  
that sick one's. It is taken his soul. They return their guardian  
spirits
- 12 gitā'kikelal. Ē'Xtemaē mō'keti aLā'oix, ē'Xtema-ē ē'Xti aLā'o-ix  
the seers. Sometimes two nights, sometimes one night
- 13 ka aqē'telōtxax iLā'xanatē qigō nōxutā'kumx qō'ta tka'-uwōk.  
and they give him his soul as they come back those spirits.
- 14 T'lā'ya aLxā'x gē'late!a.  
Well gets the sick one.
2. Ma'nix aqiā'wax iLā'xanatē gē'late!a; atgē'x gitā'kikelal,  
2. When it is pursued his soul the sick one's, they go the seers,
- 16 ma'nix aqiā'wax iLā'xanatē gē'late!a; iau'a qiq;E'teqta qaX  
when it is pursued his soul the sick one's; there the left that
- 17 uē'Xatk aLō'ix; nōgō'go-imx gitā'kikelal: "O, Lō'meqta, taL;!"  
trail it went; they say, the seers: "Oh, he will die, behold!"
- 18 Ma'nix iau'a qinq;eama' ayō'ix iLā'xanatē: "Ō, t'lā'ya qLā'xō!"  
When there right hand goes his soul: "Oh, well he will be  
made!"
3. Aqiga'omx qigō naLxoā'pē ilē'ē. Ia'xkatē aLkTEE'meta-itx  
3. It is reached where the hole [in] ground. There they drink always
- 20 tmēmElō'etike. Ma'nix aLkLā'metx gē'late!a gō qō'La Lteuq, a'lta  
the ghosts. If it has drunk the sick one at that water, then
- 21 nēket qa'nsix t'layā' aqLā'x. Qē'xtcē ka'nauwē tgā'qēwama  
not anyhow well he is made. Intending all shamans
- 22 ataLgē'la-itx, näket L!pāx aqLā'x.  
they try to cure not well and he is made.  
him, sound



4. L; ap aqē'ax iLā'xanatē qō'La LkLāmetx Lteuq. Aqiō'cgamx, 1  
4. Find it is done his soul that having drunk water. It is taken,  
iā'qoa-iL qix· ikanā'te. Nuxotā'kux tgā'Xawôk gitā'kikelal. Iā'qoa-iL 2  
large that soul. They return their spirits the seers. Large  
qix· ikanā'tē. Aqiō'cgamx q; oā'p iā'kua Natē'tanuē ka ianō'kstX 3  
that soul. It is taken near here the Indians and its smallness  
nē'xElax. Nugō'go-imx qtōguilā'lē: "Lō'nas nāket Li't!ō-ix ka 4  
comes to be on it. They say those who cure "Perhaps not one day and  
Lō'mEqta." Nikteō'ktixē. Qē'xtcē aqē'telōt iLā'xanatē. Aqā'telōtx, 5  
he will die." It gets day. Intending it is given to his soul. It is given to him,  
q; oā'p ka'nauwē ē'LaL'a ka aLō'mEqtx. Nilgengā'gux iLā'xanatē. 6  
nearly all his body and he dies. It is too small his soul.
5. Ma'nix atgē'ix gitā'kikelal, atge'Lxamx tgā'Xawôk gō 7  
5. When they go the seers, they arrive seaward their spirits at  
temēwā'lema, kulā'yī gō-y- ē'lXam ikē'x iLā'xanatē gē'Late!a, ka 8  
the ghosts, far at town is his soul the sick one's, and  
niket qLē't!ēmt, mgō'go-imx gitā'kikelal: "O, t!ayā' lxiā'xō ka 9  
not he has been given food, they say the seers: "Oh, well we shall and  
niket qiyī't!ēmt." Nau'itka, aqiō'cgam iLā'xanatē. Nōxutā'kux 10  
not he has been given food." Indeed, it is taken his soul. They return  
tgā'Xawôk gitā'kikelal. Qē'xtcē pāt ē'Late!a, tate! aqē'telōt 11  
their spirits the seers. Intending really his sickness, look! it is given to  
iLā'xanatē, nau'i t!ayā' aLxā'x. 12  
his soul, at once well they make him.
6. Ē'Xtē wiXt qō'La aqLōngō'mitx; temēwā'lema atkLōngō'mitx, 13  
6. Once again that one he is carried away; the ghosts they carry him away,  
nau'i aLō'mEqtx. Nuxulā'ya-itx Lā'ēōwīt. A'lta aqLElgē'mimtōmx 14  
at once he dies. They tremble his legs. Now they are paid  
iLā'kikelal. A'lta aqugō'taox temēwā'lema. ALqtā'qamitx qō'La 15  
the seers. Now they are driven the ghosts. He sees them that  
aqLōngō'mitx qō'tac temēwā'lema. Aqā'mxike Lktō'kul, aqā'mxike 16  
he was carried away those ghosts. Part of them he knows part of them  
nāket aLktō'kuleqL'ax. Tā'mac qō'tac niket ā'nqatē nuxo'La-it, 17  
not he knows them. Only those those not long ago dead,  
tā'eka aLktō'kuleqL'ax. Aqiktā'omx iLā'xanatē qō'La aqLōngō'mitx, 18  
those he knows. It is reached his soul that it is carried away,  
aqLlxēmē'takux. Nau'i atēlātā'kux, t!ayā' aLxā'x. 19  
it is turned round. At once he recovers, well he gets.
7. Ma'nix temēwā'lema atklungō'mitx, manix k; ē gilā'kikelal, 20  
7. When the ghosts carry him away, when no seer,  
alā'o-ix qō'La aqLungō'mitx, ē'Xtema ē'Xti alā'o-ix ka aLō'mEqtx, 21  
one day that he is [carried] away, sometimes one night and he died  
guā'nsun aLō'mEqtx, ē'Xtema mō'keti alā'o-ix aLō'mEqtx. 22  
always he is dead, sometimes two nights he is dead.
8. Ma'nix ayō'ix iLā'xanatē gē'Late!a ē'wa temēwā'lema, ma'nix 23  
8. When it goes his soul the sick one's thus ghosts, when  
atē'ktaōx gitā'kikelal atge'Lktaōx tga'Xawôk, ā'nqatē aqiō'ktex 24  
they pursue it the seers they pursue it their spirits, already it has been taken  
iLā'xanatē ka xā'oqxaL qa'da aqLā'x. Nōxoē'nimx tgā'Xawôk 25  
his soul and can not anyhow it is done. They cry their spirits  
gitā'kikelal. Nōxutā'kux. Mōket ikanā'tē aqtē'telax; ma'nix Laq 26  
the seers. They return. Two souls people have them; if take  
aqte'Lxax qō'ta mōket, iā'xkatē ka aLō'mEqtx. 27  
it is done those two, there and he dies.



9. Ma'nix aqie'lgelax ikē'utan, gō temēwā'lema ikē'x. Ma'nix  
 9. When it is seen a horse, at the ghosts it is. When  
 2 nikt aqio'cgamx, tcā'2xē ayā'o-ix ka ayō'meqtx; ma'nix  
 not it is taken, several days and it is dead; when  
 3 aqio'cgamx ka nāket ayō'meqtx. Ä'ka Lgolē'leXEmk wiXt.  
 it is taken and not it is dead. Thus a person also.  
 4 Ma'nix p'alā' Lgō'cgēwal aqie'lgelax il'āxanatē gō temēwā'lema,  
 When well some one goes it is seen his soul at the ghosts,  
 5 ma'nix nāket aqio'cgamx, nāket iō'ltē ka alō'meqtx. Ä'ka  
 when not it is taken, not long and he is dead. Thus  
 6 wiXt ikani'm. Ma'nix atgiungō'mitx temēwā'lema ikani'm,  
 also a canoe. When they carry it away the ghosts a canoe,  
 7 ma'nix nāket algiō'cgam ilā'kikelal ka cā'ca nixā'x.  
 when not they take it the seers and smashed it gets.  
 10. Ma'nix Lē'Xat giLā'kikelal ka-y- uts; ā'xō alGā'x, ka  
 10. When one seer and shaking man- he does it, and  
 ikin  
 9 alGā'telutx nikt giLā'Xawōk. A'lta actō'ix ē'wa temēwā'lema.  
 he gives it to one not having guardian Now they go thus [to] the ghosts.  
 spirits.  
 10 ALkelgelgē'cgamx. ALktā'qamitx ka'nauwē tā'nema gō  
 He helps him. He sees all things at  
 11 tmēmēlō'etike ita'lē qō'La nikt giLā'Xawōk. AKLō'k<sup>u</sup>TX ē'wa  
 the ghosts their land that one not having guardian It carries him thus  
 spirits.  
 12 temēwā'lema qaX uts; ā'xō.  
 [to] the ghosts that manikin.  
 11. Ma'nix gō Natē'tanuē ilā'Xanatē ikē'x ia'mkXa ē'Xtka  
 11. When at the Indians his soul is only one only  
 14 Lāq<sup>u</sup> nixē'lxax gē'late!a, aqio'cgamx, nau'i tlayā' alXā'x. Ma'nix  
 take out he did him the sick one, it is taken, at once well he gets. When  
 15 aqio'cgamx qix. gianu'kstx ilā'xanatē gō Natē'tanuē aqē'telōtx  
 it is taken that the one having his soul at the Indians it is given to  
 smallness him  
 16 eka me'nx'i tlayā' alXā'x. Tal, ēXt ilā'xanatē gō temēwā'lema  
 and a little while well he gets. Look! one his soul at the ghosts  
 17 ikē'x, aqē'ktaōx qiX ē'wa temēwā'lema ilā'xanatē iō'yama,  
 is, it is pursued that thus [to] the ghosts his soul arrives,  
 18 aqitelō'k<sup>u</sup>tamx ilā'xanatē, nau'i aqē'telōtx nau'i tlayā' alXā'x.  
 it is brought to him his soul, at once it is given to him at once well he gets.  
 12. Ma'nix Lkā'nax ayō'ix ilā'xanatē, ē'wa tkamilā'leq ayō'ix  
 12. When a chief goes his soul, thus [to] beach goes  
 20 ilā'xanatē. Nāket ō'Xuitike gitā'kikelal tgīō'kuētē. Ma'nix pāt  
 his soul. Not many seers know about it. If a real  
 21 qLā'qēwama, tex'i Lgiō'kuētē ia'xkēwa ē'wa tkamilā'leq.  
 shaman, then he knows about it there thus beach.  
 13. Ma'nix ē'kta algiō'cgamx ilā'xanatē Lgolē'leXEmk  
 13. When something takes it his soul a person  
 23 temēwā'lema ita'ktē, nāket qansi'x tlayā' aqLā'x.  
 the ghosts their things, not ever well he gets.  
 14. Ma'nix Lō'meqta gē'late!a guā'nesun, qoē't nixā'xoē.  
 14. When he will die a sick one always high water it will be.  
 25 A'lta Lawā' atgē'x qō'ta tkā'owōk. Ma'nix t!ā'ya qLā'xō  
 Now slowly they walk those spirits. When well he will get  
 26 gē'late!a ka guā'nesun qul nixā'xoē.  
 the sick one and always low water it will be.  
 15. Ma'nix aqiakLā'ētēmitx ilā'xanatē gē'late!a gō ikani'm,  
 15. When it is placed his soul the sick one's in canoe,  
 28 ā'qiuk<sup>u</sup>TX ē'wa wē'kwa nāket qa'nsix tlayā' aqLā'x.  
 it is carried thus [to] ocean not ever well he gets.  
 16. Aqigā'omx ilā'xanatē gē'late!a. Aqio'cgamx, aqio'lategux.  
 16. It is reached his soul a sick one's. It is taken, it is lifted.

- Aqiō'ketx, ia'xka gō ikē'x. WiXt aqiō'egamx, aqiō'lategux; 1  
It is looked at, it there it is. Again it is taken, it is lifted;
- aqiō'ketx; a'lta k;ē qaxē' qigō' nikē'x, aLE'k'imx kLā'qēwam: 2  
it is looked at; now nothing where as it was, he says the shaman:
- "Ta'ke aniōc'gam." 3  
"Then I took it."
17. Ma'nix Lō'mEqta, ilā'Xanatē qē'xtcē aqiō'egamx, a'lta 4  
17. When he will be dead, his soul intending it is taken, now
- t!aqē' qaX ōō'leptekiX nutXui'teax. Qē'xtcē aqiōmē'tekēnEnx 5  
just as that fire sparks fall down. Intending he gathers it up
- qigō ayutXui'teax, aLE'k'imx kLā'qēwam: "Nāket tal; t!ayā' 6  
where it fell down, he says the shaman: "Not behold! well
- nētx." 7  
I make him."
18. Ma'nix Lō'mEqta, ilā'Xanatē ka-y- iā'pik nē'xalax. Ma'nix 8  
18. When he will die, his soul and its being is on it. When
- t!ā'ya qLā'xō giLā'Xanatē ka kullku'll nēxā'x. 9  
well he will be made the one having a soul and light it gets.
19. Ma'nix tgige'nXautē ikanā'tē temēwā'lema, a'lta ēmā'cEn 10  
18. When they watch it a soul the ghosts. then a deer
- aLgiā'x Lā'qēwam. ALgiō'kux, nēxE'nkux. Atgē'kta-ōx temēwā'lema; 11  
he makes it the shaman. He sends it, it runs. They pursue it the ghosts;
- aqēē'taqLax qix· ikanā'tē. Ayoxoē'yumqtx temēwā'lema qix· 12  
it is left that soul. They forget it the ghosts that
- ikanā'tē. Anā'L;lā'x alKLā'x Lā'qēwam. Lā'xlax alktā'x 13  
soul. Deceive he does them the shaman. Fool he does them
- temēwā'lema ka aLgiō'egam qix· ikanā'tē. Atē'ltaqL'ax, 14  
the ghosts and he takes it that soul. They left it
- temēwā'lema. 15  
the ghosts.
20. Ma'nix iā'q;atxala, alKtKEM'Lō'lexa-itx, a'lta giLā'kikelal, 16  
20. When he is bad, he is evilly disposed against him, now a seer,
- a'lta aLxalk;umLuwā'kōtsgōx. Alā'xti L;ap alKLā'x Lā'qxōio. Lāq 17  
now he watches for him. Next find he does him sleeping. Take out
- aLgē'lxax ilā'xanatē. A'lta alGuipcō'tetEmx gō tmēmElō'etike 18  
he does it his soul. Now he hides it everywhere at corpses
- atgē'tgiX, ia'xkatē aLgiō'tkEX. Anā'2 gō igē'mEXatk ikani'm; anā' 19  
they are, there he puts it. Sometimes at put up as burial canoe; some-times
- gō iā'q;atxala ilē'ē aLgiō'tqx, anā' gō kē'kXulē t!ōL, anā gō 20  
in bad ground he puts it, some-times at under house, some-times
- yumā'inx· tē'mēcEX. A'lta ē'late la nixā'telax qō'La giLā'Xanatē. 21  
rotten wood. Now his sickness comes to be on that the one having the soul.
- AqLElgē'mēimtōmx Lē'Xat qLā'qēwam. AqLgē'la-it gē'late!a, 22  
He is paid one shaman. They try to cure him the sick one,
- aqiē'lkelax ilā'Xanatē. "Ō'kuk Lā'qēwam ikē'x imē'Xanatē." 23  
it is looked for his soul. "At that shaman is your soul."
- A'lta aqiu'Xtkinax ilā'Xanatē. L;ap aqiā'x gō tmēmElō'etike. 24  
Now it is searched for his soul. Find it is done at the corpses.
- Ixelō'ima L;ap āqiā'x gō iā'q;atxala ilē'ē. Ixelō'ima L;ap aqiā'x 25  
Another find it is done in bad ground. Another one find it is done
- gō gē'gula t!ōL. Aqiō'egamx. Ixelō'ima L;ap aqiā'x gō yumā'inx· 26  
at under the house. It is taken. Another one find it is done at rotten
- tē'mēcEX. Ixelō'ima L;ap aqiā'x, gō k'cā'xali ikē'x. Aqiō'egamx· 27  
wood. Another one find it is done, at above it is. It is taken.
- Ma'nix iaXkiā'lkuil qix· ikanā'tē, t!ayā' aqLā'x gē'late!a. Ma'nix 28  
When its being well that soul, well he is made the sick one. When



- 1 ā'nqatē atcā'yax ilā'Xawōk klā'qēwam, a'lta alō'meqt qō'La  
already he ate it his spirit the shaman's then he dies that
- 2 Lgōlē'lXEmk qō'La giLā'Xanatē.  
person that having the soul.
21. Ma'nix aqLgelō'kux qlā'qēwam Lgōlē'lXEmk, qantsī'x.  
21. When it is sent to him a shaman a person, how many
- 4 Lā'yana iqauwik;ē'lē, nāket La'keta Lgē'tqemt, aqLō'lXamx:  
fathoms long dentalia, not who knows it, he is told:
- 5 "Iā'Xanate Lāq" mēxā'xō x'ix'ī'x." AqLō'gux qlā'qēwam,  
"His soul take out do it this one's." It is sent to him the shaman,
- 6 aqLaLgelō'kux Lgōlē'lXEmk. Pā'nic aqē'telax ēqauwik;ē'lē, anā'  
he is sent to him a person. Secretly they are done long dentalia, some-  
paying to him times
- 7 Lēā'gil pā'nic aqLE'telax qlā'qēwam. A'lta nau'itka Lāq" aLgō'lxax  
a woman secretly she is done to the shaman. Now indeed take out he does it  
paying him
- 8 ilā'Xanatē qō'La aqLaLgelō'kux. ALō'meqtx qō'La aqLaLgelō'kux.  
his soul that one to whom he was sent. He dies that one to whom he was sent.
- 9 Ma'nix atauwē'xix'itx Lā'colal qō'La Lō'meqtx, aqa'Lgeloē'xax  
When they learn about it his relatives that dead one's, somebody goes to take  
him
- 10 qlā'qēwam, aqLā'waōx, manē'x nōxō'x tkatā'kux. Ma'nix nēket  
the shaman, he is killed, learning his they do their mind. When not  
secret
- 11 aqLā'waōx ka ō'Xuit Lā'ktēma alktō'tx; ma'nix Lā'la-ētix.  
he is killed and many his goods he gives them if his slaves  
away;
- 12 qlā'qēwam ka lla'ētix alklō'tx ka nāket aqLā'waōx. AqLō'lXam  
the shaman and his slave he gives him and not he is killed. He is told  
away
- 13 alXalawi'tXuitx.  
he has not done it [it is forgiven].
22. Ä'ka wiXt pāt wuq; qlā'qēwam. Ma'nix xāx alklā'x  
22. Thus also really strong shaman. When observe he does her
- 15 Lā'kikala gō Lqoā'lipx; a'lta tqē'wam alklā'x. GiLā'kilatenil  
his wife at a youth, now sending disease he does it. He shoots much
- 16 tiō'LEma tte!ā'ma qlktulā'tenil. Ä'ka wiXt ma'nix aqLaLgelō'kux  
supernatural sickness who knows to shoot Thus also if he is sent to him  
much.
- 17 Lgōlē'lXEmk, aqtā'telōtx tktē'ma. Pā'nic aqte'telax. Anā'  
a person, they are given to him goods. Secretly he is done. Some-  
paying times
- 18 ēqauwik;ē'lē pā'nic aqē'telax, anā' Lēā'gil pā'nic aqLE'telax.  
long dentalia secretly he is done, sometimes a woman secretly he is done.  
paying paying
- 19 Tqā'wam alklā'x Lgōlē'lXEmk. Manē'x nōxō'x tkatā'kux,  
Sending dis- he does it a person. Knowing they do their minds,  
ease his secret
- 20 aqLā'waōx qlā'qēwam. Atklā'waōx Lā'colal qō'La tqē'wam  
he is killed the shaman. They kill him his relatives that sending dis-  
ease
- 21 klklā'x. Ma'nix L;ap aqtā'x tte!ā'ma gō gē'late!a aqLElgē'm'etox  
who did it. If find it is done the disease in the sick one he is paid
22. pāt qlā'qēwam. Lā'qlaq alktā'x qō'ta tte!ā'ma. Qoā'nem Lāq  
a real shaman. Take out he does it that sickness. Five take out
- 23 alktā'x qō'ta tte!ā'ma ka ēXt ē'lan. L;pāq alXā'x gē'late!a.  
he does it that sickness and one rope. Recover he makes the sick man.  
him
- 24 Ma'nix aqL;Lā'tapax qō'ta tte!ā'ma, ma'nix ka'nauwē aqL;Lā'tapax  
If it goes through him that sickness, when all it goes through him
- 25 qō'ta tte!ā'ma ka cka ōqoä'kelax ka alō'meqtx gē'late!a.  
that sickness then and it is discovered and he dies the sick one.
23. Ma'nix Lāq aqiā'x qix ē'te!a iō'LEma, a'lta aqLō'cgam gō  
23. When take out it is done that sickness supernatural, now it is taken in

- Lā'keia qLā'qēwam. Ōguē' aLktā'x Lā'keia, mā'nix L; ux naxā'x Nak 1  
his hands the shaman's. Folded he makes his fingers, when come out it does that
- ōōxgē'qxun uLā'keia ayō'pax qix· iō'LEma. Ma'nix aLgiō'egam qix· 2  
its eldest daughter his hand it goes out that supernatural When he takes it that  
[thumb]
- iō'LEma qLā'qēwam, aqLō'egamx gō Lā'cowit; aqLō'egamx gō 3  
supernatural the shaman, he is taken at his legs, he is taken at
- Lā'potitk, aqLō'egamx Xuk<sup>n</sup> iLā'kōteX. A'lta aqLō'lategux. 4  
his forearms, he is taken there his back. Now he is lifted.
- AqLā'lōtgax Lteuq ōōmē'ex. Q;ōā'p qō'La Ltenq ka nixtekō'x qix· 5  
It is put into it water kettle. Near that water and it escapes that
- iō'LEma. Gō atKLā'taxitx tē'l'x'am. Tcā'2xē aqiō'kLx, a'lta L; EME'n 6  
supernatural Then they fall down the people. Several it is carried now soft  
thing. times to the water.
- aqiā'x, L; EME'n aqiā'x gō Lteuq. Ts!ES nēxā'x iō'LEma. A'lta 7  
it is made, soft it is made in the water. Cold gets the supernat- Now  
ural thing.
- aqiō'kumanEmx. Anā'2-y- ilā'q;am, anā'2-y- uLxō'tē LElā'lax, anā'2 8  
it is looked at. Sometimes a wolf, sometimes its claws a bird, sometimes
- LgōLā'LEXEmk Lmē'melōst iLā'Xamōkuk. Aqiā'x LgōLē'LEXEmk. 9  
a person a dead one its bones. It is made a person.
24. Ma'nix qōā'nEM uyā'k; auk; au qix· iō'LEma ka Lō'ni Lq; up 10  
24. When five murderer that supernatu- then three cut  
ral thing times
- ē'wa ē'nata iā'pōtē, mō'keti Lq; up iau'a ē'natai. Ma'nix kstō'Xtkin 11  
thus one side his arm, twice cut here other side. When eight
- uyā'k; auk; au iō'LEma, qōā'nEMi Lq; up iau'a ē'natai; Lō'ni Lq; up 12  
murderer the supernat- five times cut here on one side; three cut  
ural thing, times
- iau'a ē'natai. Ma'nix itcā'Lēlam uyā'k; auk; au, qōā'nEM ē'wa 13  
here on the other When ten murderer, five times thus  
side.
- ē'nata iā'potē, qōā'nEMē iau'a ē'nata iā'potē. 14  
one side his arm, five times there on the other his arm.  
side
- Ma'nix Lāq<sup>o</sup> aqiā'x iō'LEma, Lāq<sup>o</sup> aLgiā'x qLā'qēwam. AqLō'egamx, 15  
When take it is done the supernat- take he does it the shaman. It is taken,  
out ural thing, out
- aqLō'lategux. Q;ōā'p qaX ōōmē'eX Lā'keia ka atelō'ketx qō'La 16  
it is lifted. Near that kettle his hand and he sees it that
- Lteuq x'ix· iō'LEma, L; EX acxā'lax ōōmē'eX. WiXt aqō'egamx 17  
water this supernatural burst it does the kettle. Again it is taken
- ā'gōn ōōmē'eX. Ma'nix tell aLxā'x qLā'qēwam aqLō'lXam Lē'Xat 18  
another kettle. When tired he gets the shaman he is told one
- qLā'qēwam: "Ange'teim Nau ōnā'Lata gō tge'keia." A'lta aLgō'egamx 19  
shaman: "Strike me that rattle on my hands." Now he takes it
- qLā'qēwam unā'Lata; aqaLge'llteim gō Lā'keia qō'La iō'LEma 20  
a shaman a rattle; he is struck on his hands that supernatural  
thing
- aqLiō'ktean. L; le'pL; le'p nōxō'x Lā'keia, L; EME'n aLgiā'x qix· 21  
it is held. Under water they are his hands, soft he makes it that
- iō'LEma gō Lteuq. KanEMqōā'nEM Lāq aLktā'x. Nau'i nuxō'LELEX 22  
supernatu- in water. Five together take out he does At once they burn  
ral thing them.
- Lā'keia. Ā'ēlaxta ē'Lan Laq<sup>o</sup> aLgiā'x; a'lta aqLge'lgē'egamx, anā'2 23  
his hands. Later on the rope take he does it; now he is helped, some-  
out times
- aLō'nike Lā'q<sup>o</sup> atgiā'x ē'Lan, anā' amō'ketike. Ma'nix ō'Xuitike 24  
three take out they do it the rope, some- two. When many  
times
- qtgā'qēwama ka alā'ktike Lāq<sup>o</sup> atgī'ax ē'Lan. Lāq<sup>o</sup> aqē'lxax ē'Lan 25  
shamans then four take out they do it the rope. Take it is done the rope.  
out



- 1 qō'La tqē'wam kLkēx. A'lta atgixk;ā'x qix ē'lan qtgā'qēwama.  
that sending disease who did him. Now they pull at that rope the shamans.  
both ends
- 2 AqLō'lXamk LgōLē'lEXEmk: "Aī'aq Lq;u'pLq;up ē'txa." ALō'tXuitx  
He is told a person: "Quick cut do it." He stands
- 3 nēket giLā'Xawōk, aLgō'egamx ā'qoa-iL ōqewē'qxē. Lq;up aLgī'āx  
not having a guardian he takes it a large knife. Cut he does it  
spirit
- 4 gō nōxo-iā'yak tgā'keia qō'tac tē'lX'am. Nāket ē'kta Lq;up nēxā'x.  
at between them their hands those people. Not anything cut he does.
- 5 Ma'nix Lēā'gil Lōc, iLā'Xawōk, aLgō'egamx itcanō'ketX ōqewē'qxē,  
When a woman there is, her guardian she takes it its smallness knife,  
spirit,
- 6 eka goyē' aLgiā'x nōxo-iā'yak tgā'keia qtgā'qēwama. ALgigē'Lqtaōx  
and thus she does it between them their hands the shamaus'. She pierces it
- 7 qix ē'lan. Wax aLxā'x Lēā'owilqt. Tcā'2xē aLgigēLqtaōx. Kopā'2t  
that rope. Pour out it does blood. Several times she pierces it. At an end
- 8 wax aLxā'x qō'La Lēā'owilqt. A'lta ōqo-iwē'qxē aqaLGE'llteimxax  
pour out it does that blood. Now knife he is hit
- 9 qō'La tqē'wam kLKLāx LgōLē'lEXEmk. Ma'nix ōkulai'tauEma  
that sending disease who did it the person. If arrows
- 10 itca'k-ix-tcō aqa-igā'maltemx qix ē'lan ka-y- ōkulai'tauEma  
their heads it is struck often that rope then arrows
- 11 aqaLGE'llteimx. Itcā'ma<sup>c</sup> aqē'telax qigō aqLā'wa<sup>c</sup>ōx.  
it is hit. Shooting him he is done as he is killed.
25. Ma'nix tge'Lqta tgā'lan aqtā'wix qō'ta tte!ā'ma ka  
25. When long their ropes are made those diseases and
- 13 iō'Lqtē niket ē'late!a nixā'telax, qō'La tqē'wam aqLā'x.  
long time not his sickness comes to be on that sending dis- is done to  
him, ease him:
- 14 Tex-i-y- ē'late!a nixā'telax. Ma'nix tge'tsk;ta tgā'lan aqtā'wix  
Then his sickness comes to be on If short their ropes are made  
him.
- 15 qō'ta tte!ā'ma, qoā'nEmi aLā'-ō-ix ka ē'late!a nixā'telax,  
those diseases, five times sleeps and his sickness comes to be on him,
- 6 anā' txā'mē aLā'-ō-ix.  
sometimes six times sleeps.
26. Ma'nix aLō'meqtx Lkā'nax Lā'Xa, a'lta aLKLō'gux Lā'qēwam.  
26. When it is dead a chief his child, now he is sent for a shaman.
- 18 Gō Lē'Xat Lkā'nax Lā'Xa tqē'wam aqLā'x. Lkatō'mē aLKLā'x  
At one chief his child sending dis- it is done. Taking revenge it is done  
ease on his relatives
- 19 Lē'Xat Lkak;Emā'na Lā'Xa. Pā'nic aLKLā'x Lā'qēwam. Ma'nix  
one chief his child. Secretly he is done the shaman. When  
paying
- 20 aLElā'xo-ix-itx Lā'XatakoX wiXt aqLE'nk;ēMENakox. Lā'wuX  
they know it his mind again it is taken revenge on him. His younger  
brother
- 21 tqē'wam aqLā'x qō'La Lkā'nax. Mā'nix atelā'xo-ix-itx qō'La  
sending dis- it is done that chief. When they know him that  
ease
- 22 Lē'Xat Lkā'nax, anā' aqLā'wa<sup>c</sup>ōx qō'La qLā'qēwam. Ē'XtEma-ē-y-  
one chief, some- he is killed that shaman. Sometimes  
times
- 23 aqLā'wa<sup>c</sup>ōx Lā'icX qō'La Lkā'nax. A'lta-y- ukumā'La-it naxā'x.  
he is killed his relative that chief's. Now a family feud it becomes.
- 24 Qiā'x iqagē'niak ayō'Xuix, tex-i-y- uxō't!aya nōxō'x. Atcā'2xike  
If paying blood they make each then at peace they become. Several  
fine other,
- 25 aqtōtē'nax, tex-i-y- uxō't!aya nōxō'x.  
they are killed, then at peace they become.
27. Ma'nix acxtē'nax niket giLā'Xawōk k;a qLā'qēwām ka  
27. When they are angry not having guardian and shaman then  
against each other spirits

- Lqē'wam aLkLā'x ka aqLā'waôx qLā'qēwam. Ma'nix ô'Xue 1  
sending dis- he does it then he is killed the shaman. When many  
ease
- Lā'ktēma ka akLktō'tx Lā'ktēma, ô'Xue aLktō'tx Lā'ktēma ka 2  
his dentalia and he gives them his dentalia, many he gives them his dentalia and  
away away
- nāket aLā'waôx, aLxaluwe'txuitxax. Ma'nix aqLE'lxegamx 3  
not they kill him they forgive him. When it is taken away
- Lā'k'ikala pā'nie aLkLā'x qLā'qēwama. Tqē'wam aqTā'x qō'La 4  
his wife secretly he is done the shaman. Sending dis- ease it is done to him that
- LE'k'ala. Anā' qō'La Lēā'kil tqē'wam aqLā'x. Ma'nix aqLō'egamx 5  
man. Some- that woman sending dis- ease it is done to her. When she is taken  
times
- Lā'pL'au gō kulā'yi, pā'nie aLkLā'x qLā'qēwam, aLō'meqt qō'La 6  
a dead rela to far, secretly he is done the shaman, she dies that  
tive's wife paying
- Lēā'kil; anā' qō'La LE'k'ala aLō'meqtx. Ma'nix ô'Xue Lā'ktēma 7  
woman; sometimes that man dies. When many dentalia
- Lēā'kil, aLō'meqtx Lā'xk'un, pā'nie aLkLā'x qLā'qēwam, 8  
a woman, he dies her elder brother, secretly pay- ing she does him a shaman
- alkte'telutx Lā'ktēma, tqē'wam aqLā'x Lē'Xat Lkā'nax. 9  
she gives them to dentalia, sending disease it is done one chief.  
him
- ALkLktō'mitx Lā'xk'un. Anā' aLōlē'mxa-itx Lēā'kil gō qLā'qēwam. 10  
She takes revenge on her elder Some- she is married a woman to the shaman.  
a relative of his brother's. times
- Lxā'penic aLxā'x. Nau'itka aLkLō'gux Lā'k'ikala. 11  
Giving herself she does. Indeed she sends him her husband.  
in payment secretly.
28. Ma'nix nugō'texEmx qtgā'qēwama, ma'nix aLE'k'imx: "Nai'ka 12  
28. When they sing the shamans, when he says: "I
- iā'qoa-iL itei'Xawôk," ka aqLō'k'uaketx Lē'Xat qLā'qēwam. Ma'nix 13  
a great one my guardian then he is tried one shaman. When  
spirit,"
- nau'itka iLā'Xawôk qē'xtcē āqilge'lteim iō'LEma. AqLō'kLpax. 14  
indeed he has a guard- intending he is hit supernatural He is missed.  
ian spirit thing.
- LE'gun Lē'Xat Lā'qēwam aLkLō'k'uaketx, wiXt aqLō'kLpax. 15  
Another one shaman is tried, again he is missed.
- Atcā'xike tgā'qēwama qē'xtcē atkLō'k'uaketx, nāket iLā'ma<sup>c</sup> 16  
Several shamans intending they try him, not shooting him
- aqā'telax. AqLō'lXamx: "Ô nau'itka taL; tiā'qēwam." Ma'nix 17  
it is done to him. He is told: "Oh, indeed, behold, he is a shaman." When
- kā'ltac iLā'yul; l qLā'qēwam, aqLō'k'uaketx, ā'nqatē iLā'ma<sup>c</sup> 18  
to no pur- he bragging a shaman, he is tried, already shooting  
pose him
- aqā'telax. Ma'nix Lt;ô'xoyal aLE'ktexEmx, qē'xtcē tqē'wam aqLā'x, 19  
he is done with When a strong man sings, intending sending dis- ease it is done,  
it.
- nāket qa'nsix iLā'ma<sup>c</sup> aqā'telax. Ma'nix aLE'k'imx: "Nai'ka 20  
not ever shooting him he is done with When he says: "I  
it.
- ntlō'xoyal," aLE'ktexamx, tqē'wam aqLā'x, ā'nqatē aLō'meqtx. 21  
I am a strong he sings, sending dis- ease it is done already he is dead.  
man," to him
29. Ma'nix ē'Late!a atcē'telax iLa'Xawôk, a'lta aqLō'lXam 22  
29. When his sickness he makes it on his guardian then he is told  
him spirit,
- qLā'qēwam: "Ô tgtlō'kti migeltexemā'ya." AqLElge'mimtōmx 23  
the shaman: "Oh, good you sing for him." He is paid for it
- qLā'qēwam. A'lta aqLge'ltxamx qō'La gē'Late!a, iLā'Xawôk 24  
the shaman. Now somebody sings for him that sick one, his guardian  
spirit



- 1 ē'Late!a atcē'telax. A'lta t!ayā' aLE'ktexamx. Ma'nix näket t!ayā'  
his sickness he made it to Now well he sings. When not well  
he on him.
- 2 aqiā'x ka aLō'meqtx. Ä'ka Lēā'kil, ä'ka LE'k'ala.  
he is made then he dies. Thus a woman, thus a man.
30. Ma'nix aLE'xk'uwokektx qLā'qēwam, tqē'wam aLgā'x  
30. When he tries himself a shaman, sending disease he does it
- 4 ō'LE'm. Nau'i LEX acxā'lax ugō'ēlem. Kanauwē'2 nutXo-i'tcax  
bark. At once burst it does on it its bark. All it falls down
- 5 ugō'ēlem. ALXLō'lexa-itx: "Ō tge'qēwam tenxā'lax." Ma'nix gō'yē  
its bark. He thinks: "Oh, my shaman's is on me." When thus  
power
- 6 iā'ap ē'makte ōc utcaktcā'k, tqē'wam aLgā'x Lā'qēwam. Nau'i  
on top of spruce is an eagle, sending dis- he does it the shaman. At once  
ease
- 7 noē'lukteux. Pāl ē'tcaqL Lēā'owilqt. ALXLō'leXa-it: "Ō tge'qēwam  
it falls down. Full its heak blood. He thinks: "Oh, my shaman's  
power
- 8 tenxā'lax."  
is on me."
31. Ma'nix iā'q;atxala nē'xELax igō'cax, a'lta aqiLgēlō'kux  
31. When its badness comes to he on it the sky, now he is asked
- 10 giLā'Xawōk it!ō'ktē, iau'a maLna' giLā'Xawōk, a'lta aLgige'ltxexamx.  
one having a a good one, then seaward having a guard- now he sings for it.  
guardian spirit ian spirit,
- 11 ALE'k'imx iō'kuk ōcō'lax ka tciumā'lxa-ē, aLE'k'imx giLā'Xawōk.  
He says there sun and it will become he says the one having a  
clear, guardian spirit.
- 12 Ma'nix iō'lqtē iā'q;atxala ixELā'xō igō'cax ka aLE'k'imx: "Q;ē'lq;ēl  
When long time its badness will be on it the sky and he says: "Too difficult
- 13 igō'cax, Lx xā'oqxal ē'tolē ixā'xō. Lāx nikLā'ko-it."  
the sky, probably cannot clear weather it will Unable I am to do it."  
be.
32. Ma'nix iLā'maē nixā'telax LgōLē'leXEmk aqL'elgē'mēmtonx  
32. When shooting him it is done to a person he is paid  
him
- 15 Lt!ō'xoyal. "Tgt!ō'kti milmē'ctxa imē'Xawōk." A'lta nau'itka  
a strong man. "Good you loan him your guardian spirit." Now indeed
- 16 wāx aLkLE'lgax Ltcuq giLā'maē. A'lta aL'E'lpax Lēā'qauwilqt,  
pour out he does it water on the one who Now it squirts out his blood,  
is shot.
- 17 ka'nauwē Lāq° aLxā'lax. ALE'k'imx Lt!ō'xoyal: "Ma'nix t!ā'ya  
all come out it does. He says the strong man: "When well
- 18 niā'xō, ka-y- ikenuakecō'ma ixā'xoya." Nau'itka cka mā'nxi k;ā  
he will get, then thunder it will do." Indeed and a little quiet  
while
- 19 aLxā'x ka-y- ikenuakecō'ma nēxā'x. ALE'k'imx: "Mō'ketē qilteimā'ō-y-  
it is and thunder it does. He says: "Twice it will be heard
- 20 ikenuakecō'ma," aLE'k'imx Lt!ō'xoyal.  
thunder, he says the strong man.
33. Ma'nix naLē'la-itx ōkulai'tan giLā'maē ka aqLō'cgam  
33. When it is in him an arrow the one who is and he is taken  
shot
- 22 qLā'qēwam kLgē'mēmtonx giLā'XaXana, ka aLgiLgXā'naôX,  
a shaman who is paid one who sucks, then he sucks it out,
- 23 Lāq° aLgā'x ōkulai'tan giLā'XaXana.  
take out she does it the arrow the one who sucks.
34. Ma'nix iLā'maē nixā'telax Lt!ō'xoyal, aqLō'tXuitgux  
34. When shooting him it is on him a strong man, it is made ready
- 25 Lk;ā'cke. Ōnuā'LEma aqa'telax gō Lctā'xōst, anā' Lqā'lxatcX  
a child. Red paint is made on it on his face, some-  
times coal
- 26 aqLE'telax. K;au aqLā'x LE'Laqēō gō-y- ōLā'tepuX; anā'  
is made on it. Tie it is done his hair on his forehead; some-  
times

amô'ketike two	aqtô'tXuitegux. are made ready.	Wāx Pour out	aqLE'Lgax it is done	Ltcuq water	i'Lā'maε shooting him	1	
Lt!ô'xoyal, the strong man,	Lāq° take out	naxā'xax it is done	ōkulai'tan. the arrow.	Ma'nix When	amô'ketike two	2	
aLktā'qamitx, look after him,	Lē'Xat one	Lēā'gil, a woman,	Lē'Xat one	LE'k'ala. a man.	E'wa Thus	tā'nata on one side of	
t!ōL the house	Lēā'gil a woman	aqLō'tx·Emitx; she is placed;	aLkLō'egamx she takes it	Lk;ē'wax a torch	Lēā'gil; the woman;	ē'wa thus	
ē'nata other side	iLā'potē her arm	igilxEmalā'lEm a rattle	aLgiō'egamx. she takes it.	Ē'wa Thus	tā'nata on other side of	t!ōL the house	
LE'k'ala a man	aLkcō'egamx he takes it	[aq]cē'Lōtelk. a whistle.	Gō At	k <sup>u</sup> cā'xali above	t!ōL the house	aLō'La-it there is	
LE'k'ala, a man,	Lā'xka he	wāx pours out	aLkLE'Lgax he does it	Ltcuq the water	qō'La [on] that	giLā'maε. the one who is shot.	
A'lta Now	Lāq° come out	ā'lxax it does	Lā'qauwilxt his blood	kanauwē'2 all	giLā'maε the one who is shot	Lt!ô'xoyal. the strong man.	
Ma'nix When	k;ē no	Lt!ô'xoyal strong man	gō in	ēXt one	ē'lXam, town	ka then	aqLgē'mēmōmx he is paid
giLā'XaXana one who sucks	ka and	aLgiLkXā'nau'Emx he sucks him	giLā'maε. the one who is shot.	Lā'qlaq Take out	aLkLE'lxax he does it		
Lā'qauwilqt. his blood.							

*Translation.*

1. The seers go to the ghosts [the souls of the deceased]. When three go, one having a strong guardian spirit is placed first, another one last. One having a less powerful guardian spirit is placed in the middle. When four seers go, the two lesser ones are placed in the middle. A strong seer goes in front, another one behind. They pursue the soul of a sick chief. When the trail [which they follow] begins to be dangerous, the one in front sings his song. When a danger approaches from the rear, the one behind sings his song. In the evening when it begins to grow dark they commence the cure of the sick person. When the morning star rises they reach his soul. They take it, and the guardian spirits of the seers return. Sometimes they stay away one night, sometimes two. Then they give the sick person his soul and he recovers.

2. When the seers pursue the soul of a sick person and it takes the trail to the left, the seers say: "Behold, he will die." When it takes the trail to the right they say: "We shall cure him."

3. The spirits of the seers reach the hole in the ground where the souls of the deceased always drink. When the soul of the sick one has drunk at that water, then he cannot get well. Even if all the shamans try to cure him they cannot make him well.

4. They find a soul that has drunk of the water. They take it. It is large. The spirits of the seers return. When they bring it near the country of the Indians it begins to grow smaller. Then these men who know how to cure people say: "Perhaps he will die to-morrow."



It gets day. They try to give him his soul. It does not fill his body and he must die. His soul has become too small.

5. When the seers go and their spirits arrive at the water in the country of the ghosts, and the soul of the sick one is still far from their town, and they have not given him food, then the seers say: "Oh, we shall make him well, the ghosts have not given him food." And indeed their spirits take the soul and return. Even if the person is very sick and they give him his soul, he revives at once.

6. Again the ghosts carry away a soul. The person faints at once; his legs tremble. Then the seers are paid and drive away the ghosts. The soul which they carried away sees the ghosts. He knows part of them; another part he does not know. Only those he knows who died not long ago. The spirits of the seers reach the soul which was carried away and turn it round. At once the sick one recovers; he gets well.

7. When the ghosts carry a soul away and no seer is present [to recover it], when the soul has been away a night, the person who fainted remains dead. Sometimes when it has been away two nights he remains dead.

8. When the soul of a sick person goes to the ghosts, the seers pursue it. If it has already been taken into the house, it cannot be recovered. The spirits of the seers cry and return.

9. When a horse is seen in the country of the ghosts and it is not taken back it dies after a few days. When it is taken back it does not die. Just so a person. When a person is well, but his soul is seen in the country of the ghosts and it is not taken back he must die within a short time. Just so a canoe. When the ghosts carry away a canoe and the seers do not bring it back it will be broken.

10. When a seer wants to shake his manikin [a figure made of cedar bark] he gives it to somebody who has no guardian spirit. Now they go to the ghosts. He helps him. Now this person sees everything in the country of the ghosts. The manikin carries him there.

11. When only one soul leaves the body of the sick person, when it remains in the country of the Indians and it is taken, then the sick person recovers at once. When the lesser soul of a person is caught in the country of the Indians and is given back to the person, he recovers after a short time. A soul is in the country of the ghosts; the spirits of the seers pursue it and reach it when it arrives at the ghosts. They bring it back, return it to the sick person, and he recovers.

12. When the soul of a chief leaves his body it goes to the beach. Not many seers know about it; only strong shamans know how it goes to the beach.

13. When a soul has taken anything that belongs to the ghosts, the sick one can not recover.

14. When a sick person will die, it is always high water. Then the spirits of the seers walk slowly. When the sick one will recover it is always low water.

15. When the soul of a sick person is placed in a canoe and this is carried out into the ocean, the sick one can not recover.

16. The spirits of the seers reach the soul of a sick person. They take it and lift it. They look at it and seize it again. They look again and it has disappeared; then the shaman says that he has taken it.

17. When they try to take the soul of a sick person and sparks fall down, he will die. It seems just like a firebrand. They try to gather the sparks up. Then the shaman says: "Behold, I shall not cure him."

18. When a person will die, his soul is heavy; when he will recover, it is light.

19. When the ghosts watch a soul then the shaman makes a deer. He sends it and it runs away. The ghosts pursue it and leave the soul. They forget it. Thus the shaman deceives them and takes back the soul which the ghosts had left.

20. When a seer is evilly disposed against a person, he watches for him. At last he finds him asleep. Then he takes out his soul and hides it near a corpse, in a canoe burial, in a thorny place, under a house or in rotten wood. Then the owner of the soul falls sick. A shaman is paid to look for the soul and to cure him. He says: "Oh, that shaman has your soul." They search for it and find it in the country of the ghosts, or in a thorny place, under a house, or in rotten wood, or somewhere in the air. He takes it. When the soul is still hale and well, the sick one will recover. When the shaman's spirit has begun eating it, the owner of the soul must die.

21. Somebody sends, unknown to anybody, a string of large dentalia several fathoms long to a shaman, and asks him [through his messenger]: "Take the soul of that person out of his body." He gives in payment to him, secretly, long dentalia or a woman. Then he takes out the soul of the person against whom he was sent. The person dies. When his relatives learn about it and come to know the secret they take the shaman and kill him. If they do not kill him and he gives away a large amount of property or slaves, he is not killed. Then he is forgiven.

[Numbers 1 to 21 were originally Chehalish beliefs and customs.]

22. It is the same with a very strong shaman. When he observes his wife with a young man he shoots disease against them. In the same way a man sends a person to the shaman, who gives him goods. He pays him secretly long dentalia or a woman. Then he sends disease to a person. When his relatives learn the secret, the shaman is killed. The relatives of the man against whom he sent the disease kill him. If the disease is found in the sick one, a strong shaman is paid, who takes out the disease. He takes out five diseases [pieces of bone around which hairs are tied] and one rope. He cures the sick one. When the disease has gone right through him before it is discovered the sick man must die. Man has two souls. If both are taken out of the body their owner must die.



23. When the supernatural disease is taken out, the shaman takes it into his hands. He folds his fingers [the thumb of the right hand being inclosed by the fingers of the left]. When the thumb comes out, then the disease-spirit escapes. When the shaman has taken the disease-spirit, one man takes him at his legs, another one at his arms, a third one at his back. He is lifted. Then water is put into a kettle. When they come near the water and the disease-spirit escapes, the people fall down (as though a resistance which they try to overcome were suddenly removed). Several times they carry him to the water. Then the disease-spirit is made soft in the water. It gets cold, and they look at it. Sometimes it is a wolf's or a bird's claw, sometimes a human bone. It is carved into the shape of a person.

24. When the disease-spirit has murdered five people, it has three cuts on one arm, two on the other. When it has murdered eight people, it has five cuts on one arm, three on the other. If it has murdered ten persons, it has five cuts on one arm, five on the other. When the shaman has taken out the disease-spirit, he lifts it. He brings his hands near the kettle. When the spirit sees the water, the kettle will burst. Then another kettle is taken. If the shaman gets tired, he asks another shaman: "Strike my hands with that rattle." Then a shaman takes a rattle and strikes the hands of the one who holds the disease-spirit. He puts his hands into the water and rubs the spirit. He takes out five at the same time and his hands become hot. Then he takes out the rope. Now others help him. Sometimes three shamans, sometimes two take out the rope. When many shamans are present, then four take out the rope. They take the rope out of the body of the man into whom the disease was sent. The shamans pull at both ends of the rope and ask somebody to cut it. When a person who has no guardian spirit takes a knife and cuts between the hands of these people, he does not cut [feel] anything. If there is a woman who has a guardian spirit, she takes a small knife and cuts between the hands of the shamans. She cuts through that rope. Then blood flows out. She cuts through it several times. Now all the blood has flowed out. Then the person who sent the disease is struck with the knife. If the rope was struck [cut] with an arrowhead, then he is struck with an arrow. He is shot and killed.

25. When the ropes [the hairs tied around the middle of the pieces of bone] of the disease-spirits are long, then the sickness will come upon the person after a long time. If the ropes of the disease-spirits are made short, then the person will fall sick after five or six days.

26. When a chief's child has died, the people send for a shaman. Disease has been sent to the child of a chief. Then he takes revenge on the relatives of the murderer [and selects] the child of [another] chief. A shaman is paid secretly. When these people learn about it, they take revenge in their turn. They send disease to the younger brother of that chief. When that chief knows the shaman [who has done so],

he will sometimes kill him. Sometimes they kill a relative of the chief. Then a family feud originates. If they pay a blood fine to each other, then they make peace again. They do not make peace until several are killed.

27. When a shaman and somebody who has no guardian spirit are angry against each other, and the shaman sends disease against his enemy, he is killed. When he gives away many dentalia, he is not killed; they forgive him. When the wife of a man is taken away, he secretly pays the shaman, who sends disease, sometimes to the man [who eloped with the woman], sometimes to the woman. When a deceased relative's wife is taken by a stranger, a shaman is paid secretly and the woman or the man is killed. When a woman has many dentalia and her elder brother dies, she pays secretly a shaman, giving him dentalia, and he sends disease to a relative of the one who killed her brother. She takes revenge on a relative of the murderer of her elder brother. Sometimes she marries the shaman. She gives herself secretly in payment and sends her husband [to kill her enemies].

28. When the shamans sing and one of them says: "I have a great guardian spirit," then the other shamans try him. When he really has a guardian spirit, one of them tries to hit him with a disease spirit, but he misses him. Another shaman tries him, but he also misses him. Several shamans try him, but they can not hit him. Then they say: "Behold! He is really a shaman." When he only brags, saying that he is a shaman, they try him and hit him at once. When a strong man sings and shamans try to send him disease, they can not hit him. When a person sings: "I am a strong man" [without being a strong man], and they send disease to him, he dies at once.

29. When somebody is made sick by his guardian spirit his friends say to a shaman: "Please sing for him." They pay the shaman who sings for the man whom his guardian spirit made sick. Then the shaman sings until he gets well. If he is not made well, he must die. This is the case with men and women.

30. When a shaman tries his power, he sends disease to the bark of a tree. The bark bursts at once and falls down. Then he thinks: "Indeed, I have the powers of a shaman." When an eagle sits on top of a spruce tree, the shaman sends disease against him. He falls down at once, his mouth full of blood. Then he thinks: "Indeed, I have the powers of a shaman."

31. When the weather is bad, the people ask a good person who has a guardian spirit of the sea to sing for good weather. He says: "When the sun stands there and there, it will clear up." When it will be bad weather for a long time, he says: "It is too difficult for me, probably it will not clear up. I can not do it."

32. When a person is shot, a "strong man" is paid. "Lend him your guardian spirit." Then they pour water [on the face] of the person who is shot. The blood squirts out; all the blood comes out. Then



the "strong man" says: "If he gets well it will thunder." Indeed, it is quiet for a short time and then it thunders. He says: "You will hear the thunder twice."

33. When a "strong man" is shot, a child is made ready. Its face is painted red or sometimes black. Its hair is tied up over its forehead. Sometimes two children are made ready. Then water is poured on the "strong man" who has been shot, and the arrow is taken out. When two persons look after him, one is a girl and one a boy. The girl is placed on one side of the house. She holds a torch in one hand and a rattle in the other. The boy is placed at the other side of the house and has a whistle. On top of the house is a man who pours the water on the wounded "strong man." Then all the blood comes out of the "strong man." If there is no "strong man" in a town, a shaman who sucks is paid and he sucks out the blood from the one who is shot.

# HOW CULTEE'S GRANDFATHER ACQUIRED A GUARDIAN SPIRIT.

- LgE'qacqac Liā'mama it!ō'xoyal tiā'qēwam. Atcō'ikēl tqē'wam 1  
My grandfather his father strong man his supernatural He saw it supernatural  
power power
- LgE'qacqac; atcē'ēlkel ilē'q;am; atcā'ēlkel ōō'kuil ōkuē'wucX; 2  
my grandfather; he saw it a wolf; he saw it a female dog;  
atcē'ēlkel ē'tēyuct. A'lta iā'qoa-iL nē'xax; a'lta nixLō'lexa-it: 3  
he saw it the evening star. Now large he became; now he thought:  
"Tgt!ō'kti a'lta Lā'gil nLucgā'ma, ta'ke ō'xoē tge'Xawôk." 4  
"Good now a woman I shall take her, then many my guardian  
spirits."
- Nōxoik;ē'wulalemam tā'nemeke nōxo-ēwulā'yemam. Atgiō'lXam 5  
They went digging roots the women they went camping. They said to him  
tiā'cikenana: . "TeuXoal xkxtā'wax Xō'tac ō'xoēwulā'yemam." 6  
his friends: "Come, we will follow them those who went camping."
- Nē'k'im: "Nāket, taua'lta aqenōmē'lax." WiXt atgiō'kō tiā'eikenana; 7  
He said: "No, else I shall be scolded." Again they asked his friends;  
him
- ka nixLō'lexa-it: "Qā'dox nxEltō'ma." A'lta atetā'wax qō'tac 8  
then he thought: "Must I go along." Now he followed them those  
tq;ulipXEnā'yū. Aqugō'om qō'tac tā'nemeke. ALgiō'lXam Lē'Xat 9  
youths. They were thoso women. She said to him one  
reached
- Lq;ēyō'qxut Lā'gil: "Teimelā'xo-ix na Lmē'mama Xuk" amē'tē? 10  
old one woman: "He knows about you [int. your father here you came?"  
part.]
- "Nāket qa'da," nē'k'im. "Ā'Lqi iamuklē'tegō." Atge'qxoya iā'xkatē 11  
"Not anyhow," he said. "Later on I shall tell him." They slept there  
qō'tac tq;ulipXEnā'yū, ka iā'xka aya'qxôie. Gō ōō'leptekiX 12  
those youths, and he he slept. At the fire  
nixō'ketē, q;ōā'p ōō'leptekiX. Nā'kteuktē ka nō'Xukō qō'tac 13  
he lay down, near the fire. It grew day and they went thoso  
home
- tq;ulipXEnā'yū. NōXugō'mam. 14  
youths. They came home.
- A'lta k<sup>u</sup>Lā'xanī ayō'tXuit, k;oa'c nē'xax, ayō'p!a gō-y- ā'yam 15  
Now outside he stood, afraid he was, he entered in his father  
tā'yaqL. Atca-ixā'laqlē. Ē'wa tā'natā qō'ta t!ōL lakt t!ā'leptekiX, 16  
his house. He opened the door. Then on the one that house four fires,  
side
- ē'wa tā'nata wiXt lakt. Kstō'xtkin tgā'kxalptekix qō'ta t!ōL. 17  
then on the other also four. Eight its fires that house.  
side
- Nē'tp!a a'lta gō qix- ā'yam tā'yaqL. Ayagā't!ōm qaX aē'Xt 18  
He came in now in that his father his house. He reached it that one  
ōō'leptekiX. NixLō'lexa-it: "Qantsī'x- LX qa'da aqenōlā'ma?" 19  
fire. He thought: "How long may be how I shall be spoken to?"
- Ayagā't!ōm a'gōn ōō'leptekiX. Ayā'xatgō. Q;ōā'p ā'teax aLā'Lōn 20  
He reached it another fire. He passed it. Near he came it the third  
ōō'leptekiX. Atciō'lXam Liā'māma: "Ia'xkati x'iau mē'tXuit. 21  
fire. He said to him his father: "There then stand.  
Ta'ke na ka'nauwē tiō'LEma amō'ēkel ka Lā'gil tq;ēx amLā'Xt?" 22  
Then [int. all supernatural you saw and a woman like you do her?"  
part.] beings them



- 1 Aqayi'n<sup>eo</sup>L ōcō'yaL: "Ai'aq igā'wulXt x·ix· ipā'k'al. Qui'nEmi  
It was thrown a cape: "Quick climh this mountain. Five times  
at him
- 2 maō'ya ka mXatgō'ya. Ia'xkati tmē'q;ēyōktike utā'Xawōk nakē'x  
your sleeps and you come back. There your ancestors their female is  
guardian spirit
- 3 Ut!ō'naqan."  
Ut!ō'naqan."
- Agiō'lXam uyā'Lak: "Ma'nix mikwu'lx·tama x·ix· ipā'k'al  
She said to him his aunt: "When you have climbed this mountain
- 5 te'qp!ōp! mtneLpiā'lXa, ma'nix migwu'lx·tama x·ix· ipā'k'al.  
[a grass] gather it for me, when you will have climbed this mountain.
- 6 Atecō'egam qaX ōcō'yaL; A'lta ā'yō. Ā'yō, ā'yō, ā'yō, ā'yō,  
He took it that cape. Now he went. He went, he went, he went, he went,
- 7 kulā'yi ā'yō, ka nō'ponEm. Iā'xkati ayā'qxōyē. Nē'xelteu, cka wāx  
far he went, and it grew dark. There he slept. He talked, and in the  
morning
- 8 nē'kteuktē. Nēket i'kta ateilteā'ma ka nē'kteuktē. A'lta wiXt  
it grew day. Not anything he heard and it grew dark. Now again
- 9 ā'yō, ā'yō, ā'yō. Nigā'wulXt qix· ipā'k'al. Q;ōā'p pāt o'ō'lax,  
he went, he went, he went. He climbed it that mountain. Nearly. noon,
- 10 a'lta q;ōā'p igwu'lx·tama-ē. A'lta i'kta ateilteā'ma. Ā, ōqo-ike'muXLut  
now nearly he had climhed it. Now some- he heard it. Ah, howling  
thing
- 11 atcalteā'ma. Nau'i L;ā ā'yaLā nē'xax, cka mē'nx·i ā'yū, ka wiXt  
he heard it. Hence feeling his body became, and a little he went, and again  
of fear
- 12 ōqo-ike'mXLut atcalteā'ma. A'lta mank te;pāk ōqo-ike'muXLul  
howling he heard her. Now a little really howling
- 13 atcalteā'ma. K;ā nā'xax qaX ōqo-ike'muXLul. A'lta te4  
he heard her. Silent became that howling one. Now [noise of fall-  
ing leaves]
- 14 nntXuā'yute ō'qxōca. NixLō'lEXa-it: "Ō, iqetxē'laut x·ik L;ap  
they fell spikes of fir. He thought: "O, the monster, that find
- 15 aniā'xōyē." NixLō'lEXa-it: "Qā'dōxoē teinuwu'lāya, i'kta L;aqē'nxaua."  
I shall do." He thought: "Shall he devour me, what they planned  
against me."
- 16 Ayō'La-it gō k<sup>u</sup>cā'xali-y- ē'm<sup>e</sup>ecX ka na-ixe'lqamx. ME'nx·i k;ā  
He was on above tree and she howled. A little silent
- 17 nē'xax, wiXt ōqo-ike'muXLul nā'xax. A'lta q;ōā'p katē' mank.  
it became, again howling she became. Now near very little.
- 18 K;ā naxā'x ōqo-ike'muXLul. Te4 nutXo-i'teax qaX ō'qxōca.  
Silent became the howling one. [Noise of fall- ing leaves] they fell down those spikes of fir.
- 19 WiXt na-ixe'lqamx. A'lta nē'Xtakō ayō'itecō. NixLō'lEXa-it: "A'lta  
Again she howled. Now he turned back, he went He thought: "Now  
down.
- 20 niXkō'ya." A'lta agige'ta qaX Ut!ō'naqan. Kulā'yi ayō'yam, a'lta  
I go home." Now she pursued that Ut!ō'naqan. Far he arrived, now  
him
- 21 q;ōā'p gia'xt qaX Ut!ō'naqan. Naxe'lqamx, nan'i Lāk; ā'yaL'a  
near she came to that Ut!ō'naqan. She howled, at once weak his body  
him [whispered]
- 22 nexā'x. NixLō'lEXa-it: "Ō, genuwu'lāya, taL;." Nē'lgaLx ēXt  
became. He thought: "O, she will devour me, behold! He thought one  
of him
- 23 iā'Xawōk. Kulā'yi ayaē'taQL. A'lta wā2Xt tell nē'xax.  
his guardian Far he left her. Now again tired he got.  
spirit.
- 24 Ateā'xeluktegō qaX ōyā'cōyaL; Agaga'ōm qaX ōcō'yaL; ka  
He threw off that his cape. She reached it that cape and
- 25 naxLā'nukT, naxLā'nukT. Ateā'qxamt; a'lta wiXt nē'xankō. Qē'xtcē  
she went around it, she went around it. He looked at her; now again he ran. Intending
- 26 atciā'qxamt ē'egan, kaxē' tcē'elkelā'ya ē'ekan ka iō-olxē'wnla.  
he looked for it a cedar, where he will see it a cedar and he will go up.

- WiXt nē'lgaLX iā'Xawôk ilē'q; am. Kulku'll nē'xax ā'yaL'a. Kulā'yi 1  
Again he thought of his guardian the wolf. Fresh got his body. Far
- ayaē'taqL. Ka wiXt tell nē'xax. Atcia'kenanā'koXuē. A'lta 2  
he left her. And again tired he got. He looked back at her. Now
- tkā'tōma iō'kuk itcā'wan. Ta'qē Lkē'wucX Lā'tōma. Yukpe'tema 3  
her teats here her belly. Just as a bitch her teats. Right here
- takilte' mXellt gō tgā'potē. Ma'nix noē'tcax mank Lawa', ma'nix 4  
they struck her often at her legs. When she went down a little slow, when
- ē'wa no-ē'wulXtxax a'lta aia'q. Qi'oā'p agī'ax. WiXt nē'lgaLX 5  
thus she went up hill now quick. Near she got him. Again he thought of it
- iā'Xawôk. Nai-ē'lgaLX ôēō'kuil ôguē'wucX uyā'Xawôk. A'lta kulā'yi 6  
his guardian He thought of female bitch his guardian Now far
- ayaē'ltaqL. Gō lax ôēō'Lax ta'kē nā'xax, ta'kē L; ap atcā'yax 7  
he left her. There after- sun then it became, then find he did it
- ē'qxēL; ianu'kstX qix. ē'qxēL, L; le'pē. Yukpā't nilō'tXuit qix. 8  
a creek; its smallness that creek, it was deep. Up to here he stood in the that
- ē'qxēL q; oa'p tiā'xEmalap!ix. Ayaxā'LElta qō'La Ltcuq ē'wa 9  
creek near his armpits. He walked in the that water thus
- mai'ēmē ā'yō ka ā'yōptek. Aqō'lXamx Ut!ō'naqan itcā'k; oacōmi 10  
down he went and he went from It is said Ut!ō'naqan her fear of
- Ltcuq. A'lta atcā'qxamt nā'Lxam gō qix. ē'qxēL. Ma'nix nau'itka 11  
water. Now he saw her she came down at that creek. When indeed
- itcā'k; oacōmi Ltcuq ka nāket atelō'tXuita. A'lta nā'Lxam gō qix. 12  
her fear of water and not she goes into water. Now she came down at that
- ē'qxēL. A<sup>n</sup>, a<sup>n</sup>, a<sup>n</sup> nā'xax. Xuē'Xuē age'Lax qō'La Ltcuq. Nō'La-it 13  
creek. A<sup>n</sup>,\* a<sup>n</sup>, a<sup>n</sup> she did. Breathing on she did that water. She stayed
- a'lta. Nō'La-it ka naxe'lqamx: "Wâ4!" ka ayō'mEqt ia'xka ka 14  
now. She stayed and she howled: "Wâ!" and he fainted ho and
- ayaō'ptit. Atcā'elkel, a'lta LgōLē'LEXEmk. A'lta agiupalā'wul: 15  
he slept. He saw her, now a person. Now she spoke to him:
- "Nai'ka Xuk amegenō'lXamx, atgenō'lXamx Natē'tanuē Ut!ō'naqan. 16  
' I here you say to me, they say to me the Indians Ut!ō'naqan.
- ē'wa k'cā'xali x'ik ilē'ē antē'mam. Qi at ayā'max. NE'tqamt 17  
Thus above this land I came. Like I do you. Look at me
- Itē'tanuē!" agiō'lXam. Tkalai'tanEma utā'k'ilx'teutk pāl Xak 18  
Indian!" she said to him. Arrows their points full that
- ôguā'mōkuē, pāl x'ik ē'tciLsa. "Ē'ka mxā'xō-y. ā'Lqē gō Natē'tanuē." 19  
her throat, full that her body. "Thus you will do later on at the Indians."
- Tgā'ma<sup>ε</sup> x'itē'kik. "Ē'ka-y. ā'Lqē mxā'xō gō Natē'tanuē." 20  
Shot here. "Thus later on you will do at the Indians."
- Ayaō'ptit. Wax nē'kteuktē, a'lta k'cā'xali-y. ôēō'Lax ka 21  
He slept. On the next it got day, now above the sun and
- nixe'lōkō. A'lta k; ē nāket qaxē' atcā'elkel. Nixa'kxōt gō 22  
he awoke. Now nothing not [any]where he saw her. He bathed in
- qix. ē'qxēL. A'lta nē'Xkō cka-y. ē'qak'titx. niXkō'mam. Ā'yup! 23  
that creek. Now he went and naked he arrived at home. He entered
- gō te'Laqlē. Agiō'lXam uyā'Lak: "Teōx te'qp!ōp! antenilpā'yaLx?" 24  
into their house. She said to him his aunt: "Well grass you gathered it for me?"



- 1 Atcō'lXam: "Näket anō'yam ka anxā'takō." Lō'ni ayā'qxôya ka  
He said to her: "Not I arrived and I turned back." Three his sleeps and  
times
- 2 niXatgō'mam. Näket qa'da atciō'lXam Liā'mama.  
he came back. Not [any]how he said to him his father.

*Translation.*

My great-grandfather had the guardian spirit of the warriors. My grandfather had seen the shaman's spirit, he had seen the wolf, he had seen the bitch, he had seen the morning star. Now he came to be grown up and he thought: "I will take a wife. Now I have many guardian spirits." The women went digging roots and camped [on the beach]. His friends said to him: "Let us follow the women who are going to camp out." He said: "No, else I shall be scolded." His friends asked him again. Then he thought: I must accompany them. Now he accompanied those young men. They reached those women. An old woman said to him: "Does your father know that you came here?" He said: "No, I shall tell him later on." The young men slept there and he also slept there. He lay down near the fire. At daybreak the young men returned. They arrived at home. Now he stood outside. He was afraid to enter his father's house. He opened the door. There were four fires on each side of the house. Eight fires were in the house. Now he entered his father's house. He reached the first fire. He thought: "When will he speak to me?" He arrived at the next fire and passed it. He came near the third fire, then his father said: "Stay there! Did you find all your guardian spirits and do you want to take a wife?" He threw a cape at him: "Quick, climb that mountain and [do not] come home [until] five nights [have passed]. There is the female guardian spirit of your ancestors. There is Ut;ō'naqan." His aunt said to him: "When you reach the top of that mountain, gather some grass for me." He took the cape and went. He went, he went, and went a long distance. It became dark and he slept there. He lay down and it became day again. He had heard nothing and it became daylight. Now he went and went again. He climbed that mountain. When it was nearly noon he had almost climbed it. Now he heard something. He heard her howling. At once he was chilled by fear and he went on for a little while, when he heard her again howling. Now he heard the howling a little louder. Then it became quiet again. Now leaves fell down. He thought: "O, I shall meet the monster." He thought: "They intended that she should devour me." He was on top of a tree and she howled. For a short while it became quiet, then she howled again. Now she was quite near. The howling stopped again. Leaves fell down again. Again she howled. Then he turned back to go home. He thought: "I will go home." Now Ut;ō'naqan pursued him. When he had gone some distance she came near him. She howled and immediately he became weak. He thought: "She will devour me." Then he thought of one of his guardian spirits and he left her far behind. Then he became again tired. He threw

away his cape. She reached it and went around it often. He looked at her and he ran again. He looked for a cedar which he intended to climb. Then he thought of his guardian spirit, the wolf. At once he felt fresh and left her far behind. Then he became tired again. He looked back at her. Her teats were along her belly, like those of a bitch. They reached down to the middle of her legs and struck them often. When she went down hill she went a little slower; when she went up hill she ran quickly. She approached him. Then he thought of his guardian spirit, the bitch, and left her far behind. In the afternoon he reached a small but deep creek. The water reached up to here, near his armpits. He walked down stream in the water. Then he went ashore. It is said that Ut;ō'naqan is afraid of water. Now he saw her coming down to the creek. If she was really afraid of the water, she would not step into it. Now she arrived at the creek. She made a<sup>n</sup>, a<sup>n</sup>, a<sup>n</sup>, and blew upon the water like a deer that is about to drink. She stayed there and howled: "Ua," and he fainted and fell asleep. Now he saw that she was a human being. She spoke to him: "I am the one whom your family and whom the Indians call Ut;ō'naqan. I come from the top of that mountain. I like you. Look at me, Indian!" Her throat and her body were full of arrow-heads. "You will be just as I am [when you return to the country of] the Indians." Her body was full of [arrows which had been shot at her]. "You will be just as I am [when you return to the country of] the Indians." He slept. On the next day he awoke when the sun was high up in the sky. Now he saw nothing. He bathed in that creek and went home, and he came home quite naked. He entered the house. His aunt said to him: "Did you gather grass for me?" He said to her: "I returned before I reached there." Three days he stayed away. He did not tell his father [what he had seen.]



# THE FOUR COUSINS.

- 1 Lō'nike Liā'xk'unike ixgē's'ax qix. Liā'xauyam. Pā2L ō'yaqet  
Three his elder cousins the youngest that his poverty. Full lice
- 2 eka Liā'k;ēk;ē, nēket Liā'nāa. Qō'etac ege'kxun ciā'xk'un ictā'giL'ōl  
and his grandmother, not his mother. Those two the eldest ones his elder they knew to  
cousins win
- 3 iqā'lexal. Tcā'ko-i nēxā'xoyē ka naktgEmā'ya-itx uyā'k;ik;ē omō'tan  
disks. Summer it will become and she spun always his grandmother willow  
bark
- 4 ogutgEmā'ya-itx. Aqagelō'kux Lē'Xat LgōLē'LEXEmk agā'telax  
she always spun it. She was hired one person she made for  
them
- 5 ōLā'mōtan. Mānx. Laq° agā'x. Naxilē'ma-ōx, agaxō'pcam. WēXt  
their willow A little take out she did. She kept it for she hid it for Again  
bark. herself. herself.
- 6 Lē'Xat agā'telax ōLā'mōtan; wiXt mānx. nixelē'ma-ōx. Alā'xti  
one she made for their willow again a little she kept for herself. At last  
them bark;
- 7 gōyē' iteā'xa iL nEXLā'mEXitx. A'lta aLō'ix Nite; xēEle. Gō  
thus its largeness she braided. Now they went to Chehalis. At
- 8 Ik;aniyi'lXam ōxo-ēlā'itix. qō'tac tē'lX·Em. Ia'xkaku nō'xōx ka'nauwē  
Mythtown they stayed those people. There they are every
- 9 tcā'epa ē, ma'nix atōlō'Lxē iau'a-y- ē'maLē. A'lta aLō'ix Nite; xē'Ele  
spring, when they go down there Columbia Now they went Chehalis  
stream river. to
- 10 qō'Lac Liā'xk;unike. Agiō'lXam uyā'k;ik;ē: "Mō'k"ta Xak ō'pcam,  
those his elder cousins. She said to him his grandmother: "Carry this rope,
- 11 e'ulā'l mex't!ō'ya." A'lta aLō'ix iau'a Nite; xē'Ele. Iqā'lexal  
ground-hog you will ex- Now they went to there Chehalis. Disks  
blanket change for it."
- 12 aLō'guix Liā'xk'unike; aLō'yam Nite; xē'Ele.  
they went to his elder cousins; they arrived Chehalis.  
play at
- A'lta Lē'Xat LgōLē'LEXEmk L;ap aLgiā'x ēselā'kē. Qē'xtcē  
Now one a person find he did it a sea-otter. Intending
- 14 aqitxamelā'lamx, qē'xtcē ēqawik'ē'Lē aqē'telōt. K;ē, nēket aLiō'tx  
it was bought, intending long dentalia they were given No, not he gave it  
to him. away
- 15 qix. ēselā'kē. Qēxtcē ikani'm aqē'telōtx. K;ē, nēket aLgiō'tx qix.  
that sea-otter. Intending a canoe it was given to No, not he gave it that  
him. away
- 16 ēselā'kē. A'lta nacelā'xo-ix·itx qax ō'pcam. A'lta aLigā'ōmx qō'La  
sea-otter. Now they two learned about that rope. Now he went to their that  
it house
- 17 LgōLē'LEXEmk: "Tget!ō'kti iamelō'ta x·ix. ēselā'kē, manlō'ta Xau  
person: "Good! I give it to you this sea-otter, you give me this
- 18 ō'pcam." A'lta aegi'ex·tqoax qaX ō'pcam k;a ēselā'kē. A'lta aLXgō'x.  
rope." Now they exchanged that rope and sea-otter. Now they went  
home.
- 19 Nē'k·imx: "Nixegā'ma x·ix. ēselā'kē. Ateuwa [Lqi] qēxō'L'ayū,  
He said: "I shall take it from that sea-otter. Certainly [?] it will be won from  
him him in gambling,
- 20 teil'ē'tegama." Nē'k·im qix. kex·LEMā't ia'xk'un: "Cka iā'c mtgē'kXax  
he will lose it." He said that next to the his elder "And let you two do  
youngest cousin: alone him
- 21 Liā'xauyam. Qā'dōxoē qexō'L'aya. Ma'nix tān agē'lotx qaX  
his poverty. Shall it will be won If something she gave it that  
from him. to him

- nyā'k;ik;ē ā'nqatē aqē'xōL'ax, ma'nix aLgixualō'ta-itx LgōLē'LEXEmk 1  
his grand- already it is won from if he made him happy a person  
mother him,
- tān aLgē'lōtxax ā'nqatē aqē'xōL'ax." ALXō'x. Gō Nē'max ka 2  
some- he gave it to him already it is won from him." They went At Nema then  
thing home.
- aLō'o-ix. A'lta nicket ā'yaqsō qix· imō'lek'an iā'ok. Iā'qxo-im ka 3  
they slept. Now not its hair that young elk's skin his He slept then  
blanket.
- atcta-ō'yutcax tia'xalawēma qix· iā'xk'un. A'lta aqē'xegamx qix· 4  
he awoke them his people that eldest brother. Now it was taken from that  
him
- ēēlā'kē. AqēLā'takL'ax, iā'kxōi-ē ka aqēE'ltaqLax. Kawī'X 5  
sea-otter. He was left, he slept and he was left. Early
- nixE'lōkux, a'lta k;ē qō'tac gilā'ckēwal. NixLō'LEXa-it: "ō, 6  
he awoke, now nothing those travelers. He thought: " Oh
- aqEN'E'ltaqL taL;!" K;ē qix· ēēlā'kē. "ō, aqinxE'cgam qē'auwa 7  
I was left behold! ' Nothing that sea-otter. " O, it was taken away that  
from me
- ēēlā'kē." A'lta itcā'ēpa-ē. A'lta ayō'ix pe'nka. Nikgē'Xax·ē Nē'max; 8  
sea-otter." Now spring time. Now he went afoot. He swam across Ne'ma;
- ka'namōket qō'ta t!ā'LEma ayugōguē'Xax. Ayō'ix pe'nka, niXkō'x. 9  
both those creeks he went across. He went afoot, he went home.
- Ayō'yamx gō Nē'leqtēn ka LXaluwē'gōt. A'lta ayō'La-it mā'Lxolē. 10  
He arrived at Nē'leqtēn and it was ebb tide. Now he stayed ashore.
- NiXLō'LEXa-itx: "Qiā'x L;uwu'n Lxā'xō Lik Ltcuq, tex·ī anigēlgē'xaxē." 11  
He thought: " If slack water it gets this water, then I shall swim across."
- Ka iō'c Lō nē'xau. A'lta i'kta atēilteā'ma gō Ltcuq: "Qā'doxuē 12  
Where he calm it became. Now some- he heard it in the water: ' Must  
was thing
- niā'qamita i'kta x·ik ixā'xō." Tumm nē'xax gē'kulē gō Ltcuq. K;ā 13  
I see what this does." Tumm it made below in the water. Silent
- nexā'x qigō tumm nēxā'x. Ka ala'xti nē'xax dēll. A'lta nō'ix qaX 14  
it became where tumm it made. Then next it made dēll. Now it went that
- ngō'lal iau'a ma'ēma: wā2. Qoā'nEM atēilteā'ma qix· ē'kta dēll. 15  
wave then down stream: wā. Five he heard it that something dēll.
- WiXt qoā'nEM atēilteā'ma qix· ē'kta gumm gō gē'kXulē. Lāx 16  
Again five he heard it that something gumm at below. Come out
- nē'xax ēē'texōt, Lō'nas qanteē'x itā'Lqta tiā'ucake. WiXt ē'gun 17  
it did a black bear, I don't know how much their length its ears. Again one more
- Lāx<sup>a</sup> nē'xax. Qoā'nEM Lāx<sup>a</sup> nē'xax ēē'teXutema. NiLgenā'Xit 18  
come out it did. Five come out they did black bears. They stood
- gō Ltcuq. Lāq<sup>u</sup> nē'xax iā'mōlkan. Atēingoā'na-it mā'Lxolē: 19  
in the water. Take off he did his elkskin blanket. He threw it landward:
- "Qā'doxoē nō'mEqta," nixLō'LEXa-it. A'lta ayō'guiXa. Atcē'xkō-y- 20  
"Must I shall die," he thought. Now he swam across. He passed it
- ēXt, igō'n ēXt atcā'2xkō; ē'LaLōn atcā'xkō qix· ēē'texutema. 21  
one, another one he passed it; the third one he passed it those bears.
- x·ix·ī'k iLā'lakt ka atcā'yuket. Aqā'yuket qix· Itē'tannē eka 22  
This fourth one and it looked at him. He was looked at that Indian and
- atce'ēlkel gō ciā'xōst. K;ē nō'xōx tiā'Xatakōx. A'lta aqā'yukte! 23  
it looked at him in his face. Nothing became his mind. Now he was carried
- gō t!ōL, Itē!x·ia'n tā'yaqL. TaL; Īē!x·ia'n x·ix·ī'x atce'ēlkel. 24  
to a house, Itē!x·ia'n his house. Behold Itē!x·ia'n this he saw him.
- Tā'nata tā'yaqL qix· iō'LEma ōxoā'ēma tgāXipalā'wul, ē'wa tā'nata 25  
On one side his house this supernatural other their language, thus on the  
being other side
- tā'yaqL ōxoē'ma tgāXipalā'wul. Atcawite'ē'melē. Ōxoā'ēma 26  
his house other their language. He understood them. Other
- tgāXipalā'wul ē'wa teē'tkum t!ōL. "TEMē'nEMcke ā'Lqē x·itac 27  
their language thus in middle the house. " Your wives later on these
- mauitce'melē kanā'mtēma x·ita t!ōL. Ē'ka mxā'xō gō Natē'tanuē. 28  
you hear them on both sides of this house. Thus you will do at the Indians.



- 1 x·ix·ī'gik mkā'nax tēEmā'xō." Aqē'lot igō'matk, ikamō'kXuk  
This here you chief it will make you.' He was given a bird arrow-head, bone
- 2 igō'matk, ōkulai'tanEma itēā'kXōmatk. AqLē'kXōL; qō'ta tiō'LEma.  
bird arrowhead, arrows their heads. They were finished these supernatural beings.
- 3 NixE'lēōkō, gō mā'Xlōlē yuqunā'itx. iau'a ē'natai. Nixā'lātek.  
He awoke, at ashore he lay there on the other side. He arose.
- 4 A'lta kawē'X. Pāt ōēō'Lax qigō ayō'kuiXa. Tate'lau wiXt kawī'X  
Now it was early. Noon when he swam across. Behold! again early
- 5 ka nixE'lēōkō. Ayō'tXuit, nigē'qxamt. Yuqunā'-itX iā'mōlkan q; oā'p  
and he awoke. He stood there, he looked. It lay his elkskin near blanket
- 6 gō iā'xka. Ayō'tXuit. Atcō'ckam iā'mōlkan. A'lta wiXt ā'yō.  
at him. He stood there. He took it his elkskin blanket. Now again he went.
- 7 Nē'xkō.  
He went home.
- Ayō'yam gō I'tskuil ciā'miet. Nē'kgix·aē. A'lta wiXt ā'yō kā  
He arrived at Itskuil its mouth. He landed. Now again he where went
- 9 iqā'lexal ōxuegā'lil gō Ik;aniyi'lXam. ALE'k·iket Lē'Xat  
disks they played at Mythtown. He looked one
- 10 LgōLē'LEXEmk: "Ēē'tsxot x·ix· ēXE'nkōn gō x·ix· ē'L; uwalk; uwalk."  
person: "A black bear this runs about at this mud."
- 11 Atgiā'qxamt qō'tac tē'lx·Em. ALE'k·im qō'La Lē'Xat: "Ēē'tsxot na?  
They looked those people. He said that one: "A bear [int. part.]?
- 12 LgōLē'LEXEmk Xō'La qLō'itet. Iā'xkaLX x·iau aqcē'taqL x·ix·  
A person that coming. He, I think, who was left this
- 13 iō'itet." Nē'k·im qix· ixge'kxun iā'xk'un: "Ē'kta wiXt qtcīā'wat?  
comes." He said that eldest one his elder cousin: "What again does he want to do?"
- 14 Iā'kimatetamē." Nē'k·im qix· kcx·LEmā't: "Qā'dōxoē Liā'xauyam.  
He is one of whom we must be ashamed." He said that the one next to the youngest: "Let him his poverty.
- 15 Qa'da atēimtā'xt ka nēket amtigigē'tx·ē?" Ayō'ptegam gō qō'tac  
How he did to you and not you like him?" He arrived coming at those up from the beach
- 16 tē'lx·Em. A'lta iqā'lexal ōxocgā'lil. Gō2 kē'mkXiti ka nixē'lōtex.  
people. Now disks they played. Then at the end and he looked at.
- 17 Atciūqōā'na-itx qix· atēiō'ktean igō'ma. Iā'xkati wiXt Lē'Xat  
He put it down that what he held the bird arrow. There also one
- 18 LgōLē'LEXEmk Lōc, Lxē'lōtex. Aqiō'lxam: "Masā'tsilx igō'matk."  
person was, he looked at. He was told: "Pretty arrowhead."
- 19 "A, L;ap anā'yax," nē'k·im. Lē'gil'Et qō'La Lē'Xat LgōLē'LEXEmk,  
"Ah, find I did it," he said. He always won that one person,
- 20 qLō'L'Et qō'La Lē'Xat LgōLē'LEXEmk ē'wa qigō ayō'La-it. ALgiō'lXam  
it was always that one person thus where he was. He said to him won of him
- 21 qō'La Lē'Xat LgōLē'LEXEmk: "Txō'xot!ēya, yangemō'tga ēXt  
that one person: "Let us bet, I stake against you one
- 22 igō'matk." AtēLō'lXam: "Mai'ka tēmē'Xatakōx," ka mā'nxi ka  
arrowhead." He said to him: "Your your mind," and after a little and while
- 23 aLE'k·il, a'lta kadi'x· nē'k·il qix· Liā'xauyam. Lō'ni nē'k·il, la'kti  
he won, now this one he won that his poverty. Three times he won, four times
- 24 nē'k·il ka iā'Lēlam nē'xax qix· igōmā'tgēma. Atēā'yul. Ayā'qxōi-a.  
he won and ten they be- these arrowheads. He won them. He slept. came
- 25 Ayax'algu'Litek uyā'k;ik;ē: "Aniō'mel ēēlā'kē ka aqinxē'cgam."  
He told her his grandmother: "I bought it a sea-otter and it was taken away from me."
- 26 Nagā'2tcax uyā'k;ik;ē, agixuwalō'ta-it. Nā'2kteuktē. "Tēōxoate!a, cike,  
She cried his grandmother, she pitied him. It got day. "Come on, friend,

- txegā'ma iqā'lexal." Nē'k'im: "K;ē itei'lkotē." "Ē'Xtka itxā'lkotē." 1  
let us play disks." He said: "None my mat." "One only our mat."
- "K;ē nēket itei'L;al;al." ALgiō'IXam: "Iamilemē'etxa il;al;ā'." 2  
"None not my disks." He said to him: "I loan to you disks."
- A'lta ayō'pa. A'lta atei'LōL, atei'LōL, atete'lxōL ka'nauwē 3  
Now he went out. Now he won, he won, he won it all
- Lā'ktēma, Lā'Xalaitanema, ilā'L;al;al atcē'lxōL. ALācXōL; 4  
his property, his arrows, his disks he won them. They finished.
- ALē'k'im Lē'Xat wiXt LgōLē'leXEmk. "K;wan qiya'xt x'iau ō'yaqet 5  
He said one more person. "Hopeful he is made that lie
- pāl gō Lā'yaqtq. Wuxē' nai'ka ntxegā'ma." Kawē'X nē'kteuktē 6  
full on his head. To-morrow I we will play." Early it got day
- ka iō'c gō uyā'k;ik'!ē tē'kXaql. ALgixā'laqlē LgōLē'leXEmk. 7  
and he was at his grandmother her house. He opened the door a person.
- Ilgō'titk algiō'ktean: "Tea txcgā'ma, eike," algiō'IXam. 8  
A mat he held: "Come we will play, friend," he said to him.
- AteLō'IXam: "Ayā'qaa." Atciō'mel ilgō'titk. A'lta wiXt atei'LōL 9  
He said to him: "Well." He bought it a mat. Now again he won over him
- qō'La Lē'Xat LgōLē'leXEmk. Atete'lxōL Lā'xamōta ka'nauwē; 10  
that one person. He won it his property all;
- ka ilā'xanim atcē'lxōL. A'lta atei'LōL qō'tāc gitā'q'latxalema 11  
then his canoe he won it. Now he won of those common
- tē'lx·Em. Alā'xti ka ā'telactike qō'tac tkanā'Ximet. Alā'xti 12  
people. Next then they next those chiefs. Next
- LElā'itix· atei'LōL. A'lta ō'Xuitike t!ē'ltge-u atei'LōL. A'lta 13  
a slave he won him. Now many slaves he won them. Now
- ikā'nax nē'xax. Ka'nauwē qō'tac tē'lx·Em tgā'ktēma ka atetō'xōL. 14  
a chief he became. All those people their property then he won it.
- Ka'nauwē Lēalā'ma noxo-ilXE'lma-itx tē'lx·Em gō tā'yaql. A'lta 15  
All days they always ate the people in his house. Now
- ateciō'IXam ē'Xat iā'xk'un: "Atcē'elkel Lō'nas iō'LEma. 16  
he said to him one his elder cousin: "He saw it perhaps a supernatural being.
- Antxcgā'ma kLiā'Xematk. Ntēxō'L'a ka'nauwē tiā'ēltke-u. K;wan 17  
We will play having batons. I shall win them all his slaves. Hopeful
- qiā'xt tiā'ēltke-u." Acxēlgu'Litek: "A, emē'xk'un teEmaxō'ēmōL." 18  
he is his slaves." They told him: "Ah, your elder he wants to play with you."
- "Iā'xka iā'Xaqamt." A'lta acxe'cgam iā'xk'un Liā'Xamatk. 19  
"He his mind." Now they played his elder cousin batons.
- TeēxLx Lpō'L;Ema acxe'cgam k;a iā'xk'un. Atetē'xōL tiā'ēltke-n, 20  
How many nights they played and his elder He won them his slaves,
- I do not know
- atecā'ēxōL uyā'Xanim ka'nauwē. Ē'gōn ē'Xat wiXt iā'xk'un 21  
he won them his canoes all. Once more one also his elder cousin
- acxe'cgam; wiXt ka'nauwē atetē'xōL tiā'ēltke-u; ka tetā'nEmeke 22  
they played; also all he won them his slaves; then their wives
- ateti'cxōL. Ateciō'IXam ē'Xat iā'xk'un: "Ā'nēlaxta txcgā'ma." 23  
he won them. He said to him one his elder cousin: "I next we will play."
- Ateciō'IXam: "K;ē yamXuwā'lot. Ē'ka qē ā'nqatē amā'nax, 24  
He said to him: "No, I pity you. Thus as formerly you did to me,
- amēnXuwālō'tā-it, ka wiXt ē'ka yamXuwālō'tā-ēta." Qē'xtcē 25  
you pitied me, and also thus I pity you." Intending
- atgē'ix Gitā'texēEle, ka'nauwē atetā'xol'ax tgā'ktēma. Atgē'ix 26  
they came the Chehalis, all he won it their property. They came
- Tkwinaiu'LEke, atē'gelo-ix iqā'lexal. Ka'nauwē atetō'xōL'ax 27  
the Quenaiult, they came to play disks. All he won it
- tgā'ktēmā, tga'ēltke-u. Ka'nauwē tē'lx·Em atelauwixā'uyama qix· 28  
their property, their slaves. All people he made them poor that



- 1 gā'yaqet. Gō Lkā'nax Lā'Xa, ā'nqatē ē'kx·it atcē'telax. Ēwā'  
lousy one. Where a chief his child, at once buying as he did her. Thus  
a wife
- 2 Tkwinaiū'LEke, ē'wa T'ilē'mnkc ē'wa k<sup>u</sup>ca'la x·ik nē'maL, ē'wa  
the Quenaiult, thus the Tillamook, thus up stream that river, thus
- 3 Gitā'qanēlitsk, ka'nauwē nōxuexēlā'kXuit tcā'nemckc qix· gā'yaqet  
the Cowlitz, all they were mixed his wives that lousy one
- 4 ā'nqatē. Qē nāket qigō aqixE'cgam ē'elā'kē qō'etac ciā'xk'un  
formerly. If not where it was taken from the sea-otter, those his elder  
him brothers
- 5 acgixE'cgam ka iō'LEma atcē'Elkel. Itc!x·ia'n atcē'Elkel.  
they took it from then the supernat- he saw it. Itc!x·ia'n he saw him.  
him ural being

*Translation.*

There were three brothers and their younger cousin, who was very poor. He was full of lice. He had no mother, only a grandmother. The two eldest brothers knew how to win in the game at disks. When the summer approached the grandmother spun twine out of willow bark. The people hired her to spin bark. Then she kept a little for herself. At last she made a large rope. Now [the cousins] went to Chehalis. The people stayed [at that time] at Myhttown [at the most southern part of Shoalwater bay]. There they are every spring when they are going to Columbia river. Now the cousins went to Chehalis. The grandmother said to her youngest grandson: "Take this rope and exchange it for ground-hog blankets." Now they went to Chehalis. The elder cousins wanted to play at disks. They arrived there.

Now somebody had found a sea-otter. They wished to buy it and wanted to give long dentalia for it; but that man did not want to part with his sea-otter. They wanted to give him a canoe, but he did not want to part with it. Now they heard about the rope. Then that man went to their house [and said]: "I will give you this sea-otter if you will give me this rope." Now he exchanged the rope for the sea-otter. Then they went home. [The eldest one] said: "I shall take the sea-otter away from him. He will certainly gamble and lose it." Then the one who was next to the youngest said: "Let the poor boy alone. Let him lose. If his grandmother gave it to him, let him lose it; if somebody made him happy and gave him something, let him lose it." They went home. They slept at Nema. The elkskin blanket of the younger cousin had no hair. When he slept the eldest brother awoke his people. They took the sea-otter away from him and left him asleep. Early the next morning he awoke. Now the brothers had disappeared. He thought: "Behold! they deserted me!" The sea-otter had disappeared. "O, they took the sea-otter away from me." Now it was spring time. He went on afoot, going home. When he arrived at Nē'leqtēn it was ebb tide. He stayed ashore and thought: "At slack water I will swim across." It grew calm. Then he heard something in the water. "I must see what that is." It made tum under

water. Then it became quiet, and again it made tumm. Then next it made dell. Now a wave came down the river. Five times he heard the same noise, dell, and five times he heard it, gumm, below the water. Then five black bears came out of the water; their ears were I do not know how long. They stood on the water. Then the youth threw off his elkskin. He threw it ashore. He thought: "I must die," and began to swim across. He passed the first one, the second one, and the third one. When he reached the fourth one it looked at him. It looked that Indian right in the face. He fainted. Now Ite!x:ia'n carried him to his house. Behold! he saw Ite!x:ia'n. On one side of the house of this supernatural being they spoke one language; on the other side they spoke another language. He understood them. In the middle of the house they spoke still another language. "Those women whom you hear now on both sides of the house will be your wives. Thus you will live among the Indians. This will make you a chief." Then they gave him a bird arrowhead made of bone. The supernatural beings finished. He awoke and lay ashore on the other side [of the water]. He arose. It was early now; while it was noon when he began to swim across. His elkskin blanket lay near him. He arose, took his elkskin blanket, and went home.

He arrived at the mouth of I'tskuil. He came ashore. Now he went to the place where the people of Mythtown played at disks. A person looked up [and said]: "A black bear is running about on the mud." The people looked up and one of them said: "Is that a bear? It is a man who is coming. I think it is the one who was left alone." Then the eldest brother said: "What does he want here? We must be ashamed of him." Then the next to the youngest said: "Let him come, the poor one. What did he do to you that you do not like him?" He went up to these people. Now they played at disks. He stood at one end and was looking at them. Then he put down the bird arrow which he held in his hand. One of the bystanders looked at it and said: "How pretty is your arrowhead." "Ah, I found it," he replied. The one man was winning all the time the other was losing. Then one man said to him: "Let us bet, I will stake an arrowhead against yours." He replied: "As you like," and after a little while the poor boy won. He won three times, four times, and now he had ten arrowheads. He had won them. He went to sleep. Then he told his grandmother: "I bought a sea-otter and they took it away from me." His grandmother cried; she pitied him. It got day. [Then a person said:] "Come, friend, let us play at disks." He said: "I have no mat." "We can use one mat." "I have no disks." "I loan you my disks." Now he went out. He won and won and won. He won all his arrows and all his property. He won his disks. When they had finished, another person said: "That one with the lousy head is getting hopeful. To-morrow I will play with him." Early the next morning when he was still in his grandmother's house, that person



opened the door. He held a mat in his hand and said: "Come friend, we will play." "Well," said the boy. He bought a mat. Now he won again all the property of that person. He won his canoe. Now he had won over all the common people. Next he won over the chiefs. He won first one slave and then many. Now he became a chief. He had won the property of all those people. Every day the people ate in his house. Now his elder cousin said: "Perhaps he saw a supernatural being. We will play with the accompaniment of batons. Then I shall win all his slaves. He is [too] hopeful." Then he was told: "Your elder cousin wants to play with you." "As he likes." Now the cousins played and the people beat time with batons. They played several nights. He won the eldest brother's slaves and all his canoes. Then he played with the next brother and he won all his slaves; then he won his wives. Now the next brother said: "I want to play with you next." "No, I pity you, as you pitied me formerly." Then the Chehalis came and he won all their property. The Quenaiult came to play at disks. He won their property and their slaves. That lousy boy made everybody poor. He bought the daughters of chiefs among the Quenaiult, the Tillamook, the tribes up the river, the Cowlitz. The wives of the man who had been the lousy boy were taken from among all these tribes. If his cousins had not taken the sea-otter from him, he should not have seen the supernatural being. He saw Itc!x'ia'n.

THE GILĀ'UNALX.

- Ē'Nat giā'unaLX ik; ā'cke aqa-E'ltaqL uyā'k; ik; ē gō 1  
One Gila-unaLX boy she was left his grandmother at
- Soguamē'ts!iak. Tqā'metē nā'kxoya ka aqiō'lXam qix; ik; ā'cke: 2  
Tongue point. Six times her sleeps and he was told that boy:
- "Ā'ketam ōmē'k; ik; ē. PE'nka mō'ya." A'lta nē'te mai'ēmē. 3  
"Go to see your grandmother. A foot go." Now he came down the river.
- Nē'xateo. Atcāē'alkel mōket ō'lQike. Atetō'ktean tiā'xalaitanEma. 4  
He walked He saw them two fish-ducks. He took them his arrows.
- NixLō'lEXa-it: "Nāket itā'maē aniā'lax, taua'lta agō'KLX 5  
He thought: "Not shooting them I do them, else they carry down the water
- ōgu'xalaitanEma." Ateiō'egam iqā'nake. NakL; ē'iwamen qaX 6  
my arrows." He took it a stone. They dived those
- ō'lQike. Nē'xEngō mā'Lnē. Lā'xLax nā'xax qaX ō'lQike. 7  
ducks. He ran seaward. Visible they became those ducks.
- Atciage'lteim qix; iqā'nake. Itcā'maē atciā'lax gō-y- ē'tcaqtq. 8  
He threw it that stone. Hitting it he did it at its head.
- Lāq° nē'xax iā'ok. Ayaga'om. Yukpā'2t Lteuq nitelō'tXuit ka 9  
Take off he did it his blanket He reached Up to here water he stood in the and
- akeō'nguē qaX ō'lQike, nuwā'Xit. Ā'yōptek. Ā'teuket. ŌXunē'n 10  
they fluttered those ducks, they escaped. He went land- He looked. They drifted ward.
- ē'k<sup>u</sup>caxala itcā'wan. WiXt ā'yulX. Ayō'guiXa. Q; oā'p atcā'xōm 11  
up their belly. Again he went to He swam. Nearly he reached them
- wiXt akeō'nguē. Ā'yuptek wiXt. Qoā'nēmi ayō'guiXa ka 12  
again they fluttered. He went up again. Five times he swam and
- ateō'egam cka nixā'lxigō ka k; ē nō'xōx tiā'xatakuX. A'lta 13  
he reached them and he turned round and nothing became his mind. Now
- iō'LEma atcēē'Elkel. Nixigā'lax Iqamiā'itx. NixE'l'ōkō. Gō mā'lxolē 14  
a supernat- he saw it. He saw a super- the fisherman's He awoke. At landward ural being natural being supernatural helper.
- yuqunā'itX. Itcō'ktean qaX ō'lQike. Ia'Xkatē ayāē'taqL qaX 15  
he lay. He held in his those ducks. There he left them those hand
- ō'lQike. A'lta ā'yō. Ayō'yam Sōkuamē'ts!iak. Q; oā'p ā'teax 16  
ducks. Now he went. He reached Tongue point. Near he got
- uyā'k; ik; ē. Tgā'Xtē qaxē' qigō aqaē'taqL. Ayō'yam gō-y- uyā'k!k; ē. 17  
his grandmother. Her smoke where when she was left. He arrived at his grandmother.
- Atcō'lXam: "Imä'Xanatē, taL;." Agiō'lXam: "Itcā'Xanatē." 18  
He said to her: "You are alive, behold! " She said to him: "I am alive."
- Qē'xtcē agē'lēm. Atcō'lXam: "Nāket ō'lō genE'tx" Ayā'qxoyē 19  
Intending she gave him He said to her: "Not hunger acts on me." He slept food.
- iā'xkatē. Nē'kteuktē, ātcā'gELEMqteē uyā'k; ik; ē. Ō'Xue te'mEecX 20  
there. It got day, he gathered food for his grandmother. Many sticks her
- atetupā'yaLX ka nē'Xkō. Ayaē'taqL uyā'k; ik; ē. Tsō'yustē 21  
he gathered them and he went home. He left her his grandmother. In the evening
- niXkō'mam. Aqiō'lXam: "Ō'lō na gema'xt?" Nē'k'im: "K; ē; tell 22  
he came home. He was told: "Hunger [int. acts on you? " He said: "No; tired part.]



- 1 nkēx." Nixō'ketit. Kawī'x. nixā'latek. A'yō gō kulā'yi;  
I am." He lay down. Early he arose. He went to far;
- 2 nixEMō'cXEmam. Tsō'yustē tex'ī nē'Xkō. Ayō'p!am ska mā'nx'ī  
he went to play. In the evening then he went home. He came in and a little while
- 3 ayō'La-it ka wiXt nixō'ketit. Lōn Lpō'LEma Lōn L<sup>a</sup>alā'ma nēket  
he stayed and again he lay down. Three nights three days not
- 4 nixLXā'LEM. Tex'ī nixLXā'LEM gō-y- alā'lakt ōēō'Lax. Ayō'mEt.  
he ate. Then he ate on the fourth day. He grew up.  
A'lta ē'Xat iā'eike iq;ōā'lipx. Cq;ōā'lipx. aci'xax. QāxLX  
Now one his friend a youth. Two youths they two became. One
- 6 naēā'Lax ka ā'etō tcakENīma. Kā'tcēk actō'yam ē'maL. Atciō'IXam  
day and they went in a canoe. Middle they arrived the bay. He said to him
- 7 iā'eike: "I'kta imē'Xawōk?" "Iqamiā'-itx itci'xawōk. K;ā ē'kta  
his friend: "What your guardian spirit?" "Iqamiā'-itx my guardian spirit. And what
- 8 mai'kXa imē'Xawōk?" Nē'k'im qix. ē'Xat: "Nai'ka wiXt Iqamiā'-itx  
you your guardian He said that one: "I also Iqamiā'-itx  
spirit?"
- 9 itci'Xawōk?" "Ē'kta miā'xōya ma'nix ō'lō aktā'xō txā'cōlal?"  
my guardian 'What will you do when hunger will act on them our relatives?"
- 10 Nē'k'im qix. ē'Xat: "Ē'Lxan niā'xō." Atciō'IXam iā'eike: "K;ā-y-  
He said that one: "Smelt I shall make He said to him his friend: "And  
it."
- 11 ē'kta mai'kXa miā'xō?" Nē'k'im: "Iguā'nat niā'xō ma'nix ō'lō  
what you you will do?" He said: "Salmon I shall make when hunger  
it
- 12 aktā'xō txā'cōlal. Ni'Xua, L;men, ē'xa imē'potē gō Lteuq. Ia'koa  
acts on our relatives Well, under water do it your arm in water. Here  
them
- 13 wiXt nai'kXa L;men niā'xō itci'potē." L;men acge'tax tetā'potē.  
also I under water I shall my arm." Under water they did their arms.  
do it them
- 14 Iā'nēwa qix. ē'Lxan giā'Xawōk atcLō'latek Liā'keia. A'lta qul  
First he that smelt having guardian he lifted it his hand. Now hang  
spirit
- 15 ā'elaōt ō'Lxan gō Liā'keia. Lā'lē qix. ē'Xat, tex'ī atcLō'latek  
it did to it a smelt at his hand. Long time that one, then he lifted it
- 16 Liā'keia. Qul ē'laōt gianu'kstX iguā'nat. Atciō'IXam iā'eike:  
his hand. Hang it did to it a small salmon. He said to him his friend:
- 17 "Nau'itka LEMē'Xawōk Iqamiā'-itx."  
"Indeed your guardian spirit Iqamiā'-itx."  
Aci'Xkō qō'etac eq;ōā'lipx. Ayule'mXa-it qix. ē'Xat qix. ē'Lxan  
They went those youths. He married that one that smelt  
home
- 19 giā'Xawōk. A'lta ō'lō age'tax tē'lX'em Gilā'unaLX. Lā'mkXa  
having guardian Now hunger acted on them the people Gilā'unaLX. Only  
spirit.
- 20 LE'kXal<sup>pō</sup> atkLā'xo-itx. A'lta ikā'nax nē'xax qix. ē'Lxan  
skunk-cabbage they ate it. Now rich he became that smelt
- 21 giā'Xawōk. Qā'xLXnaēā'Lax, a'lta nāLgelō'ya LE'kXal<sup>pō</sup> uyā'k'ikal.  
having guardian One day, now she went to get skunk-cabbage his wife.  
spirit.
- 22 Tsō'yustē naXatgō'mam. A'lta alā'xeletq. Naxekō'mit. Tsēs  
In the evening she came home. Now she heated stones. She warmed herself. Cold
- 23 akē'x qē'wa tcā'qelqlē. Naō'ptit qigō nō'eko-it. NaLgenā'itix-it gō  
it was that winter. She fell asleep where she was warm. She fell down at
- 24 qaX ōēō'leptekiX. Nā'LXēō. Naxe'tela gō tgā'potē. ALE'k'im  
that fire. She fell asleep She burnt her- at her arms. They said  
sitting. self
- 25 Gilā'unaLX Lkanauwē'tike: "Acā'lēyit ilxā'xak;Emana uyā'k'ikal.  
the Gilā'unaLX all: "She is starving our chief his wife.
- 26 K;ā-y- ōmcā'pōtexan; ā'LXēō-y- ōmcā'pōtexan. Cā'lēyit, cā'lēyit,"  
Nothing your sister-in-law; she fell asleep your sister-in law. She is starv- she is starv-  
sitting ing, ing,"

- nugō'kXo-im qō'tac tē'lx·Em. Nā'k'im qaX ōēō'kuil: "Ane'lxēō, 1  
they said those people. Sho said that woman: "I fell asleep  
sitting
- x·ik giā'qamia-itx, nē·k'imx giā'qamia-itx." A'lta nixEmā'teta-itck 2  
this having Iqamiā'itx, he says having Iqamiā'itx." Now he was ashamed
- qix· itcā'k'ikal, ka'namōket tgā'potē nuxō'LEla. Nāket ayaō'ptit 3  
that her husband, both her arms were burned. Not he slept
- qix· itcā'k'ikal. Ka'nauwē nuguē'witx·it qō'tac tē'lx·Em. Atciō'lxam 4  
that her husband. All they slept those people. He said to him
- Liā'wuX: "Mxā'latek!" Nixā'latek Liā'wuX. "Ā'cgam XaX 5  
his younger brother: "Rise!" He arose his younger brother. "Take it this
- ōlk; 'E'nlk; 'En." A'lta atciū'cgam qix· itcō'itk. Ā'etō mā'Lnē 6  
basket." Now he took it that dipnet. They two seaward  
went
- teā'xelqlē. Actigō'om qix· ēlā'itk. Actō'cgam qō'ta tiā'qxōn ēlā'itk. 7  
winter. They reached it that willow. They took them those its leaves willow.
- Pāl nā'xax qaX ōlk; 'E'nk; 'En. Ā'yōlq. Yukpe't nīlē'la-it lteuq. 8  
Full became that basket. He went to the water. To here he stood in the water.
- Atciō'lxam Liā'wuX: "Lxeluwē'gōt. Ē'wa k'ca'la nai'kXa, 9  
He said to him his younger brother: "It is ebb tide. Thus up river [from] me,
- Lgē'k'cala wax amtā'xax x·ita tē'kXōn. Ka amiuegā'mx x·iau 10  
up river from pour out do them those leaves. Then take it this
- itcō'itk. Amgē'ma: 'Ēhē'; amgē'ma: 'Niā'wa<sup>e</sup> itei'tsōitk.' Amiōlā'tegō 11  
dipnet. Say: 'Ēhē'; say: 'I broke it my dipnet.' Lift it
- imē'tcōitk. WiXt wāx amtā'xō ē'wa Lgē'k'cala. WiXt amgē'ma: 12  
your dipnet. Again pour out do them thus up river from me. Again say:
- 'Ēhē', niā'wa<sup>e</sup> itsō'itk." Lō'ni wax atei'tax; wiXt nē'k'im: "Niā'wa<sup>e</sup> 13  
'Ēhē', I broke it the dipnet." Three times pour he did them; again he said: "I broke it
- itei'tsōitk." Atciō'latek iā'tcōitk. Atciō'lxam qix· iā'qk'un; aqiō'lxam 14  
my dipnet." He lifted it his dipnet. He said to him that his elder brother; it was said to him
- qix· iq; oā'lipx': "Ni'Xua, tē'kēman!" Atetō'kuman qix· iq; oā'lipx'. 15  
that youth: "Well, look at them!" He looked at them that youth.
- A'lta tā'kXōn gō tgā'licteke, ā'lxan ē'wa tiā'qtqake. Wax atei'tax 16  
Now leaves at their tails, smelt thus their heads. Pour out he did them
- ē'LaquinEmix. L;lep, L;lep, L;lep, nikqlā'yux. WiXt atciō'tipa 17  
the fifth time. Under water, under water, under water, they jumped into the water. Again he dipped
- ē'Latxamē. Wax atcā'yax. A'lta nīlk'klā'Xit lteuq qix· ē'lxan. 18  
the sixth time. Pour out he did them. Now they swam on the water those smelts.
- Atciō'lxam Liā'wuX: "Tea txgiuege'lxā x·ix· iqicē'tix." Aegiō'cgilx 19  
He said to him to his younger brother: "Come we will launch it this fishing canoe." They launched it
- qix· iqicē'tix. Aegiō'cgam iqalē'mat. A'lta niexlē'n. Xuwē't qix· 20  
that fishing canoe. They took it the rake. Now they fished with Half full that
- ictā'xēcitix. Atciō'lxam: "Kōpe't." Ta'ke aexē'gila-ē. "Ai'aq Lgā'lemam 21  
their fishing canoe. He said to him: "Enough." Then they went ashore. "Quick fetch
- Lkuē'lx·ema qoā'nem." Atclugō'lemam qix· iq; oā'lipx'. Ōgoē'witiū 22  
large mats five." He fetched them that youth. They slept
- qō'tac tē'lx·Em. Aegiō'kuē qix· ē'lxan. Aegiō'keteptek ka'nauwē. 23  
those people. They carried those smelts. They carried them all.
- Atciō'lxam Liā'wuX: "Kawē'X mxelā'tegō ka mxelgē'lxā ka 24  
He said to him his younger brother: "Early rise and make fire and
- mx'ō'tama. Miōgonā'ya tē'lxāql. Ia'xkatē k'cā'xalē mōtX ka 25  
go to bathe. Open the smoke hole our house. There up stand and



- 1 mxelqe/mxaya. Mgē'ma: 'Ā, GilāunaLXā' ta'ke na amexe/La-it?  
shout. Say: 'Ah, GilāunaLX then [int. are you dead?  
part.]
- 2 Ā tqagelā/xeltā';' mgē'ma. Mō'keti mgē'ma, mxelqe/mxa." Nau'itka.  
Ah, the news;' say. Twice say, shout." Indeed.
- 3 Kawē/X nixā'latak Liā'wuX. Na-ixe/lgiLX. Nix'ō'tam. Nē'tptega.  
Early he arose his younger brother. He made a fire. He went to bathe. He went inland.
- 4 Atciugōnā'mam tē'LaqL, na-ixe/lqamx: "Ā, GilāunaLXā' take na  
He went to open the their house, he shouted: "Ah, Gilā'unaLX then [int.  
smoke hole part.]
- 5 amexe/La-it? Ā, tqagelaxeltā'." Mō'keti na-ixe/lqamx. A'lta  
are you dead? Ah, the news!" Twice he shouted. Now
- 6 nuxōlā'yutck qō'tac tē'lx·Em. Atktō'egam tgā'XalaitanEma.  
they arose those people. They took them their arrows.
- 7 Atklō'egam Ltā'meq; aL; atklō'egam LmōL; anē'. A'lta ā'tgē ē'wa  
They took them their bone clubs; they took them lances. Now they went thus
- 8 qō'ta tā'yaqL qix· ilā'Xak; Ema-na. Nugō'kXo-im qō'tac tē'lx·Em:  
that his house that their chief. They said those people:
- 9 "Ē'kta ē'xax? Qā'xēwa atgatē'mam tqagelā/xelt?" Nē'k·im qix·  
"What is it? Whence came they the news?" He said that
- 10 iqi; oā'lipx: "x-itā'ō, x-itā'ō tqagelā/xelt gō qō'La qoā'nEm  
youth: "These, these news in those five
- 11 Lkuē'tx·Ema." A'lta ixē'nXat ē'lxan. Ia'xka LkLXā'nak igē'l'ōtitk,  
large baskets." Now they stood smelts. That one he had it on elkskin armor,  
there
- 12 ia'xka aLgixaniā'kōx. Ma'nix e'ōlā'l LekLXā'nax, iā'xkati  
he carried it in the fold When a ground-hog blanket he had it on, there
- 13 aLgixk; ē'niakux qix· ē'lxān gō qō'eta e'ōlā'l. Ma'nix oēōnaē  
he wrapped them up those smelts in that ground-hog blanket. When a raccoon blanket
- 14 LkLXā'nak, qē'xteē aLgixk; ē'niagux, ayutXui'teuwa-itx gō qaX  
he had it on, intending he wrapped it up in it, they fell through in that
- 15 ōlā'kXanaē. Ka'nauwē-y- ē'ka qō'tac tē'lx·Em nō'xōx. A'lta  
his raccoon blanket. All thus those people they did. Now
- 16 nōxo·ilXā'lem qō'tac tē'lx·Em. Aqiō'tXemit ēXt iqā'ētEma ē'wa  
they ate those people. It was placed upright one young spruce thus  
tree
- 17 mai'ēmē. Aqiō'tXemit ēXt iqā'ētEma ē'wa k'ca/la. Lā'maka  
down river. It was placed upright one young spruce tree thus up river. Only they
- 18 Gilā'unaLX aLgiupā'yaLx ē'lxan. Pā'LEma nō'xōx tē'LaqL.  
the Gilā'unaLX they gathered them smelts. Full became their house.
- 19 ĀLgiō'kcEm. Ka'nauwē tiā'leXam atgiupā'yaLx.  
They dried them. All their people gathered them.  
Ā'gōn iqē'tak ka wiXt ō'lō age'Lax Gilā'unaLX. Lā'mka  
One more year then again hunger acted on the Gilā'unaLX. Only
- 21 LE'kXalēpa aLklā'xo-itx k; a-y- ōpe'nxaLX. Nixe'lteEmaōx qix·  
skunk-cabbage they ate it and rush roots. He heard about it that
- 22 ilā'Xak; Emana. Ā, ta'ke pā'LEma nō'xōx t!ōLē'ma gō Iqā'niaq.  
their chief. Ah, then full they were the houses in Rainier.
- 23 Qiā'wul ē'lxan. Atetā'x tē'mēecX ē'egan ōgō'kXuix itā'lēlam;  
They were smelts. He made. sticks cedar made out of ten;  
made [caught] them
- 24 qoa'nEm ō'lqike, qoa'nEm Lpā'qxo-ike. Atetō'lXam tiā'eōlal: "Ai'aq  
five fish ducks, five shags. He said to them his relatives: "Quick
- 25 amexe/ltxuitek. Lxō'tetōla, lxōwā'L; ama." ALē'gela-itx ēXt  
make yourselves ready. We will go up now, we will go to get food." They were in a canoe one
- 26 ikani'm pāl, iā'qoa·il ikani'm. ALō'tetōlax, aLō'yamx Sōguamē'ts liak.  
canoe full, a large canoe. They went up the they arrived Tongue point.  
river at
- 27 Ē'ktexEM aLō'ix. AteLō'lXam giLā'egēwal: "Ma'nix  
He sang his con- they went. He said to them his companions: "When  
jurer's song

- qElxEngē'wal; 'amita, nēket amexLXE'lema." ALō'yamx ka 1  
we are given food, not eat." They arrived then [at]
- Liā'ēcaLXē. ALqēgēlā'xē gō y- ē'IXam. ALō'ptek. Nē'gimx: "Gō qaxē 2  
Liā'ēcaLXē. They landed at the town. They went up. He said: "At where
- aqiā'wul x'ik ē'IXan?" "Ā mā'ema Iqā'niaq, iā'xkati aqiā'wul." 3  
are made these smelts?" "Ah, below Rainier there they are made [caught]"
- Qē'xtēē aqiō'lekte ē'IXan; q;ōā'p ayō'kteiktX. Atetō'IXam 4  
Intending they were roasted the smelts; nearly they were done. He said to them
- giLā'egēwal: "Ai'aq lxō'tetōwula." AqLō'IXam qē'xtēē: "A'lta 5  
his companions: "Quick we will go up." They were spoken to intending: "Now
- q;ōā'p iō'kteikta x'ix. ē'IXan." Nē'k'im: "A'ntexElxulama. Ā'Lqi 6  
nearly they are done those smelts." He said: "We will go at once. Later on
- wuX ntexēxā'txama-i." ALō'ix k'ca'la. A'lta nau'itka aLogō'ōmx 7  
to mor- we shall go ashore for awhile." They went up river. Now indeed they reached them
- tē'lx'Em, tgiā'wul ē'IXān. Q;ōā'p alktā'x qō'tac tē'lx'am. 8  
people, they made it smelts. Near they got them those people.
- ALē'gimx Lē'Xat LgōLē'leXEmk: "Pāl ē'xax itei'tsōitk. Ala'xti 9  
He said one person: "Full is my dipnet. Soon
- L;EX ixā'xō. Atcuwa'y- ō'lō Lix'Lā'it GiLā'unaLX." Iqamiā'itX 10  
burst it will. Ha! hunger they starve the Gilā'unaLX." Iqamiā'itX
- ilā'Xawōk atcLō'IXam giLā'egēwal: "Lawā' mskTē'wategō." 11  
his guardian spirit he said to them his companions: "Slowly paddle!"
- Ka'nauwē alGaxgō'e qaX ōkunī'm kā atcLō'IXam: "AmekTē'watek 12  
All they passed those canoes then he said to them: "Paddle them
- mā'Lnē." A'lta alktē'watek mā'Lnē. Ē'wa ē'natai qix. ikanī'm 13  
away from Now they paddled away from Thus on one side that canoe the land."
- qoā'nEM atcuXō'tqoax qō'ta tēlalā'xuke; ē'wa ē'natai qoā'nEM 14  
five he put them into the those birds; thus on the five water other side
- qix. ikanī'm. Iū'Lqat itā'lan. ĒXt itā'lan qoā'nEM, wiXt ēXt 15  
that canoe. Long their rope. One their rope five, also one
- itā'lan qoā'nEM. Atetō'IXam tiā'cōlal: "AmekTē'watek!" A'lta 16  
their rope five. He said to them his relatives: "Paddle!" Now
- nugukTē'watek giLā'egēwal. T'lā'qē nauē'tka-y- atxā'Lgōwa 17  
they paddled his companions. Just as indeed they swam
- tēlalā'xuke qō'ta tē'm'ecX ugō'kXuiXt tēlalā'Xuke. Q;ōā'p 18  
birds those sticks made birds. Nearly
- alXgō'mam ka nē'kteuktē. Qonē'2 tqonēqonē' gō Lā'maLnē. 19  
they came home and it got day. Gull gulls at seaward from them.
- Nō'pōnEM. Nē'k'im: "Ni'Xua, mei'Lxa! Nau'itka na x'iau ā'nitk" 20  
It grew dark. He said: "Well, go to the water! Indeed [int. these did I carry them part.] them
- x'iau ē'IXan?" A'tgELX giLā'leXam, atē'kXukL utā'Xanim, ska 21  
these smelts?" They went to the people of his they launched their canoes, and the water town, them
- mā'nx-i ka pā'Lma nā'xax. ALgiō'keEM ē'IXan GiLā'unaLX. 22  
after a little and full they wore. They dried them the smelts the Gilā'unaLX.
- Pā'Lma nō'xōx Lā'uLēma. Qē'xtēē aqiō'Xtkin gō k'ca'la Qauilē'teq. 23  
Full they were their houses. Intending they were at up river Cowlitz. searched
- Kōpe't atgā'yamx. K;ē qix. ē'IXan. Nuxoē'tcemaōx tē'lx'Em: "Ā 24  
Enough they arrived. None these smelts. They heard the people: "Ah,
- GiLā'unaLX, ta'ke pā'Lma nō'xōx Lā'uLēma. Atcā'yuk" 25  
the Gilā'unaLX, then full are their houses. He carried them, behold!
- x'ik ē'IXan qix. giā'xamiā-itx." A'lta aqLōmē'lax qō'La 26  
those the smelts that the one having Iqamiā- Now they were angry that itx." with him
- LgōLē'leXEmk. Ia'Xka, x'ix-i'x. nē'k'im: "Atcuwa' ō'lō LE'XLa-itt 27  
person. He, this one he said, "Ha! hunger they starvo



- 1 Gilā'unaLX, Iqamiā'itx ilā'Xawôk." A'lta ô'lô nuxô/La-it qô'tac  
the Gilā'unaLX, Iqamiā' itx his guardian spirit." Now hunger they died those
- 2 tē'lx·Em, ē'wa k<sup>u</sup>ca'la tē'lx·Em. K;ē nē'xax qix· ē'Lxan. A'lta  
people, thus up river the people. Nothing became those smelts. Now
- 3 Lā'macka Gilā'unaLX algiupā'yaLX qix· ē'Lxan.  
they only the Gilā'unaLX they gathered them those smelts.  
A'lta qix· ē'Xat giā'xamia-itx atcLō'egam Lā'gil. Ō'lo agē'Lax  
Now that one having Iqamiā'-itx he took her a woman. Hunger acted on them
- 5 Gilā'unaLX tsak;E'ē. Qē'xtcē alXenk;ānXā'tēmamx, nēket i'kta  
the Gilā'unaLX in the spring-time. Intending they caught in the dipnet, not anything
- 6 algiā'wa<sup>o</sup>x. Qiā'x ôguē'can alGō'k<sup>u</sup>TX Tiā'k;ēlakē k;a-y- ôpē'uxaLx  
they killed it. If fern root they carried it the Clatsop and rush roots
- 7 t!ā'nuwa alGā'x, tex·i mǎnx· axLE'fēm<sup>x</sup> ôk;uē'lak k;a ôxô'ca-ut  
exchange they did it, then a little they were given dry salmon and dry food
- 8 tkalguē'EX. E'Xauētē t!ā'nuwa alXā'xumx ka alE'k·imx  
salmon skins. Often exchange they did it often and he said
- 9 Lē'Xat LGōLē'LEXEmk: "Tex·i k;a Lx t!ā'nuwa Gilā'unaLX  
one person: "Then and may be exchanging the Gilā'unaLX
- 10 ma'nix wiXt Ltē'mama, ka Līx· lxlā'xô," alE'k·imx qô'La Lē'Xat  
when again they will come, then cohabit we will with he said that one [their women],"
- 11 LGōLē'LEXEmk Tiā'k;ēlak. A'lta wiXt alō'ix Gilā'unaLX t!ā'nuwa  
person Clatsop. Now again they went the Gilā'unaLX exchanging
- 12 alXā'xEmx. Aqā'telōtx ôk;uē'lak k;a ôxô'ca-ut tkalguē'êx. ALō'lx;  
they did it. They were given dry salmon and dry salmon skins. They went to the water;
- 13 a'lta alXgō'ya. WiXt Lā'xka qô'La LGō'Lē'LEXEmk: "Ai'aq amci'tē!  
now they went home. Again he that person: "Quick, come!
- 14 Lxklktā'ô, Līx· lxlā'xô." Lxeltec'melit qô'Lac Gilā'unaLX  
We will follow cohabit we will do They heard it those Gilā'unaLX them, them."
- 15 Lā'nemeke. Katē'X qaX uyā'k·ikal qix· giā'xamia-itx. ALXgō'mam.  
women. Accompany- that his wife that having Iqamiā'-itx. They came home. ing
- 16 ALXgu'Litek: "Qlenteilqlā'leteil, aqentcō'lXam Līx· qentcā'xô."  
They told: "We were insulted, we were told cohabit we will be done."
- 17 Nēxô'ketē qix· iguā'nat giā'Xawôk. Nixēmā'teta-itck. Qoā'nemi  
He lay down that salmon his guardian spirit. He was ashamed. Five times
- 18 ayā'qxoya nixô'ketē. Nēket nixLxā'lem, ka atciā'wa<sup>o</sup> iguā'nat  
his sleeps he lay down. Not he ate, then he killed it a salmon
- 19 Liā'wuX. Nē'k·im: "LE'mexelteq!" ALā'xelteq uyā'k·ikal.  
his younger He said: "Heat stones!" She heated stones his wife. brother.
- 20 Aqtugā'lemam tq;ēyô'qtike. Atgā'tp'am. Nuxōilō'LEXa-it qô'tac  
They were fetched old people. They came in. They thought those
- 21 tq;ēyô'qtike: "Tgiā'xô qix· iguā'nat." ALō'ckuit qô'La Lqā'nake ka  
old people: "We shall that salmon." They were hot those stones and eat it
- 22 nē'ktexEM qix· igōLē'LEXEmk qix Gilā'unaLX. Aqō'egam ô'mē'cX.  
he sang that person that Gilā'unaLX. It was taken a kettle.
- 23 Aqugō'Lit gō kāt'sek t!ôL. ALō'ckuit qô'La Lqā'nake. Aqlā'lxatq  
It was put in middle of house. They were hot those stones. They were put into
- 24 qaX ô'mē'cX. Aqiuqoā'na-it qiX iguā'nat gō qaX ô'mē'cX ka  
that kettle. It was put into it that salmon in that kettle and
- 25 lō'Elô, nēket aqā'yaxe. Cmôket cXumelā'itX qô'ctac eq;ēyô'qxut.  
whole, not it was cut. Two they stood close those two old men. together
- 26 Aqiô'tetEmt qix· ē'Xat: "Qa'daqa-y- ē'ka aqā'yax x·ix· iguā'nat?"  
He was pushed that one: "Why thus it is done this salmon!"
- 27 Cka: "K;ā amē'xaX; k;ā amxē'x itxā'k;acke. Ā'Lqi temelā'xo-ix-ita  
And: "Silent be; silent he to our young Later on you will know it people.

- qa'da qia'xō x'ix· iguā'nat." Lē'lē aqigk;ētki<sup>ε</sup> qix· iguā'nat, 1  
how it is done this salmon." Long time it was covered that salmon,
- aqielgē'lakō. Atctō'lXam tiā'lXam: "Nēket lxxgiā'xōx x'ik iguā'nat. 2  
the mat was taken He said to them his people: "Not we shall eat it this salmon.  
off.
- Iō'ya gō mā'Lnē." Atciō'lXam qix· ē'Xat iq;ēyō'qxōt qix· 3  
It will go to seaward." He said to him that one old man that
- qcXEmelā'itX: "Amxauwu'teatkō tate! amxō'xo-il, qa'daqa-y. ē'ka 4  
standing close to- "You hear behold! you talk much, why thus  
gether:
- aqā'yax x'ix· iguā'nat." Aqō'cgam qaX ō'mē'cX; amō'ketike 5  
it is done this salmon." It was taken that kettle; two
- eq;ulipXunā'yu atgō'cgam. Ā'qxok<sup>u</sup> mā'Lnē qaX ō'mē'cX. 6  
youths they took it. It was carried seaward that kettle.
- Aqiō'cgil iqiē'tix; aqakgō'Lit qaX ō'mē'cX gō qix· iqiē'tix. 7  
It was launched a fishing canoe; it was put into that kettle in that fishing canoe.
- ALagā'la-it Lā'k; aquinumike, iā'xqix· iguā'nat giā'Xawōk k; a 8  
They were in five in a canoe, he that the salmon the one having and  
the canoe guardian spirit
- lā'ktike tq;ulipXenā'yū. A'lta ā'Lō mā'Lnē, ē'ktcXEm ā'Lō. 9  
four youths. Now they went seaward, he sang they went.
- Kulā'yi mā'Lnē alō'yam ka aqō'cgam qaX ō'mē'cX. Wax aqā'yax 10  
Far seaward they arrived and it was taken that kettle. Pour it was done  
out
- qix· iguā'nat gō Ltcuq ka qō'La Lqā'nake. ALxē'gēla-ē. Atctō'lXam 11  
that salmon into the water and those stones. They went ashore. He said to them
- tq;ulipXenā'yū: "Mcē'kelōya iqā'yētema." Aqē'gēlōya mōket. 12  
the youths: "Get young spruce trees." They were got two
- iqā'ētema, Laq aqā'yax uyā'apteXa. Nē'k'im qix· igōLē'lEXEmk 13  
young spruce take off it was done their bark. He said that person
- qix· Giā'unalX: "Gō k<sup>u</sup>ca'la mcgiō'tXEmita ēXt, gō mā'ēmē- 14  
that Gilā'unalX: "At up river you place it one, at down river
- y-ēXt." Ā'ka atgā'yax qō'tac tq;ulipXunā'yū. Nō'pōnem nuXuik; 15  
one." Thus they did it those youths. It got dark they laid
- anXā'tēmam Gilā'unalX. Nē'kteuktē. Pā'Lma-y- utā'Xanim 16  
their dipnets the Gilā'unalX. It got day. Full their canoes
- tguā'nat ka ixelē'l iguā'nat ayuXtkē'Xēwa mā'lxōlē. Aqtōmē'tekin 17  
salmon and moving the salmon swam landward. They were picked up
- qō'ta tguā'nat. Mā'n<sup>x</sup>ē alktōmē'tekēnimx LGōLē'lEXEmk, pāl 18  
those salmon. A little he picked them up a person, full
- ikanī'm. Atcō'lEXam tq;ulipXenā'yū: "Tea lxō'ya ē'wa 19  
the canoe. He said to them the youths: "Come we will go thus
- Tiā'k; ēlakē." ALō'yam Nayā'aqetaōwē. L; me'nL; me'n atci'lax 20  
Clatsop." They arrived at Nayā'aqetaōwē. Rub he did it
- Lā'mōpteX. Atexē'la gō Ltcuq. AtcLō'lXam giLā'ckēwal: 21  
green paint. He mixed it in water. He said to them his fellows:
- "Lxk<sup>u</sup>ē'wategō iau'a mā'Lnē." Atk<sup>u</sup>ē'watek mā'Lnē. Wax 22  
"We will paddle there seaward." They paddled seaward. Pour out
- atci'lax gō Ltcuq qō'La Lā'mōpteX. AtcLō'lXam: "Lxgō'ya," 23  
he did it into the water that his green paint. He said to them: "We will go,"
- giLā'ckēwal. ALXgō'mam. Pā'LEma nō'xōx Lā'uLēma GiLā'unalX 24  
[to] his fellows. They came home. Full were their houses the Gilā'unalX
- ōk; uē'lak, ōxō'ca-ot tkalguē'ēx. Atci'tax tguā'nat qix· 25  
dry salmon, dry salmon skins. He made them salmon that
- giā'xamia itx.  
the one having Iqamia/itx.

*Translation.*

The grandmother of a Gilā'unalX boy was deserted at Tongue point. After six days the boy was told: "Walk [to Tongue point



and] look after your grandmother." He walked downstream and saw two fish ducks. He took his arrows but thought: "I will not shoot them, else they will carry my arrows away from the land." He took a stone. When the ducks dived he ran to the water and when they emerged he threw his stone. He hit the head of one. Then he took off his blanket [and went into the water]. He reached them. The water reached to his armpits; then the ducks fluttered and flew away. He went ashore. Then they drifted again, the belly upward. Again he went into the water and swam. When he nearly reached them they fluttered again. He went ashore. Five times he swam to get them. Then he reached them. He turned round and fainted. Now he saw a supernatural being; he saw Iqamiā'itx [the helper of the fishermen]. When he awoke he was on the shore and held the ducks in his hands. He left them and went on. Now he reached Tongue point. When he came near his grandmother he saw smoke rising where she was deserted. He reached her and said: "Behold! you are alive!" She said to him: "I am alive." She was going to give him food, but he said: "I am not hungry." He slept there. On the next day he gathered fuel for his grandmother. He gathered many sticks and went home. He left his grandmother. In the evening he came home. Then the people said to him: "Are you hungry?" He replied: "No, I am tired." He lay down. Early the next morning he arose and went a long distance. He went to play. In the evening he came home. After he had been there a short while he lay down. For three nights and three days he did not eat. Then on the fourth day he ate. He grew up.

Now he had a friend, a youth. They grew up. One day they went out in a canoe. When they were in the middle of the river he said to his friend: "Who is your guardian spirit?" He replied: "Iqamiā'itx is my guardian spirit, and who is yours?" The other one said: "My guardian spirit is also Iqamiā'itx." The one said: "What are you going to do when our relatives shall be hungry?" The other replied: "I shall let smelts come;" and he asked his friend: "And what are you going to do?" He said: "I shall let salmon come when our relatives get hungry. Put your arm under water; I shall put mine also under water." They put their arms under water. The one who had the guardian spirit helping him to obtain smelts lifted his hand first. Now a smelt hung at his hand. After some time the other one lifted his hand. A small salmon hung at it. Then he said to his friend: "Indeed! Iqamiā'itx is your guardian spirit."

The youths went home. The one who had a guardian spirit helping him to obtain smelts married first. Now the GILĀ'UNALX were starving. They had only skunk-cabbage to eat. Then the young man whose guardian spirit helped him to obtain smelts became rich.

One day his wife went to gather skunk-cabbage. In the evening when she came home she heated stones and warmed herself. The winter was cold. When she was warm she dozed away and fell down at the

fire. She fell asleep sitting there and burned her arms. Then all the Gilā'unālx said: "Our chief's wife is starving. Your relative's wife will die, she fell asleep sitting. She is starving." Thus spoke the people. The woman said: "I fell asleep, and my husband says he has Iqamiā'itx [for his guardian spirit]." Now her husband was ashamed because both her arms were burned. He did not sleep, while all the other people slept. He said to his younger brother: "Rise!" His younger brother arose. [He continued:] "Take this basket." Now he took his dipnet and they went to the water. It was winter. They came to a willow and he took its leaves. When the basket was full they went to the water. He stood in the water up to his waist. He said to his younger brother: "It is ebb tide. Pour these leaves into the river above me. Then take this dipnet and say: 'Ēhê', I broke my dipnet.' Lift it and pour it out again above me. Then say once more: 'Ēhê', I broke my dipnet." Three times he poured it out and said: "I broke my dipnet." He lifted the dipnet. Then the elder brother said to the younger one: "Now look at them." The youth looked at them, now they were leaves at the tails and smelts at the heads. He poured them out the fifth time. They jumped into the water. He dipped them up the sixth time and poured them out again. Now smelts swam on the surface of the water. He said to his younger brother: "Let us launch our fishing canoe." They launched it and took a rake. Now they fished with the rake and the canoe was half full. He said: "It is enough." Then they went ashore. "Bring five large mats." The youth brought them. The people were asleep. They carried the smelts ashore and carried them all up to the house. He said to his younger brother: "Rise early, make a fire and go to bathe. Open the smoke-hole of our house. Stand up there and shout. Say: 'Ah, Gilā'unālx! are you dead? News has come.' Thus speak twice." The younger brother did so. He arose early, made a fire and went to bathe. He went up, opened the smoke-hole of their house and shouted: "Ah, Gilā'unālx, are you dead? News has come." He shouted twice. Now the people arose. They took their arrows, their bone clubs, and their lances. Now they went to the house of their chief. The people said: "What is it? Where did news come from?" The youth said: "There, in these five baskets is the news." Now the smelts stood there. One of the men wore an elkskin armor; he carried some away in a fold of the skin. Another wore a ground-hog blanket; he wrapped them up in his blanket. Still another wore a raccoon blanket; he wanted to wrap them up in it, but they fell through it. All the people did thus. Now they ate. Now one young spruce tree was placed downstream and one upstream. Only the Gilā'unālx caught smelts. Their houses became full and they dried them. All the people caught them.

Another year the Gilā'unālx were again starving. They had only skunk-cabbage and rush roots to eat. Their chief heard that the houses of the people at Rainier were full. They caught smelts. Then he carved



ten pieces of cedar. He made five fish-ducks and five shags. He said to his relatives: "Make yourselves ready. We will go upstream to get food." They went in a large canoe. They went up until they arrived at Tongue point. He sang his conjurer's song while they went. He said to his companions: "If they should give us food, do not eat!" They arrived at Liā'ēcaLxē. They landed at the town and went up to the houses. He said: "Where are those smelts caught?" "Ah, they are caught below Rainier." They were going to roast the smelts and when they were nearly done he said to his companions: "Let us go up the river." The people said to them: "These smelts are nearly done." But he said: "We will go at once. To-morrow we shall stay for a while." They went upstream. Now they came to the people who caught smelts. They were near them. One person said: "My dipnet is full. It will soon burst. Ha! The Gilā'unāLX are starving." The one whose guardian spirit was Iqamia'itx said to his companions: "Paddle slowly." When they had passed all the canoes he said to them: "Paddle toward the middle of the river." They paddled from the land. He put five of those birds into the water on each side of the canoe. Each five were tied to a long rope. Then he said to his relatives: "Paddle." Now his companions paddled. These wooden birds swam just like birds. When it was nearly day they came home. Gulls were seaward from them. When it grew dark he said: "Go to the water. See if I did not bring the smelts." The people went to the water and launched their canoes. After a short time they were full. The Gilā'unāLX dried the smelts and their houses were full. The people upstream searched as far as Cowlitz, but the smelts had disappeared; there were none. The people heard: "Ah, the houses of the Gilā'unāLX are full. That one whose guardian spirit is Iqamiā'itx carried the smelts away." Now they scolded that person: "Ha! this person said: 'Ah, the Gilā'unāLX are starving, although one of them says that he has Iqamiā'itx for his guardian spirit.'" Now the people upstream were starving. The smelt had disappeared. Only the Gilā'unāLX caught smelt.

Now the other man who had Iqamiā'itx for his guardian spirit married. In spring the Gilā'unāLX were again starving. They tried to catch salmon in the dipnet, but they did not kill anything. They carried fern (*Pteris*) roots and rush roots to Clatsop and exchanged them. Then they received a little dry salmon and salmon skins. They went often to exchange it. Then a person said: "When the Gilā'unāLX come again to exchange we will cohabit with [their women]." Thus said a Clatsop man. Now the Gilā'unāLX went again to exchange [roots for salmon]. They received dry salmon and salmon skins. They went to the water and went home. That person said again: "Quick, let us follow them. We will follow them and cohabit with the women." The Gilā'unāLX women heard it. The wife of the man who had Iqamiā'itx for his guardian spirit was with them. They came home and

declared: "We were insulted; they told us they would cohabit with us." Then the one whose guardian spirit helped him to obtain salmon lay down. He was ashamed. For five days he remained in bed, and did not eat. Then his younger brother killed a salmon. He said: "Heat stones." Then his wife heated stones. They called the old people and they came. They thought: "We shall eat that salmon." When the stones were hot that GiLā'unaLX sang his conjurer's song. They took a kettle and placed it in the middle of the house. When the stones were hot they put them into that kettle. Then they put the salmon into the kettle whole; they did not cut it. Two old men were standing close together. The one nudged the other and said: "Why do they treat the salmon in that way?" The other said: "Be quiet, do not disturb our young men. You will learn in due time what they are going to do with this salmon." Now the salmon had been covered a long time. Then the mat was taken off, and he said to the people: "We shall not eat this salmon. It will be taken out into the water." Then the one old man who was standing close to the other one said: "Now you hear it. You said before, why do they treat the salmon in this manner." Two youths took the kettle and carried it to the water. A fishing canoe was launched and the kettle was placed in it. Five men were in the canoe—four youths and the one whose guardian spirit helped him to obtain salmon. Now they went seaward, and he sang his conjurer's song as they went. They arrived in the middle of the water. Then they took the kettle and poured the salmon and the stones into the water. They went ashore. He said to the youths: "Take young spruce trees." They took them and peeled off the bark. Then that GiLā'unaLX said: "Place one above and one below this place." The youths did so. When it grew dark the GiLā'unaLX set their dip-nets. When it grew day their canoes were full of salmon and the fish swam toward the shore. They filled their canoes quickly. Then he said to the youths: "Let us go to Clatsop!" They arrived at Nayā'qcta-owē. He rubbed some green paint in his hands and mixed it with water. He said to his companions: "Let us paddle toward the middle of the water." They paddled away from the shore. Then he poured his green paint into the water. He said to his companions: "Let us go." They came home. The houses of the GiLā'unaLX were full of dry salmon and of dry salmon skins. Thus the man who had Iqamiā'itx for his guardian spirit obtained salmon.



# THE ELK HUNTER.

- Ē'Xat igolē'LEXemk iq; oā'lipx· guā'nEsum Lkā'waōt atcLā'xo-  
One person a youth always traps he always
- 2 ĩema-itx. Atciutē'nīLa-itx ēē'texōtema. Ā'gōn iqē'tak wiXt atcLā'x  
made them. He always killed them bears. One more year again he made them
- 3 Lkā'waōt. Tcē'xēL atcLō'ketamx Liā'Xawaōt. A'lta Lā'qxulqt  
traps. Several he went to see them his traps. Now she cried
- 4 Lā'gil gō qō'La Lkā'waōt. Nīlga'ōmx. A'lta uLa'ksia Lagē'lakteūt  
a woman in that trap. He reached her. Now her hand it was caught
- 5 qō'La Lkā'waōt. Lt!ō'kti Lā'gil. SquL LE'Laqē, tē'Laskō ka'nauwē  
that trap. A pretty woman. Brown her hair, her tattooing all
- 6 Lā'eo-it, tē'Laskō gō Lā'potē ka'nauwē qō'La Lā'gil. AtcLō'lategux  
her feet, her tattooing on her hands all that woman. He lifted it
- 7 qō'La Liā'Xawaōt, Lāq° aLxā'x qō'La Lā'keia qō'La Lā'gil.  
that his trap, take out he did it that her hand that woman.
- 8 ALgiō'LEXamx: "LāX amtā'xō, mōxōgō'kō xitike tē'lx·Em. Āka  
She said to him: "Pass you will do you surpass them these people. Thus them,
- 9 nai'kXa aLEngē'lukteu LEMē'Xawaōt. Mōxogō'kō ka'nauwē tē'lx·Em.  
I it caught me your trap. You surpass them all people.
- 10 TEMē'xēqLax tēmxelā'xō." Nē'k·im qix· iq; oā'lipx·: "Iamō'k<sup>u</sup>ta gō  
You a hunter you will be." He said that youth: "I shall carry you to
- 11 intcā'lXam." Atcō'lXam qaX uyā'Xawōk: "Iamuxōnimā'ya  
our town." He said to her that his supernatural "I shall show you [to] helper:
- 12 Natē'tanuē." A'lta atcō'k<sup>u</sup>tx gō iā'lXam. Atgaē'lkelax tiā'colal,  
the Indians." Now he carried her to his town. They saw them his relatives,
- 13 ka'nauwē nuxō'La-itx, ka iā'xka ayō'mēqtx.  
all they died, and he he died.
- Qantsī'x Lxqētā'kema ka wiXt LE'gōn aLgēē'lkelax Lk;āsk̄s.  
How many years and again another one he saw her a boy.
- 15 Nēkst Lā'mama qō'La Lk;āsk̄s, nēkst Lā'naa, Lā'xauyam. Ka  
Not his father that boy, not his mother, his poverty. And
- 16 ĩlanu'kstX qō'La Lk;āsk̄s. Aklō'lXamx, qēc mank mā'qoa-iL pōs  
small that boy. She said to him, if a little you large then
- 17 ka'nauwē amuxō'kukō tgā'xēkLax. Nāket ē'ka aniō'lXam qix·  
all you surpass them the hunters. Not thus I told him that
- 18 iā'nēwa Itē'tanuē. Tate! atcēnuxō'nēma tē'lx·Em. Manē'x  
the first one Indian. Behold! he showed me the people. When
- 19 migelō'yamx imō'lak, iā'mkXa-y- ē'mēcX miuegelē'lX, ōnuā'LEma  
you go hunting elk, only a stick you carry it in your paint hand,
- 20 ma-ilā'xo-iē qix· ē'mēcX." Iā'qoa-iL nē'xax qix· ik;ā'sks. Iqoā'lipx·  
you will do it that stick." Large he got that boy. A youth
- 21 nē'xax. A'lta nē'ktexam;  
he became. Now he sang:

"Anē'eketcē gō -y-ēeka -y-aniō'olXam qix· iā'nēwa;

♪♪ ♪ ♪ ♪ | ♪♪♪ ♪♪ ♪ ♪ ♪ | ♪♪ ♪ ♪

"Not [int. part.] there thus I told him that first one;

:: "Atā'tela atinaxā'tēnēma Natē'tanuē. ||

♪♪. ♪. ♪♪♪|♪♪ ♪♪♪ ♪♪ ♪ ♪

"Behold! He showed me to them the Indians.

"Anē'ekctcē gō-y- ē'eka-y- aniō'olXam qix· iā'nēwa. Atā'tc'la."

♪♪♪♪ ♪♪♪ ♪♪♪♪ ♪♪♪♪ ♪♪ ♪♪♪♪ ♪♪. ♪|| 1

"Not [int. part.] thus I told him that first one. Behold!"

WiXt nē'ktexam:

More he sang:

"Qēs tī'axi'tk, qēs tī'axi'tk, qik ē'qēna, qik ē'qēna pōs

♪| ♪♪♪♪♪| ♪| ♪♪♪♪♪| ♪| ♪♪♪♪♪| ♪| ♪♪♪♪♪| ♪| 3

"If what he re- members of olden times, if what he re- members of olden times, that orphan boy, that orphan bey [then]

xoā'o aqiō'Lī'a."

♪♪♪ ♪| ♪| ♪♪

shall he is carried farther than others."

Aqigenō'tēn a'lta. Aqā'Luk<sup>u</sup> Lq;ēyō'qxut, Lxōuteā'tkama.

He was helped now. He was carried there an old man, he went to listen.

Lā'xēqLax ā'nqatē qō'La Lq;ēyō'qxut. ALxuwu'teatk qō'La 6

A hunter long ago that old man. He listened that

Lq;ēyō'qxut, aLxigeluwu'teatk qix· iē'ktexEM. ALE'k'im qō'La 7

old man, he listened to him that singer. He said that

Lq;ēyō'qxut: "Ō amegigenō'tēn ilxā'k;acke, atcē'ēlkel iō'LEma. 8

old man: "O, help singing our boy, he saw it a supernatural being.

TqēqLā'x atcō'ēkel." Qoā'nemi ayā'qxoya-ē nē'ktexEM. AqLē'lax 9

The hunter he saw her." Five times his sleeps he sang. It was put on him

L<sup>u</sup>ē'lōL. LpE'lpel aqE'Lax qō'La L<sup>u</sup>ē'lōL. Aqē'lax qix· ē'm<sup>u</sup>EcX, 10

cedar bark. Red it was made that cedar bark. It was put that stick, on him

LpE'lpel aqā'yax qix· ē'm<sup>u</sup>EcX. Ā'yo-y- a'lta iā'wa k<sup>u</sup>ca'la, gō 11

red it was made that stick. He went new there up river, to

kulā'yi ā'yō. Ē'ktexam ka ā'yuptek. A'lta atcē'Xatoa qix· 12

far he went. He sang and he went inland. New he drove them these

imō'lakema. Ia'koa ilā'lXam ka oqoēlā'ētix· tiā'cōlal. ALE'k'im 13

elks. There his town and they were there his relatives. He said

Lē'Xat: "Imō'lak xix· ē'lXam." Atktō'cgam tgā'Xalaitanema. 14

one: "An elk this it comes down to the beach." They took them their arrows.

Igō'n wiXt nē'lXam, igō'n wiXt nē'lXam, igō'n wiXt nē'lXam. 15

One more again it came down, one more again it came down, one more again it came down.

Aqiā'q<sup>u</sup>la. aqiā'q<sup>u</sup>la qix· imō'lEkuma. Si'namōkst Lāl aqiā'q<sup>u</sup>la 16

They were counted, they were counted these the elks. Seventy were counted

ka nicXE'Piomeqt. ALE'k'im Lq;ēyō'qxut: "Iā'e mei'kXiX, nēket 17

and they forgot [the number]. He said an old man: "Let do them, not

iā'ma<sup>e</sup> mektelā'xō. Lō'nas ia'xka Xiau ē'qtexam, teiXuā't Xiau 18

shoot do them. Perhaps he this one who sings, he drives this one

imō'lEkuma." Nixēnā'Xit qix· imō'lEkuma gō q;ōā'p Ltenq cka 19

the elks." They stood these elks at near the water and

pāl nō'xōx qō'ta temēā'ēma gō mā'Lnē. Ta'ke nē'lXam qix· 20

full got that prairie at seaward. Then he came down that

ē'qtexam. Atciō'cgam qix· ē'm<sup>u</sup>EcX. Goyē' atcā'yax ē'wa mā'Lnē 21

singer. He took it that stick. Thus he did it thus seaward

ē'wa Ltenq ka mē'nx·i nixēnā'Xit qix· imō'lEkuma ka ayō'kuiXa 22

thus water and a little while they stood these elks and they swam

iau'a mā'Lnē. Ka'nauwē<sup>2</sup> ayō'guiXa. Mā'Lnē ayō'yam ka 23

then seaward. All they swam. Seaward he arrived and



- 1 na-ixE'/lqamx qix· iē'qtexam. A'/lta nix·E'/La-it qix· imō'lekuma  
 he shouted that singer. Now they died those elks
- 2 ka'nauwē2. A'/lta aqige'/lxēm ē'wa maLxolā' nxitexā'x.  
 all. Now it was called thus landward the wind blew.
- 3 Atcige'/lxēm qix· ēiktexā'm. Ayō'miptek qix· imō'lekuma, cka  
 He called it that north wind. They drifted ashore those elks, and
- 4 pāl nē'xauē mā'Lne gō-y- ē'lXam, Liā'maLna-y- ē'lXam. A'/lta  
 full it got seaward at the town, seaward from it the town. Now
- 5 ā'tgELX tiā'colal. Qiā'x ayā'pXula, tex·ī ia'xka aqiā'xcx. Manē'x  
 they went his relatives. If its grease, then it it was cut. When  
 to the beach
- 6 iō'L!ElExt ka iā'mka iā'qcō Lāq° aqē'xax. Pā'2LEma nō'xôx  
 lean then only its skin take off it was done. Full became
- 7 t!ōLē'ma, tgā'ōLēma tiā'cōlal. A'/lta ka'nauwē iqē'tak, manē'x  
 the houses, their houses his relatives. Now the whole year when
- 8 imō'lak atcē'kelo-ix, iā'mka-y- ē'mēcX atciō'egamx cka  
 elk he went to hunt, only a stick he took it and
- 9 atca-iā'leqEmax. Ma'nix niga'ōmx imō'lak, ā'nqatē ayō'mEqtx.  
 he shouted. When he met it an elk, already it died.
- 10 Atcuxō'kokō ka'nauwē qtgā'xēqLax.  
 He surpassed them all hunters.

*Translation.*

A youth was in the habit of setting traps. He always killed bears. One year he had set his traps [as usual], and when he went to look after them [he heard] a woman crying in a trap. He reached her. Her hand was caught in the trap. She was a pretty woman. Her hair was brown, her feet and her hands were tattooed. He opened the trap and took her hand out of it. She said to him: "You will excel all the people. You have caught even me in your trap. You will be a great hunter." The youth said: "I shall carry you to our town." Thus he spoke to his supernatural helper. "I shall show you to the Indians." Now he carried her home. His relatives saw her and all died. He died also.

After many years another boy saw her. He had no father and no mother. He was poor. He was a small boy. She said to him: "When you have grown a little larger, you will excel all hunters. I did not tell the first Indian [not to show me] and behold, he showed me to the people. When you go elk hunting carry only a stick in your hand and paint that stick." The boy grew up and became a youth. Then he sang:

"I did not tell him thus, the first one, and behold, he showed me to the Indians.  
 I did not tell him thus, the first one. Behold!"

He also sang:

"If the orphan boy remembers what is told of olden times,  
 If the orphan boy remembers what is told of olden times,  
 He shall excel all others."

The people helped him singing. An old man was brought there who came to listen. He had been a hunter. He listened to the singer and said: "Oh, help our boy sing; he saw a supernatural being. He saw

the hunter spirit." He sang five days. Cedar bark was dyed red and put on him. A stick was painted red and given to him. Then he went up the river. He went a long distance. He sang when he was going into the woods. Now he drove the elks [toward the water]. His relatives had remained in the town. One of them said: "An elk is coming down to the water." They took their arrows. Another one came; again one and again one came. They counted them, but when they had counted seventy they lost the number. The old man said: "Let the elks alone; do not shoot them; perhaps the boy who sings is driving these elks." They stood near the water and the opening was quite full of them. Then the boy came down singing. He took that stick and pointed seaward to the water. The elks stood there a short while and then they swam seaward. When the boy came to the sea he shouted, and all the elks died. Now he called the wind to blow landward and a northerly wind arose. The elks drifted ashore, and the beach in front of the town was full of them. Now his relatives went down to the beach. They cut up only the fat ones. The lean ones were skinned merely. Then the houses of his relatives became full. Now, whenever he went to hunt elk, he carried only a stick, and shouted. As soon as an elk met him it died. He excelled all hunters.



# PREGNANCY AND BIRTH.

- 1 Ma'nix aLā'wan Lā'gil näket iū/Lqtē aLaō'ptitx. Kawī'X ā'nqatē  
When pregnant a woman not long she sleeps. Early already
- 2 aLXEL'ō'kux. ALXEL'ō'kux, nau'i aLE'xaluktegux. ALgixelā'QL'exē.  
she awakes. She awakes, at once she rises. She opens the door.
- 3 Ma'nix aLō'pax näket aLō'tXuitx go iqē'p!al. Nau'i aLō'pax.  
When she goes out not she stands in the doorway. At once she goes out.
- 4 Mā'nix aLō'La-itx gaLā'wan, näket aqLgumō'tXuitx iau'a  
When she sits down a pregnant one, not they stand near her there
- 5 iLā'kōtcX. Ma'nix aLō'La-itx gaLā'wan, näket aLXō'ketitx  
her back. When she sits down a pregnant one, not he lies down
- 6 LgōLē'LEXEmk ē'wa aLxtcē'qLgux. Ā'ka nupō'nemx. Ma'nix  
a person thus across. Thus it is night. When
- 7 aLXō'ketitx LgōLē'LEXEmk ka iau'a-y- ē'Laqtq, iau'a-y- aLā'cwit  
he lies down a person then there his head, there her feet
- 8 'gaLā'wan. Manē'x aLigā'omx ē'qxēL gaLā'wan, mō'keti  
the pregnant one. When she arrives at it a creek a pregnant one, twice
- 9 aLksikpenā'kux. Näket k<sup>u</sup>Lā'xani Lxātk<sup>u</sup>etelt gaLā'wan;  
she jumps across. Not outside she lies down a pregnant one;
- 10 tgā'k*i*Lau, taua'lta tqē'wam aKLā'x ōē'OLax. Näket qansi'x  
it is her taboo, else sending disease he does to the sun. Not anyhow  
her
- 11 iLak;ē'Lxōt gaLā'wan, taua'lta niLēLXō'Xuitx iLā'amēō Lā'Xa.  
her necklace a pregnant one, else it is often around its its navel- her child  
neck string
- 12 Näket qansi'x LE'Lakoalē, taua'lta k*au* nixā'telax iLā'amēō gō  
Not ever her bracelet, else tied it is to it its navel-string to
- 13 Lā'keia. Näket aKLē'tqamt Lmē'melōct 'gaLā'wan, näket i'kta  
its arm. Not she looks at it a corpse a pregnant one, not anything
- 14 aLgē'tqamt iō'meqtet. Tgā'k*i*Lau. Näket iq;oala's Lgē'tqamt;  
she looks at it dead. It is her taboo. Not a raccoon she looks at it;
- 15 näket inanā'muke Lgē'tqamt; näket i'kta Lgē'tqamt  
not an otter she looks at it; not anything she looks at it
- 16 giā'atcEke gaLā'wan. Näket LkciTpē'XuniL ikegō'matk  
stinking a pregnant one. Not she blows it up a bladder
- 17 gaLā'wan. Näket i'kta iLXē'telax gaLā'wan, ma'nix L*ap*  
a pregnant one. Not anything she eats it a pregnant one, if found
- 18 aqiā'x. Tgā'k*i*Lau. Näket ō'q;o-ix-inē aLXē'telax. Näket  
it is. It is her taboo. Not trout she eats it. Not
- 19 iq;oanī'X aLXē'telax. Tgā'k*i*Lau. Näket aLXē'telax Lā'k*i*kala,  
steel head sal- she eats it. It is her taboo. Not he eats it her husband,  
mon
- 20 ma'nix i'kta L*ap* aqiā'x. Näket Lgituwa'qxēmeniL iq;oala'c  
when something find it is done. Not he always kills it raccoon
- 21 Lā'k*i*kala gaLā'wan. .Näket LgaLk;atsXē'meniL ō'LEXaiū  
her husband a pregnant one. Not he sings it a seal
- 22 Lā'k*i*kala gaLā'wan. Näket Lkttē'niL telalā'xuke Lā'k*i*kala  
her husband a pregnant one. Not he shoots them birds her husband
- 23 gaLā'wan. Näket LkLE'tqamt Lmē'melōct. Näket  
a pregnant one. Not he looks at it a corpse. Not
- 24 Lgituwā'qxēminiL inanā'muke, taua'lta igē'kekamē nexā'x. Ē'ka  
he always kills it otter, else obtaining sickness it gets. Thus  
by sympathy [the child]
- 25 iq;oala's. Ma'nix ē'Late!a nixā'telax Lk;āsk*s*, q*i*ōā'p aLō'meqtx  
a raccoon. When its sickness comes to be on it the child, nearly it dies

- ka aLxEnō'yuwanEmx, ä'ka qigō nixEnō'yuwanEmx inanā'muke.  
then it has a hard struggle before thus as it has hard struggle before the otter.  
dying. dying 1
- Ä'ka wiXt LElā'lax; ä'ka wiXt iq; oala'e. Igē'kekamē nexā'x. Ma'nix  
Thus also a bird; thus also a raccoon. Obtaining sick- it gets. When  
ness by sympathy 2
- iā'xot Lk; up nexā'x iq; oala's ka iLā'xanatē ka Lk; up nexā'x iLā'xōt  
its eye squeezed it gets the raccoon and its life and squeezed it gets its eye 3
- qō'La Lk; āsks. Ma'nix acixelqē'LxalemX aqiā'owilXLx qix' iq; oala's,  
that child. When it cries much it is struck that raccoon, 4
- ē'ka aLxā'x qō'La Lk; āsks qigō q; oā'p aLō'meqtx. Ma'nix aLgā'xō  
thus does that child if nearly it dies. When she eats it 5
- ōp!ā'lō galā'wan, aLE'ktex Lā'Xa, nau'i aLō'meqtx. Iō'Lqtē  
trout a pregnant one, it cries her child, at once it faints. Long 6
- aLō'meqtx ka wiXt atetelatā'kux. Ka'nauwē Lēalā'ma-y- ē'ka.  
it is in a swoon then again it recovers. All days thus. 7
- Ē'Xtema-ē la'ktē aLō'meqtx aē'Xt oēō'Lax. Ma'nix aLgalk; tsxē'max  
Sometimes four times it faints one day. When he sings it 8
- Lā'k'ikala galā'wan ō'lXaiū, ka'nauwē qō'La Lk; āsks nixLE'lX  
her husband a pregnant one a seal, all that child is burnt 9
- ē'LaLēa. ALilā'lētemx Lteuq. Ma'nix alkeilpē'Xux galā'wan  
its body. Then is in it often water. When she blows it up a pregnant one  
[under its skin] 10
- ikegō'matk, guā'nesum acilpē'XuniL iLā'wan Lā'Xa. Ma'nix aLgiā'x  
a bladder, always it is blown up its belly her child. When she eats it 11
- galā'wan i'kta L; ap aqiā'x, iā'xkati Lxoa'p nikē'x qix' i'kta L; ap  
a pregnant some- found it is done, there hole is in it that some- found  
one thing 12
- aqiā'x, iā'xkatē Lxoa'p aLxā'x qō'La Lk; āsks. Ma'nix aLaō'ptit  
it is done, there hole is that child. When she sleeps 13
- k'Lā'xani galā'wan, q; oā'p aLE'qxtōmx, pāl nexā'x iLā'wan  
outside a pregnant one, nearly she gives birth, full it gets her belly 14
- Lēā'owulkt. ALō'meqtx. Ma'nix aLō'tXuitx iō'Lqtē gō iqē'p!al  
blood. She dies. When she stands long in the doorway 15
- aLgē'qemitx iau'a k'Lā'xanē, ä'ka aLxā'x qigō aLE'qxtōmx eka Lāx  
she looks then outside, thus does when she gives birth and come  
out 16
- aLxā'x Lā'Xa, iō'Lqtē Lāx aLxā'x Lā'Xa. Ē'Xtemaē aLō'meqtx  
it does her child, long come out it does her child. Sometimes she dies 17
- qō'La galā'wan, ē'Xtemaē aLō'meqtx qō'La Lk; āsks. Ma'nix  
that pregnant one, sometimes it dies that child. When 18
- iō'Lqtē aLxō'kstitx galā'wan, ä'ka aLxā'x qigō aLE'qxtōmx.  
long she lies down a pregnant one, thus she does when she gives birth. 19
- Ē'late!a nixā'telax iō'Lqtē. Ma'nix aLxō'ketitx LgoLē'lEXEmk  
Her sickness is on her long. When he lies down a person 20
- ē'wa Lā'ēowit galā'wan, a'lta iau'a aLōteē'qxLkuitx qō'La Lk; āsks.  
thus her feet a pregnant one, now then it lies across that child 21
- Manē'x aLō'tXuitx LgoLē'lEXEmk iau'a iLā'kōteX galā'wan, ka  
When he stands a person there her back a pregnant one, and 22
- iau'a aLō'tXuitx qō'La Lk; āsks ma'nix aqLā'xtōmx.  
then it stands that child when it is born. 23
- Ma'nix aLE'kxtōmx galā'wan, qōā'nem Lā'xanake goā'nesum  
When she gives birth the pregnant one, five her stones always 24
- Lō'eko-it. Lxoa'p aLgī'ax ēlē'ē. Mōket Lqā'nake aLgē'Lx'guix qigō  
she heats. Hole she makes it ground. Two stones she throws into where 25
- naLxoā'pē. A'lta aLxk; ē'niakux ka'nauwē ē'LaLēa aLqk; ē'niakux.  
the hole. Now she ties it around herself all her body she ties it around  
herself. 26
- A'lta aLxALgē'm'apgux gō qō'La Lqā'nake. Qōā'nemi aLā'o-ix  
Now she takes a steam-bath at those stones. Five her sleeps 27
- aLxALgē'm'apkax ka'nauwē Lēalā'ma, ka'nauwē Lpō'lema. Ma'nix  
she takes steam-baths all days, all nights. When 28



- 1 tSES aLxā'x qō'La Lqā'nake, a'lta Lāq° aLā'x, a'lta Lē'gōn  
cold get those stones, then take out she does now others  
them,
- 2 aqE/LXtkoax. Ka'nauwē L<sup>a</sup>aLā'ma-y- ē'ka, ka'nauwē Lpō'LEma-y-  
she puts into it. All days thus, all nights
- 3 ē'ka. Ma'nix aLE/LXōL; ax aLxalGE'm'apgux aLKLō'k<sup>u</sup>TX Lā'xanake  
thus. When she finishes she takes steam-baths she carries them the stones
- 4 gō mā'Xolē gō nasp!ā'qē k; a Lā'q;ēLxap k; a Lctā'mtket k; a  
to inland in hole of a tree and her coat and her tongs and
- 5 Lā'kXo-iluL kLlgē'luq. Aqtā'lutx tktē'ma qaX ōpō'nē, ōLā'ponē  
her cedar-bark belt. It is given property that after-birth, her after-birth
- 6 kLE'qtōmx aqagEmgē'k<sup>u</sup>tix. Ēkupku'p aqiā'lōtx, tkamō'sak  
the one who has given birth it is paid. Short dentalia it is given, beads
- 7 aqLā'lōtx. Lt!ō'kti Li'ego-ic aqLaxaniā'kux qaX ōpō'nē. Ma'nix  
it is given. Good mat it is put into that after-birth. If
- 8 nēket aqayamgē'k<sup>u</sup>tix qaX ōpō'nē ka mā'nx-i ka aLō'mEqtX qō'La  
not it is paid that after-birth and a little while and it dies that
- 9 Lk;āsks; aLEXelāLā'tax qaX ōpō'nē qō'La Lk;āsks. Ma'nix  
child; it takes it back that after-birth that child. When
- 10 gaLā'wan, nāket aLKLā'ametx qLā'o-it Ltcuq. Lā'mkXa tex'i  
a pregnant one, not she drinks it one day old water. Only then
- 11 aqLō'tēpax, taua'lta aLElgē'o-initx gaLā'wan.  
it is dipped, else she is sick long the pregnant one.  
Ma'nix Lkā'nax aLE'kxtōmx, aqLugō'LEmam Lē'Xat Lēā'gil,  
When a chieftainess gives birth to a child, she is fetched one woman,
- 13 aLgiLGEñā'oxo-ē. Ē'Xtemaē amō'ketike aqtugō'LEmamx.  
she looks after her. Sometimes two are fetched.
- 14 AtKLō'egamx Lk;ācke ma'nix aqLā'kxtōmx. Iā'qoa-il  
They take it the child when it is born. A large
- 15 ikaLXE'LEmatk aqLē'lōtx Lk;ācke. At!ō'kti-y- ōqoēwē'qxē Lq;ōp  
dish it is washed the child. A good knife cut
- 16 aqē'Lxax iLā'ameō Lk;ācke. Aqokumagē'k<sup>u</sup>tēx qō'tac ta'nEmecke  
it is done its navel-string the child. They are paid those women
- 17 amō'ketike; anā' Lē'Xat Lēā'gil. Ä'ka Lk;āsks Lēā'gil, ä'ka  
two; sometimes one woman. Thus child male, thus
- 18 Lk;āsks LE'k'ala. ILā'Lēlam L<sup>a</sup>aLā'ma Lā'k-ilau, ma'nix Lēā'gil,  
child female. Ten days her taboo when a female,
- 19 qoā'nEM L<sup>a</sup>aLā'ma Lā'k-ilau ma'nix LE'k'ala. Qoā'nEM L<sup>a</sup>aLā'ma  
five days her taboo when a male. Five days
- 20 ma'nix LE'k'ala ka aLgiā'x ixgē'wal Lā'mama. Ä'ka Lā'naa  
when a male then he eats fresh food his father. Thus his mother
- 21 wiXt. Ma'nix Lēā'gil giLā'Lēlam L<sup>a</sup>aLā'ma ka aLgiā'x ixgē'wal.  
also. When a woman ten days and they eat fresh food.  
Ä'ēXt ōkLEMē'n aqLa'xtōmx ka aqō'xōkte!ax tē'lx-Em.  
One moon it is born then they are invited the people.
- 23 ALgō'xōkte!ax Lā'mama qō'La Lk;āsks. A'lta aqLkeluwā'yutegux.  
He invites them its father that child. Now they dance.
- 24 A'lta aqLGElgō'xo-ilx tqā'cocinike Lā'Xawōk. Lxoa'pLxoap aqtā'x  
Now he is asked to do [his children his guardian Holes are made  
work]
- 25 Lā'-utcake. x'igō NaḡaLā'mat gō tgā'k<sup>u</sup>Lil qō'ta-y- ē'ka.  
its ears. Here at Katlamat there their custom this thus.
- 26 AqLā'LGōL; ax Lxoa'pLxoap aqtā'x Lā'-utcake. Ē'natai mōket Lxoa'p  
They are finished holes are made its ears. On one side two holes
- 27 aqLā'x ō'La-utcan, ē'natai wiXt mōket. Aqawē'makuq tē'lx-Em;  
are made in its ear, on the other side also two. Presents are dis-tributed [among] the people;
- 28 aqawigē'kxo-imx. ĒXt iqē'taq ka aLō'tXuitx Lk;āsks,  
they are paid for dancing. One year and it stands the child,
- 29 aLkeXō'tkakux. WiXt yuL;T aLxā'x Lā'mama. WiXt aLgō'xukte!ax  
it goes step by step. Again glad he gets its father. Again he invites them

tê'lx·Em, the people,	wiXt again	aqlkeluwā'yutegux they dance for it	Lā'Xa. his child.	WiXt Again	Lxoa'pLxoap holes	1		
aqtā'x he makes them	Lā'-utcake. its ears.	A'lta Now	qoä'nEmi five times	Lxoa'p holes	a'ēXt one	ō'La-utca. its ear.	2	
Ia'koa Here	ā'nata on the other side	wiXt also	qoä'nEmi. five times.	Ä'ka Thus	Lēā'gil, a female,	ä'ka thus	LE'k·ala. a male.	3
Lā'qoa-iL Large	aLxā'x gets	Lā'Xa his child	Lkā'nax. the chief.	ALksaxLē'x It catches with the hook	uk;otaq;ē'. suckers.		4	
WiXt Again	q;oa'nq;oan glad	aLxā'x gets	Lā'mama. his father.	WiXt Again	aLgō'xuqtc!ax he invites them		5	
tê'lx·Em. the people.	WiXt Again	nuxuiwā'yutekux. they dance.	WiXt Again	aqawigē'kxo-imx they are paid for dancing	ka'nauwē. all.		6	
WiXt Again	pāt really	Lā'qoa-iL large	aLxā'x. it gets.	ILā'maē Shooting it	aLgē'telax does it to it	LElā'lax. a bird.	7	
WiXt Again	aqō'xuqtc!ax they are invited	tê'lx·Em. the people.	WiXt Again	ik;uanō'm a potlatch	aqē'Lxax. is made.		8	
Nuxuiwā'yutekux They dance	tê'lx·Em. the people.	WiXt Again	aqawigē'qxo-imx they are paid for dancing	ka'nauwē. all.			9	

*Translation.*

When a woman is with child she does not sleep long. She awakes early in the morning and arises at once. She opens the door. She does not stay in the doorway, but goes out at once. When a woman who is with child sits down, nobody must stand back of her and nobody must lie down crosswise [at her feet]. It is the same at night [when she lies down]. When a person lies down near her, his head must point in the same direction as her feet are turned. When she comes to a creek she jumps across twice. She does not lie down outside the house, else the sun would make her sick. It is forbidden. She does not wear a necklace, else the navel-string would be wound around the child's neck. She does not wear bracelets, else the navel-string would be tied around the child's arm. She does not look at a corpse. She does not look at anything that is dead. It is forbidden. She does not look at a raccoon nor at an otter. She does not look at anything that is rotten. She does not blow up a [seal] bladder. She does not eat anything that has been found. It is forbidden. She does not eat trout nor steel-head salmon. It is forbidden. Her husband does not eat anything that has been found. He does not kill raccoons. He does not singe seals. He does not shoot birds. He does not look at a corpse. He does not kill otters, else the child would get sick by sympathy. It is the same with the raccoon. When the child should fall sick and nearly die it would have a hard struggle against death, like the otter. It is the same with a bird or a raccoon. It would obtain sickness by sympathy. When a raccoon's eye is squeezed out [by the husband of the woman who is with child] the child's eye would be squeezed out. When the raccoon cries much on being struck [with a stick] the child will do the same when it is near death. When a woman who is with child eats trout, her child will faint whenever it cries and recover



only after a long time. This will happen every day, sometimes it may faint four times a day. When her husband singes a seal, the child's body will be burnt all over. It will have blisters. When she blows up a [seal] bladder, the child will always have winds. When she eats anything that was found and there is a hole in it [eaten by birds or other animals], the child will have a hole at the same place. When she sleeps outside of the house, and it is nearly time for her child to be born, her belly will be filled with blood and she dies. When she stays a long time in the doorway and looks out of the house, the child will do the same when it is being born. It will take long for the child to be born. Sometimes the woman will die; sometimes the child. When a woman who is with child stays in bed long, she will do the same when she gives birth to the child. When anybody stands back of her the child will be born feet first.

When she gives birth to the child, she always heats five stones. She makes a hole in the ground and throws two stones into it. Then she ties her blanket around herself and takes a steam-bath over these stones. Five days and nights she takes steam-baths all the time. When the stones get cold she takes them out of the hole and puts others into it. She does so day and night. After she has finished her steam-bath she takes the stones inland and places them in the hollow of a tree with her coat, her tongs and her cedar-bark belt. The after-birth receives presents—short dentalia and beads. If this is not done the child dies after a short time. Then the after-birth takes it back. A woman who is with child does not drink water that has been standing [in a vessel] a day. She drinks only water that has just been taken from the river, else she will be sick for a long time.

When a chieftainess gives birth to a child a woman is called to look after her. Sometimes two are called. They take the child when it is born and wash it in a large dish. They take a good knife and cut its navel-string. Then the two women are paid; sometimes it is only one woman. It is the same with a male and with a female child. When the child is a girl the taboos extend over ten days; if it is a boy, they extend over five days. When it is a boy the father and the mother may eat fresh food after five days. If it is a girl they may eat fresh food after ten days.

One month after the birth of the child the people are invited by the father of the child. Now they dance. Now a man who has a guardian spirit [who helps him to understand] children, is asked to practice his art on the child. Then its ears are perforated. This is the custom of the Katlamat. They finish perforating its ears. Two holes are made in each ear and presents are distributed among the people. They are paid for dancing [for the child]. After a year, when the child begins to stand and to walk, the father becomes again glad and invites all the people, who dance for the child. Its ears are again perforated. Now five holes are made in each ear. This is done with both boys

and girls. When the chief's child grows up and [first] catches fish with a hook, the father is gladdened again and invites the people. They dance, and all are paid for dancing. When the child becomes really large and shoots [the first] bird, he again invites the people. He gives a potlatch, and the people dance. Again all are paid for dancing for the child.

*Notes.*

*Other taboos and beliefs.*—When a woman gives birth to a child out of doors, this will be a reproach to her child throughout life. Her husband is allowed to be present during her confinement.

The father must not go fishing for ten days nor do any work that requires his going out on the water. He must not go hunting, but he may gather wood. If the child is a boy this rule holds for five days only. If a sick person is in a house where a woman is about to be confined, his bed is surrounded with mats so that he cannot see the woman.

There is a certain guardian spirit which enables its possessor to understand the cries and the cooing of babies. The child may tell him where it came from. It may say: After four days I shall go home; then it will die after four days. This spirit informed us that the land of the children is in sunrise. If a child in a family dies and another one is born later on to the same family, it may be the same child which returned. Sometimes, if it died after its ears had been perforated, the new-born child will have its ears perforated. Old people cannot return as new-born infants.



PUBERTY.

- Ma'nix L<sup>a</sup>g'il Lā'Xa Lkā'nax, ma'nix guā'nsun ē'Late!a Lkā'nax  
When a girl his child a chief, when always his sickness the chief
- 2 ka yugoē' iLā'qa-iL Lā'Xa Lkā'nax, Lq;Tā'plix Lā'Xa Lkā'nax,  
then thus [about its large- his child the chief, an immature girl his child a chief,  
10 years] ness
- 3 ka ik;uanō'm aLgē'lgax, aqLgā'xôL; kux Lq;ēlawulXā'Em.  
then potlatch he makes, she is pretended to be menstruant for the  
first time.
- 4 AqLgEluwā'yutckux. Qoā'nemi atgā'o-ix nōxuiwā'yutckux ka  
They dance. Five times their sleeps they dance and
- 5 aqawigē'qxo-imx.  
they are paid for dancing.
- Ma'nix aLq;elā'wulax Lā'Xa Lkā'nax, a'lta aqLō'pcōtxax.  
When she is menstruating his daughter a chief, now she is hidden.  
for the first time
- 7 Lā'mkXa LēXā'tka L<sup>a</sup>g'il aLg'ilgēna'oxoē. K;au'k;au aqLE'telax  
Only one only woman looks after her. Tied it is to her
- 8 L<sup>u</sup>ē'lōL gō Lā'pōtē, gō Lā'owit, aqLE'lgil'ôx L<sup>u</sup>ē'lōL. E'Xtemaē  
cedar bark to her arm, to her leg, it is tied around cedar bark. Sometimes  
her waist
- 9 qoā'nemi aLā'o-ix, ē'Xtemaē iā'Lēlamē aLā'o-ix, ē'Xtema-ē la'ktē  
five times her sleeps, sometimes ten times her sleeps, sometimes four times
- 10 aLā'o-ix, ē'Xtemaē txā'mē aLā'o-ix niket aLXLXE'lemax. A'lta  
her sleeps, sometimes six times her sleeps not she eats. Now
- 11 aqō'xukte'ax tē'lX-Em. Ik;uanō'm aqē'lgax Lq;elā'wulX. Qoā'nemi  
they are invited the people. Potlatch is made for her the one menstruating for the first  
time. Five times
- 12 aLā'o-ix aqLō'pcutx. A'lta Lāq aqLāx, a'lta Lā'qLaq aqLE'Lxax  
her sleeps she is hidden. Now take out she is done, now take off it is done
- 13 qō'La kTigē'luq. A'lta ā'telaxta tqōqoā'itela k;au'k;au  
that what is tied around Now they next strings of short dentalia tied  
her waist.
- 14 aqTE'telax gō Lā'potē k;a gō Lā'owit. A'lta it!ā'leqama aqLE'lgil'ôx.  
they are to them at her arms and at her legs. Now a buckskin strap is tied around  
her waist.
- 15 Pōc a'lta guā'nesum aqLE'lgil'ôx iā'k;amōnaqē iaō'ya, tex'i Lāq<sup>u</sup>  
If now always it is tied around a hundred days, then taken off  
her waist
- 16 nē'Lxax qix it!ā'leqama. A'lta aLkLomē'nagux Lq;ēyō'qxut. A'lta  
it is that buckskin strap. Now she washes her face an old woman. Now
- 17 LE'gun Lē'Xat Lq;ēyō'qxut ūnowā'LEma aLgā'telax. A'lta  
another one old woman paint she does her with it. Now
- 18 aqLE'ltcamx; Lq;eyō'qxut aLkLE'ltcamx. AqLē'lgol;ex ka'nauwē.  
she is combed; an old woman combs her. It is finished all.
- 19 Aqawigē'kxo-imx qō'tac tē'lX-Em. A'lta aqāgungē'k<sup>u</sup>tix qō'tac  
They are paid for dancing those people. Now they are paid those
- 20 tq;eyō'qtike tā'nemecke. A'lta wiXt aqLō'tgEX qō'La Lq;ēlā'wulX.  
old ones women. Now again she is put away that one menstruant  
for the first time.
- 21 Ixelā'ima ēLā'xēpal. Gō kulā'yi ē'qxēL ka iā'xkati aLx'ô'La-itx.  
Another one her door. At far creek and there she bathes.
- 22 Quinum Lā'Lē ayaō'ēxē nāket aLgī'ax ixgē'wal. WiXt aLq;elā'wulax,  
Fifty her sleeps not she eats fresh food. Again she is menstruant,
- 23 iLā'mōket aLk;elā'wulax. WiXt ā'ka aqLā'x. WiXt ik;uanō'm  
the second time she is menstruant. Again thus it is done. Again a potlatch

- aLgiā'x Lā'mama. Nāket qa'nsix aLxckō'mitx Lq;ēlā'wulX. Nēket  
he makes her father. Not anyhow she warms herself the one menstruant for the first time. Not 1
- qa'nsiX aLqtā'qamitx tē'lx·Em. Nāket qa'nsix igō'cax aLgiā'qamitx,  
anyhow she looks at them people. Not anyhow the sky she looks at it, 2
- nāket qa'nsix tgōxoē'ma aLktō'piaLxax. Tgā'k·iLau. Ma'nix igō'cax  
not anyhow berries she gathers them. It is her taboo. When the sky 3
- aLgiā'qamitx Lq;ēlā'wulX, guā'nesum iā'q;atxala nē'xElax igō'cax.  
she looks at it the one menstruant always its badness comes to be the sky. 4  
for the first time, on it
- Ma'nix tgōqoē'ma aLktō'piaLx Lq;ēlā'wulX, guā'nesum ēmēlā'lkuilē  
When berries she gathers the one menstruant always rainy weather 5  
for the first time,
- nēxā'x. Iā'xkatē Lā'qxoēluL quL aLkLā'owix gō-y- ē'makte. Iā'xkatē  
it gets. There her cedar-bark hang she does it on it on a spruce tree. There 6  
up
- nē'xca-ōx. Iā'k;amonaqē aLā'o-ix Lq;ēlā'wulX, tex·i aLgiā'x ixgē'wal,  
it dries. One hundred her sleeps the one menstruant then she eats it fresh food, 7  
for the first time,
- tex·i aLktō'piaLxax tgōqoē'ma, tex·i aLxckō'mitx. 8  
then she gathers berries, then she warms herself.
- Ma'nix qā'xēwa nōgoLā'yax, aqLō'k'ix Lq;ēlā'wulX. Nāket 9  
When somewhere they move, she is carried the one menstruant Not  
for the first time.
- aLqLē'wategux cka aqLō'ctxôx gō ikani'm. Nāket aLaLō'tXuitx 10  
she paddles and she is carried on into the canoe. Not she stands in water  
the back
- Ltcuq, gō-y- ē'maL Ltcuq. Kā pō'lak'ti ka aLx'ō'tamx Lq;ēlā'wulX. 11  
water, in salt water water. And at night and she goes to the one menstruant  
bathe for the first time.
- ALguxōgō'kux tēlalā'xuke, ka'nauwē Lēalā'ma-y- ē'ka. Ma'nix 12  
She is superior to the birds, all days thus. When
- tā'newatike tēlalā'xuke noxo-eō'leguLx, aqLxgā'leguLx Lq;ēlā'wulX, 13  
they first the birds rise, they are superior to her the one who men-  
struates for the first time,
- ka nāket iō'Lqtē iLā'Xanatē. Ma'nix ka'nauwē-y- i'kta tlayā' 14  
then not long her life. When all things good
- aLgiā'x Lq;ēlā'wulX, a'lta Lq;ēyō'qxut aLxā'x, tex·i aLō'mēqtx. 15  
she does the one who menstruates now old she gets, then she dies.
- Mō'kcti aLq;ēlā'wulax ka aLē' LXōL; ax. A'lta ma'nix aLqLā'Xitx, 16  
Twice she is menstruant then she finished. Now when she is menstruant,  
for the first time
- nau'i k<sup>u</sup>Lā'xanē aLō'-ix. Qoā'nemi aLā'o-ix LkLā'Xit ka wiXt 17  
at once outside she goes. Five times her sleeps she is men- then again  
struant
- aLō'p'x. Ka'nauwē LkLmēna'kc ē'ka aLkLā'Xitx nau'i aLō'pax. 18  
she enters. All months thus she is menstruant at once she goes out.
- Anā' lā'kti aLā'o-ix k<sup>u</sup>Lā'xani. Nāket gLē'tqamt gē'Late!a LkLā'Xit. 19  
Some- four her sleeps outside. Not she sees him a sick one a menstruant  
times times woman.
- Ma'nix ē'Late!a LgōLē'lEXEmk, gō kulā'yi t!ōL aLktā'x LkLā'Xit. 20  
When his sickness a person, at far a house she makes the menstruant woman.  
it
- ē'ka Lq;ēlā'wulX. Nēket LkLē'tqamt Lk;āskx Lq;ēlā'wulX. Ma'nix 21  
Thus one menstruating Not she looks at it a child one menstruating If  
for the first time. for the first time.
- LkLā'Xit aLgiā'x itā'k;ētenax nauwā'itk, a'lta pāx noxō'x; 22  
a menstruant eats what he caught [in] net, now unlucky it becomes;  
woman
- qē'xtē itā'tuk'ttX nauwā'itk, tate;a pāx noxō'x. ē'ka-y- i'kXik. 23  
intending successful the net behold! unlucky it gets. Thus a hook.
- Ma'nix aLgiā'x ēnā'qxōn LkLā'Xit, qē'xtē iā'tuk'ttX i'kXik, 24  
If she eats it sturgeon a menstruant intending successful the hook  
woman



- 1 tate; a pāx nēxā'x. Qiā'x qui'nemi aLā'oix Lklā'Xit tex'ī aLgiā'x  
behold! unlucky it gets. If five days menstruant then she eats
- 2 ixgē'wal. Ma'nix ilā'k; ēwulal Lklā'Xit näket ilxē'telax Lk; ācke; ē'ka  
fresh food. If the berries which the menstru- not it eats them a child; thus  
she picked ating woman
- 3 gē'Late!a ma'nix ilā'k; ēwulal Lklā'Xit, näket ilxē'telax gē'Late!a.  
a sick person if the berries which the menstru- not he eats them the sick one.  
she picked ating woman,
- Ma'nix niket Lā'mama Lkā'nax Lā'Xa, ka Lā'tata ik; oanō'm  
When not her father a chief his daugh- then her mother's  
ter, brother
- 5 aLgē'Lgax. Anā' Lā'mōtX ik; oanō'm aLgē'Lgax; anā' Lā'Lak  
he makes it for Some- her father's a potlatch he makes it for her; some- her father's  
her. times brother times sister
- 6 ik; oanō'm aLgē'Lgax; anā' Lā'q; otxa ik; oanō'm aLgē'Lgax  
a potlatch she makes it for some- her mother's a potlatch she makes it  
her; times sister for her
- 7 Lq; ēlā'wulX. Ma'nix nēket ō'xoē Lā'ktēma Lgōlē'leXEmk, a'!ta  
the one menstruating When not many dentalia a person, now  
for the first time.
- 8 cka aLktugō'lemamx tē'lx·Em. Näket nioxō-wā'yutckux cka  
and they fetch them the people. Not they dance and
- 9 aqlā'qamitx Lq; ēlā'wulX. Aqawē'makux kanauwē' qō'tac tē'lx·Em  
they look at her the one menstruating Presents are distrib- all those people  
the first time. uted among them
- 10 ktkLā'qamitx qō'La Lq; ēlā'wulX. Näket ō'xoē tktē'ma aqtawē'makux.  
who looked at her that the one menstruating Not many dentalia are distributed.  
for the first time.
- 11 Ē'ka wiXt mō'ketē aLq; ēlā'wulX, mō'ketē aqawē'makux tē'lx·Em.  
Thus also twice she is menstruant twice presents are distrib- the people.  
for the first time, uted among them

*Translation.*

When a chief who is continually sick has a daughter about ten years old and not yet mature, he makes a potlatch and pretends that she is menstruant for the first time. The people dance five days and are paid for dancing.

When a chief's daughter is menstruating for the first time, she is hidden [from the view of the people]. Only an [old] woman takes care of her. Cedar bark is tied to her arms [above the elbows and at the wrists], to her legs, and around her waist. She fasts sometimes five days, sometimes ten days, or four or six days. Now the people are invited and a potlatch is made for the girl. She remains hidden five days. Now she is taken out [of her hiding place] and the cedar bark which is tied around her [arms, legs, and waist] is taken off. Then strings of dentalia are tied around her arms and legs, and a buckskin strap is tied around her waist. This remains tied around her for one hundred days, then it is taken off. Now an old woman washes her face. Another old woman paints her; still another one combs her. When this is finished the people are paid for dancing for her. Now these old women are paid and the girl is hidden again. She has a separate door. She bathes in a creek far [from the village]. For fifty days she does not eat fresh food. When she is menstruant for the second time her father gives another potlatch. She must not warm herself. She must never look at the people. She must not look at the sky, she must not pick berries. It is forbidden. When she looks at the sky it becomes

bad weather. When she picks berries it will rain. She hangs up her [towel of] cedar bark on [a certain] spruce tree. The tree dries up at once. After one hundred days she may eat fresh food, she may pick berries and warm herself.

If the people move from one place to another, she is carried into the canoe. She must not paddle and is carried on the back into the canoe. She must not step into salt water. When it is night she must go to bathe. She must rise earlier than the birds. If the birds should rise first she will not live long. If she does everything in the right way she will get old before she dies. After her second menses [these customs] are finished. Later on, when she is menstruant, she goes out of the house and comes back after five days. Every month when she is menstruating she goes out at once. Sometimes she stays outside four days. No sick person must see her. When a person is sick she makes a house for herself far away. The same is done by a girl menstruant for the first time. The latter must not look at children.

When a menstruant woman eats fish that was caught in a net, the net becomes unlucky. If the people try to catch fish in the net, they find that it has become unlucky. It is the same with a hook. When she eats sturgeon, and the people try to catch sturgeon with that hook, they find that it has become unlucky. After five days she may eat fresh food. Berries which she has picked must not be eaten by children or sick persons.

When a girl who is menstruant for the first time has no father, then her mother's brother gives a potlatch for her. Sometimes her father's brother, or her father's sister or her mother's sister will make a potlatch for her. If anybody has not many dentalia the people are invited. They do not dance, but look at the girl. Presents are distributed among them. Not many dentalia are distributed. In the same way presents are distributed among the people when she has her second menses.



# MARRIAGE.

- Ma'nix ēXt gitā'leXam tq;ēx aLkLā'x Lēā'gil gō-y- ēXt ē'leXam,  
When one people of a town like they do it a woman in one town,
- 2 ka atktō'cgam tgā'Xamōta ka'nauwē Lā'cōlal LE'k'ala, ka atgē'x  
then they take it their property all his relatives the man, then they go
- 3 ē'k'it atgiā'xōmx. AqLō'kux LEunā'yucX. Aqtō'tgEx tgā'ktēma  
buying they do. They are sent messengers. They are kept their dentalia
- 4 tē'lx·Em; ka nuxō'gux. Nuxō'gux gā'tamel. A'lta pā'apa atctā'x  
the people; then they go home. They go home they who went Now divide he does it  
to buy.
- 5 ē'tcam qaX ōēō'kuil qō'ta tkamō'ta ka'nauwē gō tiā'colal.  
her father that woman that property all to his relatives.
- 6 A'lta t!ayā' aktā'x tgā'ktēma qaX ō'kXua ōēō'kuil. A'lta  
Now good she makes them her dentalia that her mother woman. Now
- 7 nōxuē'tXuitegux. A'lta aqō'kTX gō ēXt ē'leXam qigō  
they make themselves ready. Now she is brought to one town where
- 8 aqōmELā'lemx. Nuxuigē'qtc!amx. Aqā'kte!amx qaX ōēō'kuil.  
she was bought. They bring the bride to the groom. She is brought as bride that woman.  
to the groom
- 9 WiXt aqaxiktegō'mamx. Ma'nix mē'nX·ka qō'ta ē'k'it aqtā'x,  
Again she is brought to him. When [for] a little only that buying a wife it is done,
- 10 wiXt aqLō'kXux LEunā'yucX. WiXt aqagilgē'x·iwa-y- ō'mEL.  
again they are sent messengers. Again it is added to it purchase money.
- 11 A'lta wiXt atktō'tx tgā'ktēma tē'lx·Em. A'lta ā'yip!ē. WiXt  
Now again they give their dentalia the people. Now it is right. Again  
them away
- 12 aqtō'tx atcē'xikē t!ē'ltkēu. A'lta noxoē'la-itx tē'lx·Em k<sup>n</sup>Lā'xanē.  
they are several slaves. Now they stay the people outside.  
given away
- 13 AtuXulX·ā'nakōx tgā'okke. A'lta nuxuiwē'yutckux tgā'cōlal qaX  
They put them on their blankets. Now they dance her relatives that
- 14 ōēō'kuil. Nugō'texamx. A'lta nuxō'wax tē'lx·Em ē'wa qō'tac  
woman. They sing conjurers' songs. Now they run the people thus [to] those
- 15 ē'natai ōxoēlā'-itx. Aqugugē'Latateckō. Lā'qLaq aqtō'xōx ka'nauwē  
on the they are. They are taken off [their blankets]. Take off they are done all  
other side
- 16 tgā'okke. Lō'nē aqugugē'Latateckux, ē'Xtemaē la'ktē  
their blankets. Three times they are taken off, sometimes four times
- 17 aqugugē'Latateckux. A'lta uē'Xatk aqā'x. Tktē'ma uē'Xatk  
they are taken off. Now a road it is made. Dentalia a road
- 18 aqtā'x. Uē'Xatk aqā'x ē'wa x·ix· ē'k'ala tiā'colal. AqLā'goL;EX  
is made. A road is made thus this the man his relatives. It is finished
- 19 qaX uē'Xatk. A'lta aqō'ctxōx qaX ōēō'kuil. Aqank;ē'Liteax,  
that road. Now she is carried that woman. A blanket is pulled over  
on back her head,
- 20 nāket ci'qōcx·i cgā'xōct. Aqtōtcē'naōx t!ōkkē. Lōn aqtōtcē'naōx.  
not it is seen her face. They are laid down blankets. Three are laid down.
- 21 E'Xtemaē mōket aqtōtcē'naōx. ALgō'ctxōx Lēā'gil qaX ōēō'kuil.  
Sometimes two are laid down. She carries her on a woman that woman.  
back
- 22 A'lta aqLgumgē'k<sup>u</sup>tix qō'La qLgē'ctxōx. Aqtā'telutxax tktē'ma.  
Now she is paid that the one who carried They are paid to her dentalia.  
her on her back.

- Alā'tēwa k<sup>u</sup>cā'xali aLgā'x iLā'etxul. Aqtā'telotx t!ōkke. Alā'tēwa 1  
Again up she makes her load. She is given blankets. Again
- k<sup>u</sup>cā'xali aLgā'x. Ō'xuit tkamō'ta aqtē'telōtx qō'La Lgē'ctxox. 2  
up she makes her. Much property is given to her that the one who carried her on her back.
- Tex'ī aLgōLā'ētamitx gō qō'ta t!ōkke, k<sup>u</sup>caxala'. A'lta aqtō'qLx 3  
Just she puts her down on those blankets, up. Now they are carried to her
- tktē'ma. Atktō'qLx tgā'colal qaX ōō'kuil. A'lta k;u'tk;ut aqtā'x 4  
dentalia. They carry them her relatives that woman. Now tear they are done to her
- gō LE'k'aqtq. Ō'qxuqst aqā'lax. AqtikXā'tkoax qix. ē'k'ala 5  
on her head. Her louse is made on her. They are put on his head that man
- tktē'ma. Tiā'cōlal atktikXā'tkoax. Ō'yaqet aqā'ilax. A'lta 6  
dentalia. His relatives they put them on his head. His louse is made on him. Now
- aqtō'kuiptekax tklē'wulelqL. ALuxupō'nax tgā'cōlal qaX ōō'kuil. 7  
it is carried up to her food. They carry it to her her relatives that woman.
- Tā'eka qō'tac ōXuigē'Xiwax, tā'eka aqtā'witx qō'ta tk;ē'wulelqL 8  
They those they help, they they are fed that food
- qō'La Lgā'pōna. Pā'apa aqtā'x qō'La Lgā'pōna. A'lta 9  
that it is brought to her. Divide it is done that what is brought to her. Now
- nuxumayā'mitx tgā'colal qaX ōō'kuil. Ma'nix itā'Lēlam tpaci'ei-y 10  
they return the purchase money her relatives that woman. When ten blankets
- uyā'wa, kstā'xtkin aLx'mō'yamitx. Ma'nix qoā'nem uyā'wa iLā'kit, 11  
her expenditure, eight they refund them. When five her expenditure of purchase
- lakt uyā'wa niLx'mō'yamitx. Ma'nix ē'xauwit aLuXupō'nax, 12  
four her expenditure they refund it. When much food is brought her,
- a'lta wiXt ē'k'it aqiā'wix. WiXt aqtā'witx tkamō'ta. A'lta wiXt 13  
now again buying a wife is done. Again they are given property. Now again
- nuxumayā'yamitx. 14  
they return it.
- Lā'xka Lā'qōkein, Lā'xka ē'k'it aLgē'telax. Ma'nix Lā'kil 15  
Those are relatives of a married couple, they buying wife they did it to them. When a woman
- Lā'qōkein, kanamō'ketike tā'nemcke Lā'qōqcin Lā'xka ē'k'it 16  
married couple's relative, both women married couple's relatives they buying wife
- aLgē'telax. 17  
they did it to them.
- Ma'nix aLE'kxtōx Lgā'cinema-iL; ma'nix aqLō'meqt Lā'Xa, 18  
When she gives birth to a child their relative married in a foreign village; when it dies her child,
- ateLlō'tx qaX ōō'kuil ē'team LElā'ētix. Ma'nix nēket LElā'ētix. 19  
he gives him that woman her father a slave. When not a slave
- ka ikanī'm atciū'tx. Lkā'nix-ē atcLā'x. Ma'nix aLō'ix 20  
then a canoe he gives it. Paying indemnity for the loss of a child he does him. When she goes
- aLxElk;ē'wulalemamx aLXgō'mamx, a'lta ka'nauwē aLgiō'makux 21  
she goes to gather roots or berries she reaches her house, now all she gives food in dishes
- iLā'k;ēwula. Tā'eka qō'tac tkLumElā'lemx, tā'eka ka'nauwē 22  
what she had gathered. They those they bought her, them all
- aLgauwē'ēm. Ka'nauwē Lqitā'kēma-y-ē'ka, ma'nix aLxElk;ē'wula- 23  
she feeds them. All years thus, when she goes to gather roots
- lemX qō'La Lēā'kil.  
or berries that woman.



- Ma'nix aLō'mEq̄t Lā'k·ikalā, a'lta gō Liā'wuX q̄iX ē'k·ala  
When he dies her husband, now to his younger brother that man
- 2 aqLō'cgam qō'La Lēā'gil. Ma'nix nāket Liā'wuX q̄ix· ē'k·ala, ka gō  
she is taken that woman. When not his younger brother that man, then to
- 3 Liā'mama aqLō'cgam Lēā'kil. Ma'nix k;ē Liā'mama q̄ix· ē'k·ala, ka  
his father she is taken the woman. When no his father that man, then
- 4 gō Liā'icX aqLō'cgam qō'La Lēā'kil. Ka ā'yip!ē tiā'cōlal ē'tamxtc.  
to his relative she is taken that woman. Then right his relatives their heart.
- Ma'nix ē'k·it aLgiā'x Lq;ōā'lipX aqL'laguē'gux Lā'xamōta.  
When buying a wife he does it a youth it is refused his property.
- 6 Mō'keti qē'xtcē-y· ē'k·it aLgiā'x aqL'laguē'gux Lā'xamōta. Ē'Xtemaē  
Twice trying buying a wife he does it it is refused his property. Sometimes
- 7 Lō'nē qē'xtcē-y· ē'k·it aLgiā'x. ALxalk;EmLuwā'kutegux. Tcā'2xēL  
three times trying buying a wife he does it. He hides for her in the woods. Several times
- 8 ka L;ap aLKLā'x gō kō'l·x·ē. A'lta aLKLungō'mitx. ALALGE'ldax,  
and find he does her in in the woods. Now he carries her away. She leaves them for his sake,
- 9 naxE'ldax qaX ōēō'kuil. AqLōnā'xLategux Lēā'kil. AtkLōnā'xLategux  
she leaves that woman. She is lost the woman. They lost her
- 10 Lā'cōlal. NacELā'xo-ix·tx qaX ōēō'kuil nā'xELta. Atgē'ix tgā'cōlal.  
her relatives. They learn about her that woman she left. They go her relatives.
- 11 Ma'nix tgā'xk;unake, atgē'ix ka'nauwē. AqōLā'tamx. Atgā'yamx  
When her elder brothers, they go all. They go to take her back. They arrive
- 12 tgā'cōlal gō qaxē' nakē'x. AqōLā'tax. Aqō'k<sup>u</sup>TX. NuXō'gux  
her relatives at where she is. She is taken back. She is carried. They go home
- 13 tgā'cōlal. Aqō'k<sup>u</sup>Tamx. Tcā'xēL aya-ō'ixē, ā'nqatē wiXt naxE'ltax.  
her relatives. She is brought home. Several days, already again she leaves.
- 14 WiXt ia'xka na-ige'ltax. WiXt aqōLā'tamx, atgē'ix tgā'cōlal.  
Again to him she leaves for his sake. Again they go to carry her back, they go her relatives.
- 15 Tcā'xēL aya-ō'ixē, wiXt naxE'ldax. A'lta iā'c aqē'x. Ē'Xtemaē  
Several days, again she leaves. Now let alone she is done. Sometimes
- 16 Lō'nē aLXE'ldax Lēā'kil ka iā'c aqLā'x. A'lta nāket ō'Xuē-y·  
three times she leaves the woman and let alone she is done. Now not much
- 17 ē'k·it aqēE'lgax, mE'nx· ka tkamō'ta-y· ē'k·it aqtE'lgax. WiXt  
buying a wife is done to her, a little only property buying a wife is done to her. Again
- 18 aqLaxo-iktegō'mamx. Ka'nauwē tgā'cōlal atgē'ix qaX ōēō'kuil.  
they are married. All her relatives they go that woman.
- 19 Aqaxiktegō'mam. Ma'nix nēket Lā'xamōta LE'k·ala cka kā'ltac  
She is married. When not his property the man and only
- 20 aLō'p!x gō Lā'q̄cix·. A'lta aLgiōgonā'oxoē t!ōL gō Lā'qsix·.  
they enter at his father-in-law. Now he looks after it the house at his father-in-law.
- 21 ALgiagena'ōx ōēō'leptokix. ALxelalā'guya-itx gō ka'nauwē Lā'cōlal  
He looks after it the fire. He always catches salmon to all her relatives
- 22 Lā'k·ikal.  
his wife.
- Ma'nix aqLE'Legamx Lā'k·ikal LgōLē'leXEmk, a'lta-y· ō'Xuē  
When she is carried away his wife a man, now many
- 24 t!ē'Eltkēu ēqā'tēm aqtē'telax, ka it!ō'kti nē'xax ē'Lamxtc. Ma'nix  
slaves paying in-demnity it is done, and good gets his heart. When
- 25 nāket iqā'tēm aqā'telax ka aLk;ē'tēnax. Ma'nix niket L;ap aLKLā'x  
not paying in-demnity it is done and he kills him. When not find he does him

qō'La	Lā'k'ikal	klklXē'egam,	ka	Lā'icX	aLLā'wa <sup>o</sup> ox	qō'La	LE'k'ala.	1
that	his wife	who carried her away,	and	his rela- tive	he kills him	that	man.	
LE'k'Emaua	aLxā'x.	AqLgē'nuax	Lā'icX	qō'La	klgōxogē'egamx.			2
Taking revenge on a relative of an evil doer	he does it.	A relative of an evil doer is killed in revenge	his relative	that	who carried her away.			
A'lta-y-	ōkumā'La-it	nē'xax.	Ē'ka	wiXt	Lā'pl <sup>o</sup> au	aqLō'egamx,	wiXt	3
Now	a family feud	it gets.	Thus	also	a dead brother's wife	she is taken away,	also	
iqā'tēm	aqē'telax	ka	tlayā'	nē'xax	ē'Lamxtc.			4
paying in- demnity	it is done	and	good	gets	his heart.			

*Translation.*

When a man of one town likes a girl of another town his relatives take [part of] their property and go to buy her. They send messengers. The [girl's relatives] keep the dentialia [which have been sent them] and the messengers go home. Now the girl's father divides that property among all his relatives. Now her mother prepares her dentialia and the people make themselves ready. They bring her to the town where the people live who have bought her. They bring the bride to the groom. When they had given a small amount only in payment, they add to the purchase money, giving more dentialia and several slaves to her father. Now the [amount paid] is sufficient. The relatives of the girl stand outside the house. They put on their blankets, dance, and sing conjurer's songs. Now the man's relatives run to the other party and take off their blankets. This is done three or four times. Now a road is strewn with dentialia by the man's relatives. When it is finished a woman carries the girl over it on her back. A blanket is pulled over her head, so that her face can not be seen. Two or three blankets are laid down. The woman who carries her receives a payment of dentialia. When she lifts her load again, she receives blankets in payment. She lifts her once more. She receives much property for carrying her on her back. At last she puts her down on those blankets. Now the relatives of the girl bring her dentialia. They are torn over her head, and [they feign to] louse her. Dentialia are also strewn on the man's head by his relatives and they feign to louse him. Now the girl's relatives bring her food. This food is divided among those who helped [in the ceremonies]. Then the woman's relatives return the purchase money. When ten blankets are paid, they refund eight. When five were paid, four are refunded. When much food is brought to her, the man's relatives pay once more, and this purchase money is also returned.

The relatives of the married couple transact the purchase. [Male and] female relatives of a married couple are [called] Lā'qoqcin.

When the relative of a family who is married in another village gives birth to a child and the child dies, the woman's father gives a slave or a canoe. He pays indemnity. When [the young wife] gathers roots or berries, she distributes them among the people who bought



her. This is done every year when she goes to gather berries. When her husband dies she is taken to his younger brother. If he has no younger brother, she is taken to his father. If he has no father, she is taken to one of his relatives. Then the relatives of her husband feel satisfied.

When a youth tries to buy a wife and his property is refused, he may try twice or three times. If he is still refused, he hides in the woods in order to wait for the girl. Often he meets her there and carries her away. She goes to him. Then her relatives have lost her. Her relatives learn where she is. If she has elder brothers, they all go to take her back. They arrive at the place where she is and carry her back home. After several days she leaves again and goes to the young man. Her relatives go again and carry her back. When she leaves a third time they let her go. Sometimes she is allowed [to stay with the man] after she has left three times. Now she is bought for a small amount of property. They are married. All her relatives go to [attend the marriage]. If the man has no property, they live with his father-in-law. He looks after his father-in-law's house. He looks after his fire and catches salmon for his wife's relatives.

If a man's wife is carried away, many slaves are paid to him as an indemnity, and he is satisfied. If he is not paid indemnity he kills [the abductor]. If he does not find him he kills one of his relatives. Then a family feud arises. It is the same when the wife of a man's deceased brother is taken away. Then, also, indemnity is paid and he is satisfied.

# DEATH.

- Ma'nix aLō'mEqtx ō'Xuē Lā'cōlal ō'Xuē Lā'ktēma LGōLē'LEXEmk, 1  
When he dies many his relatives many his dentalia a person,
- ō'Xuē Lā'ēltgēu, a'lta ka'nauwē atkLk;ē'niakux Lā'cōlal. 2  
many his slaves, now all they tie it on to him his relatives
- Amō'ketike aqtō'egamx tē'l·x·Em Lē'x·Lēx· atkLā'x tq;ōlipx·Enā'yū. 3  
Two are taken men to prepare they do young men.
- Ma'nix it!ō'kti ilā'Xanīm ka ia'xka aqLē'nkana-itx ka aqiupō'nitx 4  
When good his canoe then it he is put into it and it is put up
- qix· ikanī'm k<sup>u</sup>cā'xali. Ōnuā'Lema aqā'ēlax qix· ikanī'm. Mō'keti 5  
that canoe up. Paint it is done that canoe. Twice
- Lxoā'p aqiā'x gō iā'pōtc. Atgē'Lxamx tē'l·x·Em ka noxoō'yutx, 6  
hole it is made in its stern. They come down to the people and they wash them-  
the beach selves,
- aLoxō'ētamx. LE'kaqcō Lqup atqLā'x. Ka'nauwē LE'kaqcō Lqup 7  
they comb them- Their hair cut they do it. All their hair cut  
selves.
- atqLā'x tā'nEmecke, tkā'lamuks, tqā'cōciniks. ALō'XuL;ax 8  
they do it women, men, children. It is finished
- LE'kaqcō Lqup atkLā'x. A'lta Lāq° atcō'xōx tgā'xal. Ka'nauwē 9  
their hair cut they do it. Now take off they do them their names. All
- tā'nEmecke Lāq° atō'xōx tgā'xal, ka'nauwē tkā'lamuks Lāq° 10  
women take off they do them their names, all men take off
- aLō'xōx tgā'xal. Oxoē'ma t'atoxup!Ena'x tē'kXala ka tqā'cōciniks. 11  
they do their names. Others they name themselves names and children.
- A'lta aqtā'maquq Lā'qtēma qō'La Lō'mEqtx. Ka'nauwē atktō'egam 12  
Now they are distrib- his dentalia that dead one. All they take them  
uted
- Lā'cōlal Lā'ēltgēu, ulā'Xanima. Ma'nix tq;ēx Lā'icX, q;ōā'p 13  
his relatives his slaves, his canoes. If like his relative, nearly
- aLō'mEqtx aLkLō'LEXamx: "x·ix·ī'x tēuegā'ma ōgu'k·ikal, ma'nix 14  
he dies, he says to them: "This one he will take her my wife, when
- anō'mEqta." Ma'nix amō'ketike Lā'nEmecke ka amō'ketike tēlx·Em 15  
I die." When two wives and two persons
- aLktō'LEXamx. A'lta iā'xkati aqtō'egamx Lā'nEmecke gō Lā'cōlal. 16  
he speaks to them. Now there they are taken the women to his relatives.
- Ma'nix Lēā'gil tq;ēx Lā'k·ikal qōā'p aLō'mEqtx Lēā'kil 17  
When a woman likes her husband nearly she dies the woman
- aLkLō'LEXamx Lā'xk'un: "Mai'kXa tēemuegā'ma imē'ptau." Ma'nix 18  
she says to her her elder sister: "You he will take you your brother-  
in-law." When
- Lā'wuX, ä'ka wiXt aLkLō'LEXamx. Qē'xteē Lq;ēyō'qxut, Lk;āsk 19  
her younger thus also she says to her. Intending old, young
- Lā'pLau, tate!a Lā'Xka aLkLō'egamx. E'ka LE'k'ala, ē'ka Lēā'gil. 20  
his widow, then to him they take her. Thus a man, thus a woman.
- Ma'nix Lkā'nax aLex·p!Enā'x; aqiup;Enā'x ilā'xal. ALx·p!Enā'x 21  
When a chief he takes his name; he is named his name. He takes his name
- Lā'icX. Aqtō'lXamx amō'ketike tē'l·x·Em: "ME'taika antiup;Enā'ya." 22  
his relative. They are told two people: "You name him."
- A'lta amō'ketike tē'l·x·Em actiup!Enā'x. A'lta-y- ō'Xuē tqamō'ta 23  
Now two people they name him. Now much property



- 1 aqtā'witx qō'tac tgiup;Enā'x ē'qxal. Ē'ka LE'k'ala, ē'ka Lēā'gil,  
they are given those they name him name. Thus a man, thus a woman,
- 2 ē'ka Lk;āsk, ma'nix aqiup;Enā'x ē'qxal.  
thus a child, when he is named name.
- Nēxeltā'kōmxēa wiXt t;ayā' aqlā'x Lmē'mEluct. Amō'ketike  
After one year again good it is made the corpse. Two
- 4 aqtō'kux tq;ulipx·Enā'yu. T'layā' atklā'x ka qix· ikani'm wiXt  
are hired young men. Good they make it and that canoe also
- 5 t'layā' aqiā'x. Ōnuā'LEma aqā'ilax.  
good it is made. Paint it is done to it.
- Ma'nix giLā'Xawōk alō'mEqtX aqō'tXEmitk ulā'XematK gō  
When a man having a guar- dies it is placed his baton at  
dan spirit
- 7 qix· ikani'm. Ma'nix Lā'qēwam alō'mEqtX aqlxē'nx·ax Lā'XematK  
that canoe. When a shaman dies it is placed his baton
- 8 gō qix· ikani'm. QuL aqā'wiX ulā'anaLala gō gō'qxōiamē qix·  
at that canoe. Hang up it is done his bear-claws at its stern that  
rattle
- 9 ikani'm. Ma'nix ilā'gilx·Emalalema Lā'qēwam, quL aqiā'wix  
canoe. When his shell rattle a shaman, hang up it is done
- 10 ilā'gilx·Emalalema. Ma'nix ō'Xuē La'a Lā'qēwam, a'lta kō'lEXi  
his shell-rattle. When many his chil- a shaman, now far into the  
dren woods
- 11 aqlō'kTX Lā'XematK. Ā'ka wiXt ulā'anaLala kō'lEXi aqō'kTX.  
it is carried his baton. Thus also his rattle far into the it is carried.  
woods
- 12 Ma'nix Lt'ō'xoyal alō'mEqtX aqawik;ē'ktuWelax Lā'k;ēckela gō  
When a brave dies it is put on top of a stick his head-dress at
- 13 igē'mXatk. Ma'nix ilā'gilx·Emalalema Lt'ō'xoyal, quL aqā'wix gō  
canoe burial. When his shell rattle the brave, hang up it is done at
- 14 ikani'm. Ma'nix Lēā'gil alō'mEqtX, ā'mkXa-y- ulā'q;ēLxap quL  
canoe. When a woman dies, only her coat hang up
- 15 aqā'wix gō igē'mXatk.  
it is done at the canoe burial.
- Ma'nix Laq aqte'lxax Lāxigē'xo-il, LgōLē'lEXEmk Lāq alkte'lxax,  
When take it is done the corpse's den- a person take he did them,  
off talia, off
- 17 aqlā'waōx LgōLē'lEXEmk. Ma'nix aqix·ENEmō'sXEmx ilā'k'emXatk  
he is killed the person. When it is made fun of it his canoe burial
- 18 Lmē'mElōst, atelā'xo-ix-itx, ma'nix nēket alktō'tx Lā'ktēma qō'La  
a dead one, he learns about it, if not he gives them. his dentalia that  
away
- 19 qLx·ENEmō'cXEm Lmē'mElōst ka aqlā'waōx. Ma'nix ō'Xoē  
the one who made fun of him the dead one then he is killed. If many
- 20 alktō'tx Lā'ktēma ka nāket aqlā'waōx.  
he gives dentalia then not he is killed.  
them away
- Ma'nix alō'mEqtX Lā'Xa Lkā'nax, a'lta Liā'xauyam alē'xelax  
When it dies his child a chief, now its poverty comes to be  
on it
- 22 ē'Lamxte. A'lta alktō'lXamx Lā'cōlal: "Tea lxō'ya gō-y- ēXt  
his heart. Now he says to them his relatives: "Come we will go to one
- 23 ē'lXam gō Lē'Xat Lkā'nax." ĒLamxte t'layā' qitelā'xō. A'lta atgē'ix  
town to one chief." His heart good it will be made. Now they go
- 24 tē'lx·Em go-y- ēXt ē'lXam. ALō'nike aqte'telōtx t'ē'eltgēu, ō'kunim  
people to one town. Three are given him slaves, canoes
- 25 aqā'telōtx. Tktē'ma aqte'telōtx. Ō'Xuē tktē'ma aqte'telōtx.  
are given him. Dentalia are given him. Many dentalia are given him.
- 26 Ka'nauwē alktā'witx Lā'cōlal qō'ta tktē'ma, qaX ōkuni'm. Cmōket  
All he distributes them his rela- those dentalia, those canoes. Two  
among them tives
- 27 ka cElā'itiX atexēlē'maōx. Ma'nix nēket aqtā'witx tktē'ma, gō-y-  
only slaves he keeps them. When not they are given to dentalia at  
him

- ēXt ē'lXam ka a'lta nōxō'maqtx. Ō'Xuitike aqtōtē'nax tē'lX·Em, 1  
one town and now they fight. Many are killed people,
- ka a'lta ōkomā'La-it naxā'x. Ma'nix aLō'mEqtx Lā'icX qō'La 2  
and now feud it is. When he dies his relative that
- kLktō'tx tktē'ma, aLgō'xuptet!ax Lā'cōlal, aLō'ix wiXt gō qigō 3  
the one who dentalia, he calls them together his relatives, he goes again to where gives away
- ā'nqatē aLkte'telōtx tktē'ma. A'lta wiXt ē'ka aqLā'x. Aqte'telōt 4  
before he gave them to him dentalia. Now again thus it is done. They are given
- t!ē'eltgēu, aqte'telōt tktē'ma, ōkunī'm aqā'telōtx. T!ayā' nē'xax 5  
slaves, they are given dentalia, canoes are given to him. Good gets
- ē'Lamxtc. 6  
his heart.
- Ma'nix aLō'mEqtx Lgak; Emā'na. A'lta ā'yate!a nē'xElax ē'Lamxtc. 7  
When he dies a chief. Now his sickness is on it his heart.
- A'lta aLktō'kux Lā'colal. Nugōgē'staq; oamx. AqLā'wa'ōx Lkā'nax 8  
Now they tell his relatives. They go to war. He is killed a chief
- gō-y- ēXt itā'lXam. 9  
at one their town.
- Ma'nix alk; ē'tēnax LgōLē'lEXEmk, aqLō'lXam Lq; ēyō'qxut, 10  
When he has killed one a person, it is said to an old man,
- gilā'Xawōk Lq; ēyō'qxut: "Mai'ka miaxō'tekia." A'lta aLkLō'cgam 11  
having a guard- an old man: "You work over him." Now he takes it ian spirit
- Lqā' LXateX Lq; ēyō'qxut. A'lta Lēā'teau aLqēlā'kox qō'La 12  
coal the old man. Now grease he mixes it that
- Lqā' LXateX. ALkle'telax gō Letā'xōst. ALgā'telax ōkuk; nē'tik. 13  
coal. He puts it on on his face. He puts it on a headring of cedar bark.
- Iuk Lā'owit k; au aLkle'telax Lēuē'lōL, iō'kuk wiXt k; au, gō 14  
Here [at his legs tied it is done cedar bark, here [un- also tied, at ankles] der knees]
- Lā'pōtē wiXt k; au'k; au. Qoā'nemi aLā'o-ix niket aLklā'amctx 15  
his arms also tied, Five days not he drinks [wrists]
- Lteuq, nēket alaō'ptitx, nēket aLō'La-itx, guā'nesum aLō'tXuitx. 16  
water, not he sleeps, not he lies down, always he stands.
- Pō'lakli aLgō'cgēwalemx; aLkeilō'telkema-itx cē'qoalala aqē'lōtelk; 17  
At night he walks about; he whistles much bone whistles he whistles;
- ē'nxēaxul aLgiā'xolema-itx galā'k; auk; au. Oka wāx nē'kteuktē. 18  
he says ā ā ā he always says the murderer. And on the next it gets day. morning
- Qoā'nemi aLā'o-ix niket aLxEmē'nagux. A'lta tex·ī aLklōmē'nagux 19  
Five his sleeps not he washes his face. Now tleu he washes his face
- Lq; ēyō'qxut. Lāq aqLE' LXax qō'La Lqā' LXateX. Lāq aqē' Lax 20  
the old man. Take off he does it that coal. Take off it is done
- ē'Lamnukt galā'k; auk; au. Aqā'telax ōnuwā'LEma galā'k; auk; au. 21  
his blackened face the murderer. It is put on him red paint the murderer.
- Menx· Lqā' LXateX aqcx·Elā'kux. Lā'xka wiXt qō'La Lq; ēyō'qxut 22  
A little coal is mixed. That again that old man
- aLgā'telax ōnuwā'LEma. Anā' LE'k·ala Lq; ēyō'qxut, anā' Lēā'gil 23  
he puts it on him red paint. Sometimes man old person, sometimes woman
- Lq; ēyō'qxut. Lā'qlaq aqLE' LXax qō'La Lēuē'lōL, qō'La k; au'k; au 24  
old person. Take off it is done that cedar bark, that tied
- qLE'tela-ut. A'lta it; ā'leqema k; au'k; au aqē'telax gō Lā'pōtē k; a 25  
being to him. Now buckskin straps tied they are to his arm and
- gō Lā'owit. A'lta aqLE' lēmX Lteuq gō qui'nEmē aLā'o-ix 26  
to his feet Now he is given food water at fifth his sleep
- galā'k; auk; au. A'lta aqā'telōtx ō'egan Lklalē'meta. A'lta 27  
the murderer. Now he is given a bucket out of which he drinks. Now
- aqēxtelā'max ik; ē'wulelqL. Qiā'x Lē'el nēxā'x, uixLE'lx, tex·ī 28  
it is roasted until it food. If black it gets, it is burned, then is burned



- 1 agile/lēm̄x. LōtX ka ālgiā'x. Qoä'nemi algiā'wulax ka kape't.  
he is given it to eat. He then he eats. Five times he swallows and enough.
- 2 LōnLā'Li alā'o-ix, ka wiXt ā'gon ōnuwā'LEma aqā'telax. A'lta  
Thirty his sleeps, and again another red paint is put on him. Now
- 3 at!ō'kti ōnuwā'LEma. A'lta alGō'kTX ulā'Xak;ētik k;a-y- ulā'egan  
good red paint. Now he carries it his head ring and his bucket
- 4 gō k<sup>u</sup>cā'xali-y-ē'makteX. QuL alGā'wix gō-y- ā'ap ē'makteX. Näket  
to on top of a spruce tree. Hang he does it on top of spruce. Not
- 5 qa'nsix· aqā'Lxamēēx galā'k;auk;au, ma'nix alXLXE'lem̄x. Näket  
anyhow the people eat in his company the murderer, when he eats. Not
- 6 qansi'x alō'La-itx alXLXE'lem̄x, guā'nsum alō'tXuitx ma'nix  
anyhow he sits he eats, always he stands when
- 7 alXLXE'lem̄x. Ma'nix alō'La-itx ka ēXt ilā'owit alxteawā'txu-itx  
he eats. When he sits and one his leg he kneels on one leg
- 8 galā'k;auk;au. Näket qansi'x alKLō'ketx Lk;ācke galā'k;auk;au.  
the murderer. Not anyhow he looks at it a child the murderer.
- 9 Näket qansi'x alktā'qamitx tē'lx·Em noxo-ilXE'lem̄x.  
Not anyhow he sees them people they eat.  
Ma'nix alō'meqtx Lā'kil Lā'k·ikala LE'pLau alXā'x. A'lta  
When he dies a woman her husband a widow she becomes. Now
- 11 alō'ix gō k<sup>u</sup>ca'la ē'qxēL. Ē'Xtemaē mō'ketē alā'o-ix, ē'Xtemaē  
she goes to up river a creek. Sometimes twice her sleeps, sometimes
- 12 ē'Xtē alā'o-ix. ALE'Xōtx. LōnLā'L LāLā'ma nēket alGī'ax  
once her sleep. She bathes. Thirty days not she eats it
- 13 ixgē'wal. Ē'ka wiXt näket akLE'tqamt Lk;ācke, näket akLE'tqamt  
fresh food. Thus also not she sees it a child, not she sees him
- 14 gē'late'la. Ka'nauwē LāLā'ma alX'ō'tola-itx. ALxēnē'nago-itx  
a sick one. Every day she always bathes. She rubs on herself
- 15 gē'tak;ESEma gō-y- ē'LaLā. Näket qa'nsix· it;ō'kti ilā'ok Lē'pLau;  
good smelling things on her body. Not anyhow a good blanket a widow:
- 16 iā'q;atxala ilā'ok guā'nsum. ĒXt iqē'taq nēket qa'nsix· hē'hē  
its badness her blanket always. One year not anyhow laugh
- 17 alXā'x. Qiā'x alKLō'lXam Lā'pLau: "A'lta it!ō'kti ē'xa ē'mēm̄xte!  
she does. If he says to her her dead husband's relative: "Now good make it your heart!"
- 18 Tcemuegā'ma imē'pLau," a'lta nīLX·LX·ā'nagōx it!ō'kti ilā'ōk.  
He will take you your dead husband's brother," now she puts it on good her blanket.
- 19 Ma'nix näket iō'Lqtē LE'pLau, ka guā'nesum hē'hē alXā'x ka  
When not long widow, and always laugh she does and
- 20 nēket it!ō'kti nē'xax ē'tamxte Lā'pLōnan. Ma'nix ai'aq  
not good get their hearts her dead husband's relatives. When quick
- 21 alōlē'mXa-itx LE'pLau ka aqLō'gux qLā'qēwam, tqē'wam aqLā'x  
she marries a widow then he is asked a shaman, sending disease is done to her
- 22 LE'pLau. ALō'meqtx. Manē'x Lā'Xa LE'pLau, iLanō'kstX Lā'Xa,  
the widow. She dies. If her child a widow, its smallness her child,
- 23 ka näket iō'Lqtē ka alKLō'lEXamx Lā'pLau: "T!ā'ya ē'xa  
and not long and he says to her her dead husband's relative: "Good make it
- 24 ē'mēm̄xte;" nau'itka t!ayā' nē'xax ē'Lamxte.  
your heart;" indeed good gets her heart.

*Translation.*

When a person dies who has many relatives, much property, and many slaves, his relatives tie [dentalia] to his body. Two young men are selected to prepare the corpse. If [the deceased] had a good canoe,

he is placed into it and it is put up. It is painted and two holes are made in its stern. The people go down to the beach and wash and comb themselves. They cut their hair—men, women, and children. After they have cut their hair, they take other names. Women, men, and children change their names. Then the dentalia of the deceased are distributed. His relatives take them as well as his slaves and canoes. If the deceased liked one of his relatives [particularly] he would say: "He shall take my wife after I am dead." If he had two wives he speaks in this way to two persons. Now the women are taken to his relatives. When a woman loves her husband and she is near her death, she will say to her elder sister: "Your brother-in-law shall marry you;" or she may say so to her younger sister. When an old man dies and his widow is young, she is taken to his younger brother. In the same way [when an old woman dies and her widower is young, he is given his wife's younger sister].

When there is a chief, he takes the [deceased chief's name a long time after the death of the latter]. His relative takes his name. Two people are told to name him. Now two people give him the name. They are given much property [for performing this service]. This is done when a man, a woman, or a child is named. After a year the corpse is cleaned. Two young men are hired, who also rearrange the canoe and paint it.

When a man dies who has a guardian spirit, his baton is placed next to the canoe. When a shaman dies, his baton is placed next to the canoe. His rattle of bear claws is hung on to the stern of the canoe. When he had a rattle made of shells, it is hung in the same place. When a shaman has many children, his baton is carried far into the woods. His rattle is carried there also. When a brave dies, his headdress is placed on top of a pole near his canoe burial. When he had a shell rattle, it is hung on to the canoe. When a woman dies, only her coat is hung on the canoe burial.

When anybody takes the dentalia away from a corpse, the person who took them is killed. When anybody makes fun of a canoe burial, and [the relatives of the deceased] learn about it, he must give away many dentalia, else he is killed. If he gives away many dentalia he is not killed.

When the child of a chief dies, he becomes very sad. He says to his relatives: "Let us go to the chief of that town." The chief tries to please him. Now the people go to another town. Then he is given three slaves, canoes, and dentalia by the chief whom he visits. He receives many dentalia. He distributes all these dentalia and canoes among his relatives. He keeps only two slaves. If [the chief of] that town does not give him any dentalia they fight. Many people are killed, and now a feud originates. When a relative [of the chief] who has given dentalia dies, he assembles all his relatives and goes to the



man whom he had given dentalia. Now the same is done [as before]. They give him slaves, dentalia, and canoes. His heart becomes glad.

When a chief dies, his relatives are sad. They speak to each other and go to war. They kill the chief of another town.

When a person has been killed, an old man who has a guardian spirit is asked to work over the murderer. The old man takes coal and mixes it with grease. He puts it on to the face [of the murderer]. He gives him a head ring of cedar bark. Cedar bark is also tied around his ankles and knees and around his wrists. For five days he does not drink water. He does not sleep, and does not lie down. He always stands. At night he walks about and whistles on bone whistles. He always says ä ä ä. For five days he does not wash his face. Then on the next morning the old man washes his face. He takes off that coal. He removes the black paint from his face. He puts red paint on his face. A little coal is mixed with the red paint. The old man puts this again on to his face. Sometimes this is done by an old man, sometimes by an old woman. The cedar bark which was tied to his legs and arms is taken off and buckskin straps are tied around his arms and his legs. Now, after five days he is given water. He is given a bucket, out of which he drinks. Now food is roasted for him, until it is burned. When it is burned black it is given to him. He eats standing. He takes five mouthfuls, and no more. After thirty days he is painted with new red paint. Good red paint is taken. Now he carries his head ring and his bucket to a spruce tree and hangs it on top of the tree. [Then the tree will dry up.] People never eat in company of a murderer. He never eats sitting, but always standing. When he sits down [to rest] he kneels on one leg. The murderer never looks at a child and must not see people while they are eating.

When a woman's husband dies she becomes a widow. Then she goes up the river. [There she stays] sometimes one day, sometimes two days. She bathes. For thirty days she does not eat fresh food. She also does not look at a child or at a sick person. She bathes every day. She rubs her body with sweet-smelling herbs. She never wears a good blanket. Her blanket is always bad. For one year she must not laugh. Then her dead husband's relatives tell her: "Now be glad; your brother-in-law will marry you;" then she puts on a good blanket. When she laughs shortly after becoming a widow, her husband's relatives are not pleased. When she marries again quickly, they ask a shaman to send disease to her and she dies. When a widow has a child which is small, her dead husband's relatives say to her soon: "Now be glad," and, indeed, she gets glad.

# WHALING.

- GiLā'pcōyi, ma'nix L; ap aLgiā'x ē'kolē, aqLō'lXamx Lq; oā'lipX: 1  
The people of when find they do it a whale, ho is told a youth:
- "Amxklē'tegum." Ma'nix ō'Xoētike L; ap atgiā'x ē'kolē: 2  
"Go and tell them." When many find they do it a whale:
- "Amxklē'tegum gō ilxā'lEXam." Ma'nix āLā'k·iLau, aqLō'lXamx: 3  
"Go and tell them at our town." When one having taboos, he is told:
- "Iau'a mā Lna Lā'qLaq amxigā'max." A'lta Lā'qLaq atxē'xax iau'a 4  
"There seaward going up and do." Now going up and they do there  
down
- mā'Lna. Ē'ka wiXt galā'pōL, iau'a mā'Lna Lā'qLaq aLxē'kEmax. 5  
seaward. Thus also one having co- there seaward going up and he does.  
habited the pre-  
ceding night,
- Ma'nix nēket Lā'qLaq aLxē'kEmax Lā'k·iLau, ka ayuXunē'x. Nāket 6  
When not going up and he does the one having then it drifts away. Not  
down
- atgiā'xex qō'tac L; ap qtgiā'x, aqLGE'mLa-itx Lkā'nax. Atgā'yamx 7  
they cut it those find who did it, they wait for him the chief. They arrive
- ka'nauwē tē'lx·Em gō qix· ē'kolē, ka aLgiō'egamx ē'mēcX qō'La 8  
all people at that whale, then he takes it a stick that
- Lkā'nax. A'lta aqigEmgē'k·amita-ōx qix· ē'kolē ka'nauwē, kopā't 9  
chief. Now it is measured that whale whole, enough  
[at]
- Lā'yaqtEq, kōpā't cia'lict. A'lta aqtō'lXamx tē'lx·Em: "Iō'kuk 10  
its head, enough [at] its tail. Now they are told the people: "Here
- mai'ka miā'xca, iō'kuk x·ix·ī'x· teiā'xca." Ka'nauwē aqiāuwē'makux 11  
you yon will cut, here this one he will cut." All it is distributed among
- qō'tac tē'lx·Em. Ma'nix gitā'q; atxalema txelā'yuwima, ka gō 12  
those people. When bad ones common people, then at
- ciā'lict atkcā'xc. Ka'nauwē aqiā'xc. A'lta atgiō'kuix ē'wa 13  
its tail they cut it. All it is cut. Now they carry it thus
- itā'lEXam qō'tac tē'lx·Em. Ka'nauwē atgiō'k·amx gō tgā'ulema 14  
their town those people. All they carry it to their houses
- qix· ē'kolē. Ē'ka(ōku) ā'yaLqt ē'mēcX, mōket ciā'kōtetk tagun 15  
that whale. Thus long stick, two spans others
- qoā'nEM tkci. Mōket ciā'kōtetk ē'wa ā'yaxalx't, aLE'gimx Lkā'nax 16  
five fingers Two spans thus wide, ho says the chief  
wide.
- aqigungē'k·amita-ōx itā'kolē tē'lx·Em, ma'nix iā'qoa-il ilā'kolē. 17  
it is measured their whale the people, when large their whale.
- AqLō'lXamx iō'kuk Lq; ōp ā'xa. Lq; oā'p aLgiā'x ilā'kolē. 18  
They are told here cut do. Cut they do it their whale.
- Ka'nauwē ē'ka aqiā'x itā'kolē. Ma'nix mōket ciā'kōtetk tagun 19  
All thus it is done their whale. When two spans others
- qoā'nEM tkci, ka Lpaci'ci aci'xLa-itx; qoā'nEM Lāq iqauwiq; ē'Lē 20  
five fingers wide, then a blanket they exchange five outside dentalia  
for it;
- aci'xLa-itx. Ma'nix mōket ciā'kōtek ā'yaLqt, āka iawa ā'yaxalx't, 21  
they exchange When two spans its length, thus here its width,  
for it.
- ka cula'l aci'xLa-itx ma'nix aqiumelā'lemx. 22  
and a ground- they exchange when it is bought.  
hog blanket for it
- Ma'nix gitā'ekēwal Gitā'ts; xēls L; ap atgiā'x ē'kolē, 23  
When travelers Chehalis find they do it a whale,



- 1 aqioxō'egamx, aqioxōXuLā'tax. Ma'nix Wintciawu'et L;ap aqē'ax  
it is taken from them, it is asked back from them. When at Oysterville found it is done
- 2 ē'kolē, Lā'eka GiLā'pco-i iLā'kolē. Ma'nix mEnx mā'ēma  
a whale, those the people at Sealand their whale. When a little down the river [northward]
- 3 Wintciawu'et ka GiLā'XuilapaX iLā'kolē. Ma'nix L;ap aLgiā'x  
Oysterville and the Willapa their whale. When find they do it
- 4 GiLā'pco-i mā'ēma Wintciawu'et ka aqilXaLā'tax. Ma'nix  
the people of Sealand northward Oysterville and it is asked back. When
- 5 GiLā'XuilapaX iau'a k<sup>u</sup>ea'la Wintciawu'et L;ap aLgiā'x ē'kolē  
the Willapa there up river southward of Oysterville find they do it a whale
- 6 aqilXaLā'tax.  
it is asked back.
- Ma'nix aLgēE'lkelax qLā'k'ilau, q; oā'p iuxonē'ptega, tatca  
When he sees it one having taboos, nearly it drifts ashore, behold
- 8 wiXt ayō'lx, mā'Lnē ayō'ix. Ē'ka gaLā'pōl, ē'ka LqLā'xit, ē'ka  
again it goes seaward it goes. Thus some one who thus a menstruating thus  
ward has cohabited the last night, woman,
- 9 wiXt Lq;elā'wulX, ē'ka wiXt gaLā'k; auk; an. Ma'nix Lā'k'ilau,  
also a girl who is menstruant for the first time, thus also a murderer. When their taboo,
- 10 nēket Lgā'tekēwal ē'wa tkamilā'leq. Ma'nix aLgō'egēwalemx ē'wa  
not they go thus beach. When they go much thus
- 11 tkamilā'leq, a'lta nāket L;ap aqēā'x ē'kolē. A'lta ō'lō aktā'x  
beach, now not find it is done a whale. Now hunger comes to them
- 12 tē'lx·Em.  
the people.
- Ma'nix gō Nite; xē'Els L;ap aqiā'x ē'kolē, ka'nauwē atgē'ix  
When at Chehalis find it is done a whale, all they go
- 13 tē'lx·Em GiLā'lēlam, GiLā'XuilapaX, atgiumlā'lemamx ē'kolē.  
the people the Nisal, the Willapa, they go to buy it the whale.
- 14 Ā'ka wiXt Lā'pco-i ma'nix L;ap aLgiā'x ē'kolē, ka'nauwē  
Thus also Sealand when find they do it a whale, all
- 15 Gitā'tc; xēEls atgiumlā'lemamx ē'kolē.  
Chehalis they go to buy it whale.
- Ma'nix ō'lō aktā'x tē'lx·Em, ma'nix iLā'yulema LgōLē'leXEmk,  
When hunger comes to them the people, when his supernatural helper a person,
- 17 iau'a maLna' niō'LEma, a'lta aLgige'ltexEmx ē'kolē. Nāket  
there seaward where his supernatural helper is, now he sings for it a whale. Not
- 18 aLō'p!x qLKLā'xelt, nāket aLō'p!x Lq; oā'lipX, taua'lta  
she enters a mature woman, not he enters a young man, else
- 19 aLKLē'lkelax LE'ktexEM kaLā'pōl. Ā'ka wiXt qLKLā'xelt, taua'lta  
he sees it he sings man who cohabited the last night. Thus also a mature woman, else
- 20 aLKLā'xitx gō wē'wulē kLE'ktexEM Lēā'gil. Tā'mac tq; eyō'qtike  
she gets menstruant in the interior of the house the singer a woman. Only old people
- 21 nuxoēxō'tēnema-itx, tā'mac tqā'cōciniks nuxoēxō'tēnema-itx,  
they help sing, only boys they help sing,
- 22 tqLapLxiXenā'yu. Qoā'nemi aLā'o-ix kLE'ktexEM. AqLō'gux  
girls. Five his sleeps singing. He is sent
- 23 Lqoā'lipX: "Amgē'ketam gō mā'Lnē." Qoā'nemi aqLō'guX, a'lta  
a youth: "Go and look at seaward." Five times he is sent, now
- L;ap aLgī'ax. Nau'itka iuqunā'itix ē'kolē. Ma'nix kaLā'pōl aLō'p!x  
find he does it. Indeed it drifts a whale. When a man who has cohabited the last night enters
- 24

- gō qō'ta t!ōL qō'La qLE'ktexam, nau'i k;ā aLXā'x, ayuwā'xitx qix. 1  
in that house that singing, at once nothing it gets, it flees that
- ilā'yulema. Ā'ka wiXt LkLā'xit. Ma'nix aLō'p!x LkLā'xit nau'i 2  
his supernatural Thus also a menstruant When she enters a menstruant at once  
helper. woman.
- k;ā aLXā'x kLE'ktexam. Pāl ē'pqōn qō'La kLE'ktexam. 3  
nothing it gets the singer. Full down that singer.
- ALgiō'tXemitx ē'mēcX gō wē'gwa, iō'Lqtē ē'mēcX. ALE'k'imx: 4  
He places upright a stick at the ocean, a long stick. He says:
- “Yukpā' iuXunē'ptega ē'kolē.” Nau'itka ia'xkati ayō'Xuniptekax, 5  
“Here it will drift ashore the whale.” Indeed there it drifts ashore,
- ma'nix qui'nemi ayaō'ēxē aLE'ktexamx. Ilā'kital ilā'xal qō'La 6  
when five times his sleeps he sings. Ikē'tal his name that
- iaua' mā'lina giLā'Xawōk. 7  
there seaward having a guardian spirit.
- Ma'nix Lā'k;ēlak ē'kolē L;ap atgiā'x, ma'nix amō'ketike, Lxoap 8  
When Clatsop a whale find they do it, when two, hole
- aLgiā'x, k;au aLgā'elax ō'kuēma; ma'nix nēket ō'kuēma ka-y- 9  
they make it, tie they do it to it a strap; when not a strap then
- ogō'cil. Akoapā'tike Lā'cōlal, koapā't k;au aLgiā'x. A'lta atgiā'xe 10  
kelp. As many his relatives, as many tie he does it. Now they cut it
- ē'kolē. Ē'xauwē atgiā'xe. A'lta aqLō'gux Lē'Xat, aLxklē'tegōmx 11  
the whale. Much they cut it. Now they send him one, he goes to tell them
- ē'wa-y- ē'lXam. A'lta atgē'ix tē'lX·Em. A'lta atgiā'xex ka'nauwē 12  
thus the town. Now they go the people. Now they cut it all
- tē'lX·Em. Ma'nix k;au akē'x ō'kuēma gō qix ē'kolē, nāket qa'nsix 13  
people. When tied it is a strap at that whale, not anyhow
- Lq;up aqiā'x iā'xkatē. Qiā'x aLō'yamx qō'La-y- ō'kuēma aqā'telax, 14  
cut it is done there. If he arrives at that strap it is made for  
him,
- tex·i aLgiā'xex gō qaX ō'kuēma k;au ā'ēlaut. Manē'x Lq;ōp aqā'x 15  
then he cuts at that strap tied it is. When cut it is
- uLā'kēma LgōLē'lEXEmk, Lxalō'ima Lq;ōp aLgā'x, ka nuXuigā'yax 16  
his strap a person, another one cut he does it, then they fight
- tē'lX·Em. Tā'ega uXumā'egapXite, tā'ega qix ē'gigula ē'kolē 17  
the people. Those they come too late, those that under it the whale
- kā'nauwē atgiā'xe tē'lX·Em. Ka'nauwētike qō'tac tē'lX·Em tkilē'mak 18  
all they cut it the people. All those people sell
- atgiā'x itā'kolē. Iā'qoa-iL, kapā't iā'qoa-iL; nāket Lq;up akē'txo-il. 19  
they do it their whale. Large, enough large; not cut it is done.
- Ianu'kstX, ka ianu'kstX. Ma'nix ianu'kstX a'lta nāket pāt 20  
Small, then small. When small then not very
- aqiumelā'lemx. Ma'nix iā'qoa iL ka LāXt Lpaci'ci aci'xLa-itx. 21  
it is bought. When large then one blanket they exchange.
- Manē'x Letā'xēlalak Lēā'kil ka tēx uyā'giLq;up ē'kolē 22  
When strong a woman then several its cuts whale
- aqiLgEmō'ktix aLgē'etxōnīLx. Gō aLō'nike tē'lX·Em aLgugigē'egamx; 23  
she is paid she carries them. To three people she helps them;
- anā' ala'ktike tē'lX·Em ma'nix Letā'xēlalak Lēā'kil. Ē'ka 24  
sometimes four people when strong a woman. Thus
- Lq;ōā'lipx· wiXt, ma'nix aLXelgē'egēlitx, aLgē'etxonitx tēx 25  
a youth also, when he helps, he carries on his back several
- uyā'giLq;up ē'kolē aqiLgEmō'ktiX. Kawī'X Lā'k;ēlak ā'nqatē 26  
its cuts whale he is paid. Early the Clatsop already
- nuxō-iLXE'lemax. Ma'nix gatēlō'pamē LgōLē'lEXEmk 27  
they eat. When jejune a person
- ka aexauwikLē'tegumx nuxō'wax, ska mā'nxi aLXE'ngux 28  
and they go to tell them they run, and a little he runs
- qō'La klō'pamē klkēx LgōLē'lEXEmk aLextegā'nemtegux. 29  
that jejune being person he gets faint.



- 1 ALxac<sup>ε</sup>/luwaqL'ax. A'lta algiXEmō'ckapamx ē'kolē. A'lta nāket  
They leave him behind. Now he arrives too late at the whale. Now not
- 2 ē'xauē ilā'kolē. Aqiō'tetXumx, tex'ī aLō'yamx. Guā'nEsum  
much his whale. It is finished, then he arrives. Always
- 3 uLā'kima k;a uLā'qēwēqxē; cx'Elā'wat uLā'kima k;a uLā'qēwēqxē  
their strap and their knife; they are tied together their strap and their knife
- 4 k;a Lā'ckuic Lā'k;ēlak. Ka'nauwētike ē'ka.  
and their mat the Clatsop. All thus.

*Translation.*

When the people of Sealand find a whale they tell a youth to go to the town and to inform the people. A person who has to observe taboos is asked to go up and down [in his canoe] below the whale. Then he goes up and down below the whale. Thus also a person who cohabited the preceding night goes up and down below the whale. If no person who has to observe taboos would go up and down, it would drift away. Those who found the whale do not cut it; they wait for the chief. All the people reach the whale. Then the chief takes a stick and measures the whale from the head to the tail. Then he tells the people: "You will cut here; you will cut there." It is distributed among those people. The common people cut from the tail end. When it is all cut, it is carried to the town into the houses. When the whale is measured, the chief tells the people to make the [measuring] sticks two spans and one hand width long, if the whale is large [; two spans wide if the whale is smaller]. The people are told: "You cut here," and they cut the whale. Everything is done this way. A cut two spans and one hand width large is exchanged for one blanket, or for a string of dentalia five shells longer than a fathom. When a cut two spans large is sold it is exchanged for a ground-hog blanket.

When travelers from Chehalis find a whale it is taken back from them. If it is found at Oysterville, it belongs to the people of Sealand; when it is found north of Oysterville, it belongs to the Willapa. When the people of Sealand find a whale north of Oysterville, it is claimed by the Willapa. If the Willapa find one south of Oysterville, it is claimed by the people of Sealand.

When a person who has taboos sees a whale nearly drifting ashore, it will drift out to sea again. This happens with one who has cohabited the preceding night, with a menstruating woman, with a girl who is •menstruant for the first time, and with a murderer. People who have taboos do not go to the beach. When they go often to the beach, no whale will be found and the people get hungry.

When a whale is found in Chehalis all the Nisal and Willapa go to buy whale meat. When a whale is found in Sealand, all the Chehalis go to buy its meat.

When the people are starving, a person who has a supernatural helper of the sea sings to bring a whale. No woman who has her regular menses enters, no young man; else a person might see the singing

who has cohabited the preeeding night. Therefore, also, no woman must enter, as she might become menstruant in the house where they sing. Only old people, boys, and young girls help sing. For five days he sings. Then a youth is sent and told to look seaward. Five times he is sent; then, indeed, he finds a whale adrift. When a man who has cohabited the preeeding night enters the house in which the singing goes on, the supernatural helper vanishes at once. Thus also when a menstruant woman enters. The singer is covered with down. He places a pole upright on the beach and says: "Here a whale will drift ashore," and, indeed, it drifts ashore there after he has sang five days. The name of the supernatural helper of the sea is Ikē'tal.

When the Clatsop find a whale, and there are two people, they make holes [in the skin] and tie their straps to it. If they have no strap they take kelp. Each ties as many straps to it as he has relatives. Then they cut the whale. They cut much. Now they send one man to bring word to the town. Then the people go and all cut it. They will not cut where a strap has been tied to it. When the man arrives for whom the strap has been tied to the whale, he cuts at that place. If one man cuts at the strap of another one, they will fight. Those who come last take the lower side of the whale. All those people sell their whale meat. The pieeces are not cut—when they are large they are left large, when they are small they are left small. Small ones are not expensive. Large ones are exchanged for a blanket. If there is a strong woman who ean earry several cuts, she does so and is paid [for her services]. Sometimes she helps three people; when she is strong she may help four people. Thus also is a youth paid who helps the people carrying several cuts of meat. The Clatsop always eat very early. When a person has not yet eaten and they learn [that a whale has stranded] and they run there, he gets faint and is left behind. He comes too late to the whale and finds that only little is left. He may not arrive until the eutting is finished. The Clatsop always carry their straps and knives, which are tied together, and their mats. All do thus.



# ELK HUNTING.

- 1 Ma'nix aLgiā'waôx Lā'xēkLax imō'lak gō kulā'yi, ma'nix  
When he has killed it a hunter an elk at far, when
- 2 ē'k·ala imō'lak aLgiā'waôx iLā'Lēlamiuks igō'n amō'ktike  
male clk he has killed it ten others two
- 3 atgiugō'lemamX. Ma'nix ēē'kil imō'lak aLgiā'waôx, akstuXtkē'nike  
they go to fetch it. When female elk he has killed it, eight
- 4 atgiōgō'lemamx. Ma'nix mōket aLgiutē'nax Lā'xēkLax ka  
they go to fetch it. When two he has killed them a hunter then
- 5 ōXō'ētike atgē'ix, atgiugā'lemamx imō'lak. Ma'nix ē'Xauē  
many they go, they go to fetch it the elk. When many
- 6 aLgiutē'nax Lā'xēkLax ka iā'xka gō aqiō'kcEmx mā'Lxôlē  
he has killed them the hunter then that there it is dried inland.
- 7 Nē'x·caôx, tex·ī nuxō'gux. Ka'nauwē aqiōwē'magux qō'tac  
It is dry, then they go home. All it is distributed among those
- 8 tē'lx·Em. ALgiō'magux iLā'k;ētēnax klā'xēkLax.  
people. He distributes it what he has killed the hunter.  
Manē'x LqLa'xelt Lā'gil, nāket Lgitegā'liL ā'yaqtq, tgā'k·iLau.  
When menstruating a woman, not she takes it its head, it is her taboo.  
always
- 10 Nāket iLxē'telax iā'mEmkunEmatk Lā'gil, Lā'mkXa LE'k·ala  
Not she eats it its tongue a woman, only a man
- 11 aLgiā'x. Nāket cā'ca Lktetx gō tiā'pōtē tiā'XamōkXuk. Gō2 kulā'yi  
he eats it. Not break they do it at its forelegs its bones. There far  
aqto'k·tx tkamō'kXuk, taua'lta algoē'kelax Lklā'xit tkamō'kXuk.  
they are car- the bones, else she sees them a menstruating the bones.  
ried woman
- 12 Manē'x aLktā'x tqē'ō'cutk Lklā'xit, pāx aLxā'x klā'xēqLax. Ma'nix  
When she eats hoofs a menstr- unlucky he gets the hunter. When  
them ating woman,
- 13 aLkeikLkā'nanukLx imō'lak ā'yaqtq LqLā'xit, ō'Laaliqet nā'Lxalax.  
she steps across it often an elk its head a menstruating dropsy comes to be on  
woman, her.
- 14 Ā'ka Lq;ēlā'wulX. Nāket Lgē'tqamt imō'lak, ō'Laaliqet nā'Lxalax.  
Thus a girl who is menstru- Not she looks at it the elk, dropsy comes to be on  
ant for the first time. her.
- 15 Ma'nix aLx·ce'mgEmax Lā'xēkLax, nēket qa'nsix aLō'lx Lā'Xa.  
When he is unsuccessful the hunter, not [any]how it goes to his child.  
the water
- 16 Mā'nix aLō'lx Lā'Xa, a'lta ē'late!a nixā'LElax, nau'i aLō'meqtx.  
When it goes to his child then its sickness comes to be on it, at once it dies.  
the water
- 17 Ma'nix aLxugōmā'q;auwōx ka egape't nōxō'x Lā'aa k; a  
When he goes hunting then motionless they are his children and
- 18 Lā'k·ikal. Nāket qā'xēwa aLō'ix Lā'k·ikal Lā'xēkLax. Ma'nix  
his wife. Not [any]where she goes his wife the hunter. When
- 19 acōxoē'nx·ax Lā'a, ka Lē'Xat ē'late!a nē'lxelax Lā'Xa  
they make noise his chil- then one its sickness comes to be on it his child  
dren,
- 20 ma'nix aLx·ce'mgEnax.  
when he is unsuccessful.

## Translation.

When a hunter has killed a male elk far away, then twelve men go to fetch it. When he has killed a female elk, eight go to fetch it. When

a hunter has killed two elks, many people go to fetch it. When he has killed many, then it is dried in the woods [it is not carried away]. The people go home when it is dry, and the hunter distributes the meat among all the people.

A menstruating woman must not take the head of an elk. Women do not eat the tongue; only men eat it. They do not break the bones of the forelegs. These are carried far away, else a menstruating woman might see them. When such a woman eats the feet and hoofs, the hunter will be unlucky. When she steps over an elk's head, she will be sick with dropsy. Just so a girl who has just reached maturity. She does not look at an elk, else she will be sick with dropsy. When a hunter is unsuccessful, his child must not go near the water. When it goes near water, it will fall sick and die at once. When he goes hunting, his wife and children sit motionless. His wife must not go anywhere. When his children make noise, one of them will fall sick if the hunter is unsuccessful.



# THE POTLATCH.

- 1 Ma'nix ik; oanō'mem aLgiā'x Lkā'nax, a'lta atgē'ix, aqtō'kux  
When potlatch he makes it a chief, then they go, they are sent
- 2 ā'k; alaktike, ē'Xtēmaē-y- ā'k; aquinumike, ē'Xtēmaē-y- ā'k; atxēmike.  
four in a canoe, sometimes five in a canoe, sometimes six in a canoe.
- 3 Ma'nix giLā'Xawōk, kadī'x aqLō'gux. Qiōā'p atgiā'xōmx ē'lXam  
When a man having a guardian spirit, in company he is sent. Nearly they reach a town
- 4 qō'tac aqtō'kux, aLE'ktexEmx qō'La giLā'Xawōk. Noxo-ē'tcēmaōx  
those who are sent, he sings that one having a guardian spirit. They hear it
- 5 gitā'lXam: "Ō qelXtgā'lemam," nugō'go-imx. Atxigēlā'mamxē  
the people of the town. "Oh, people come to fetch us," they say. They land
- 6 qō'tac tē'lX·Em qtkrugō'lemamx. Nuxō'klitegux gō-y- ēXt ē'lEXam,  
those people those who came to fetch them. They tell to one town,
- 7 a'lta wiXt atgē'ix gō-y-ēXt ē'lEXam; ka'nauwē tē'lX·anēma. A'lta  
now again they go to one town; all towns. Now
- 8 nuXō'gux. A'lta nuXuē'tXuitegux tē'lX·am. Tā'cka qō'tac kulā'yi  
they go home. Now they make themselves ready the people. They those far
- 9 gitā'lXam, tā'cka aqugumā'La-itx. Qiā'x atgā'yamx, a'lta ka'nauwē  
people of a town, they are waited for. If they arrive, now all
- 10 atgē'tetēax tē'lX·am. Ē'ka wiXt iau'a atgē'tetōlax, ma'nix gō  
they go down the river the people. Thus also there they go up the river, when at
- 11 k'ca'la ik; oanō'm aLgiā'x Lkā'nax. Atgā'yamx gō qigō  
up river potlatch he makes it a chief. They arrive at where
- 12 aqtugō'lemamx. Qiōā'p atgiā'xoē-y- ē'lXam, ka aqax'ō'yul; Ex  
they are fetched. Near they arrive the town, and they are put side by side
- 13 ōkunī'm. Kā'tcēk ōomā'p aqak·ā'tqoax, ē'wa nōtcē'qLkuitx qaX  
the canoes. In middle planks are laid on top of them, thus they lay them across those
- 14 ōomā'p. Ka'nauwē-y- ē'ka gō qaX ōkunī'm. A'lta iā'xkatē  
planks. All thus on those canoes. Now there
- 15 nōxuēnā'Xitx, aLE'ktexEmx a'lta giLā'Xawōk, akuapā'tike  
they dance, they sing now those having guardian spirits, as many
- 16 gitā'Xawōk, akapā'tike nugō'texEmx. AtkLilgā'mitaxoē aqtō'lXamx.  
having guardian spirits, as many sing. They sing in the canoe they are told.
- 17 NuXuiwā'yutēkux gō qaX ōomā'p. Ka'nauwē-y- ōtā'nuwaLEma  
They dance on those planks. All their painted faces
- 18 qō'tac tē'lX·Em; ka'nauwē itā'pqōn. Tā'nemēcke ka'nauwē pā'LEma  
those people; all their down. The women all full
- 19 tktē'ma, itā'ckelal, tgā'qoxoalXta, itā'k; ēlXōt. Ka'nauwē tget;ō'kti  
dentalia their ear ornaments, their hair ornaments, their necklaces. All good
- 20 tga'oke. Ma'nix Lt'ō'xoyal LE'k·ala ka Lā'2k; ēckelal, ē'Lamēnukt.  
their blankets. When a brave a man then his head ornament, his blackened face.
- 21 Ma'nix Lā'qēwam LgōLē'leXEmk ka Lā'Xumatk aLklō'klX.  
When a conjurer person then his baton he carries it.
- 22 Nugō'texEmx cka atxigēlā'xē. AqLō'lXamx Lēā'gil: "Mai'ka  
They sing and they land. She is told a woman: "You
- 23 ia'mitstkenema mxelā'xō." ALE'k·imx Lēā'gil: "K; ē texEp nkēx."  
you head dancer be." She says the woman: "No not daring I am."

- Qia'x giLā't'lowil tex·ī iā'Latstkenemā nā'Lxalax. Ē'ka LE'k·ala, 1  
If one who under- then she a head dancer she gets. Thus a man,
- qia'x giLā't'lowil LE'k·ala, tex·ī iā'Latstkenema nā'Lxalax. A'lta 2  
if one who under- a man, then he a head dancer he gets. Now
- atgiuxtā'maxē. Ma'nix lāx° aLxā'x Lā'gil, aLō'ix Lē'Xat Lā'gil 3  
they enter the house When bent [her gets a woman, she goes one woman
- t!ā'ya aqiā'x ē'Laqtq. A'lta aLKLgEmgē'ktix, t!ā'ya aQLgiā'x 4  
good it is made her head. Now she pays her, good it is made
- ē'Laqtq. Ma'nix naLkEmk; ā'pax LgōLē'LEXEmk, aQLō'egamx 5  
her head. When he gets out of rhythm a person, he is taken
- mā'Lxolē, aQLōLā'ētemitx. Kapē'tike tgā'Xawōk, kapē'tike 6  
up to the sides he is placed up there. As many those having guardian as many  
of the house, spirits,
- nugō'texEmx. ALō'Xul; 'EX ēXt giLā'LEXam, a'lta wiXt tgō'nike 7  
sing. They finish one people of a town, now again others
- ēXt gitā'LEXam wiXt ē'ka. Ma'nix nēket ō'Xuē tē'lx·Em ka mōket 8  
one people of a town again thus. When not many people then two
- tgā'LEXamema atgiuxtā'max. Nux·ix·auwā'Xitx. Ma'nix tā'qoa-il 9  
towns they enter the house They come together. When large
- t!ōL Lōn tgā'LEXamema nux·ix·auwā'Xitx, ē'Xti atgiuxtā'max. 10  
house three towns they enter together, at one they enter the house  
time dancing.
- Aqcō'gux cmōket eq;ōā'lipx, ma'nix mānx· ka Lā'k; ēwōlelql 11  
They are sent two youths if a little only his food
- ik;ōanō'mEM qLgiā'xo-il: "Tgt!ō'kti mtō'ya," aqtō'IXamx 12  
the potlatch the one who makes it. "Good you go," they are told
- tq;ulipx·ENā'ya; "mtgEmā'nEMama gō Lā'icX ik;ōanō'mEM 13  
the youths, "fetch food at his relative the potlatch
- qLgiā'xo-il." Gō ēXt ē'IXam nugōmā'nEMamx tq;ulipx·ENā'ya. 14  
the one who At one town they fetch food the youths.
- A'lta aLktō'k"TX Lā'k; ēwōlelql qō'La aQLxEMā'nEMamx. 15  
Now they bring it to them food those who were sent to bring food.
- ALktō'k"TX Lā'cōlal ka'nauwē; aLktō'k"TX Lā'k; ēwōlelql. 16  
They bring it to his relatives all; they bring it to food.  
them
- Nugō'texamx, wiXt atxigēlā'xē. WiXt atgiuxtā'maxē qō'tac 17  
They dance, again they land. Again they enter the house those  
dancing
- axuxōmā'nEMamx. Manē'x ō'LEXkul aquxōmā'nEMamx, 18  
who were sent to bring food. When dry salmon is brought,
- qui'nEMike Lkā'lamuke atgā'qex ō'LEXkul. Atgiuxtā'max tgā'qcit 19  
five men they hold it in the dry sal- They enter dancing they hold it  
their mouths mon. in their  
mouths
- qaX ō'LEXkul. Manē'x teaxalē'at, aqui'nEMike itā'ctxteōl 20  
that dry salmon. When edible roots, five they carry it  
on back
- atgiuxtā'max. Qōā'nEMi atgā'o-ix nuXuiwā'yutckuX tē'lx·am, 21  
they enter dancing. Five times their sleeps they dance the people,
- a'lta aquawigē'qxo-imx. Lā'nēwa Lkā'nax aQLōp!Enā'x. 22  
now they are given presents. First the chief is named.
- ĀQLō'IXamx Lē'Xat LgōLē'LEXEmk: "Mai'ka amtōp!Enā'nema 23  
He is told one person: "You go and name them
- tē'lx·am." Gō ēXt itā'LEXam Lē'Xat Lkā'nax aQLōp!Enā'x. Ma'nix 24  
the people." At one their town one chief he is named. When
- giyā'yul;L ē'Lamxtc, ēā'k aLgē'LElutx qō'La kLtop!Enā'n 25  
liberal his heart, a blanket he gives it to him that the one who names  
them
- tē'lx·Em. Iqauwik; ē'Lē aqē'LElōtx qō'La kLtop!Enā'n tē'lx·am. 26  
the people. Long dentalia he is given that the one who names  
them



- 1 ĒXt itā'lXam aqLō'gōL; ax aqawigē'qxo-imx, wiXt ē'gōn ē'lXam  
One their town is finished is given presents, again one more town
- 2 aqauwigē'qxo-imx. Lā'nēwa Lkā'nax aqale'lqEmax, aqLōp'Ena'x.  
is given presents. First the chief is called, he is named.
- 3 Ma'nix aLgiuLā'tax Lā'gēqo-im, a'lta mō'kti aqale'lgEmax.  
When he drags it his present, then twice he is called.
- 4 Ka'nauwē-y- ē'ka; ē'ka tā'nEmcke, ē'ka tkā'lamuke.  
All thus; thus the women, thus the men.  
Nugō'go-imx gitā'k; oanEMEM: "Nēket Lā'keta LguLā'ta-y-  
They say those at the potlatch: "Not anybody shoot
- 6 ōkulai'tan." Ma'nix ē'maqt atctā'x ēXt gitā'leXam, aLguLā'tax  
his arrow." When a fight he makes to one people of a town, he shoots it
- 7 ōLā'Xalaitan ka nuxō'maqt x tē'lXam. Atcā'xike aqtōtē'nax.  
an arrow then they fight the people. Several are killed.  
Iā'nx'ama ēkupku'p aqēauwē'makux tā'nEmcke. Tā'mkXatike  
A fathom to each short dentalia they are given as presents the women. Only they
- 9 tkā'lamuke iqauwik; ē'Lē aqiau wē'makux; txelā'yōwēmā tkā'lamuke  
men long dentalia they are given as presents; common men
- 10 ēkupku'p aqiau wē'makux. Ma'nix ō'Xoē Lā'ktēma Lkā'nax ka  
short dentalia they are given as pres- When many his dentalia a chief then  
ents.
- 11 mōketē'mtga Liā'nx'ama ēkupku'p aLgiō'magux.  
two to each fathoms to each short dentalia he gives it to them  
as a present

*Translation.*

When a chief intends to give a potlatch, four, five, or six men are sent out in a canoe [to invite the guests]. One man who has a guardian spirit is sent among them. When they approach a town the man who has the guardian spirit sings. The people of that town hear him and say, "Oh, we are going to be invited." The messengers land and tell the people to come. Then they go to the next town. After having visited all the towns they go home. Now the people make themselves ready. They wait for those who live farthest away. When they arrive they all go down the river together. Thus they do also when a chief on the upper part of the river has sent an invitation. They go up the river together. When they reach the town to which they were invited they put their canoes side by side and lay planks across. This is done with all their canoes. Now they dance, and those who have guardian spirits sing. The people dance on the planks. Their faces are painted red, their hair is strewn with down. All the women wear their dentalia, their ear and hair ornaments, and their necklaces. They wear good blankets. Braves wear their head ornaments and their faces are blackened. Shamans carry their batons. They sing and finally land. Then they tell a woman, "You shall be our head dancer." She replies, "No; I do not dare to do it." One who knows how to dance well is made head dancer, a man or a woman. Now they enter the house dancing. When a woman [while dancing] bends her head, another one goes and raises it. Then she pays her for having made her head straight. When a person gets out of rhythm, he is taken to the side of the house and must sit down there. All those who have

guardian spirits sing. When the people of one town have finished, those of another town enter dancing. When there are not many people of one town, those of two towns enter together. When the house is large, the people of three towns will enter together.

If the host has too little food, two youths are sent and told, "Go and ask my relatives to bring food." The youths go to a town and ask the [host's relatives] to bring food. They all come and bring food. They also dance on the canoes and land. They enter the house dancing. When they bring dry salmon, five men hold it in their mouths while they enter the house dancing. When they bring roots, five men carry them on their backs when they enter the house dancing. After the people have danced five days they receive presents. One man is asked [to stand near the host and] to name the people. First he names the chief of one town. When the host is liberal, he gives the man who calls out the names a blanket. Or he is given long dentalia. After one town is finished, another one receives presents. Again first the chief is called. When he drags his present he is called back. Men as well as women are thus given presents.

The people are forbidden to shoot with arrows during the potlatch. If a man should want to fight against the people of a town and shoot an arrow, then the people would fight and several would be killed.

The women receive each a fathom of short dentalia. Only men are given long dentalia. Common men receive short dentalia. If a chief has many dentalia, then every one receives two fathoms of short dentalia.



# WAR.

- 1 Ma'nix nuguguē'saq; oamX ka aLuXuilā/lamX. Ma'nix  
When they go to war then they sing. When
- 2 aqLē'kElax Lēā'wulqt, Lā'xka aqLā'waōx qigō noxō'maqtx. Ma'nix  
it is seen blood, that one is killed where they fight. When
- 3 amō'ketike akLoē'kela Lēā'wulqt tā'cka aqtōtē'nax. ALō'XuLEX  
two they see it blood, those two are killed. They finish it
- 4 aLōXuilā/lam. Ma'nix aLō'Xuilā/lamx aqā'xEqoax oōmā'p,  
they sing. When they sing they are put down planks,
- 5 ō'Lqta-y- oōmā'p mōket inā'xemo-ix. Akōpā'tike t'ōxulā'yuwima,  
long planks two parallel. As many warriors,
- 6 kopā'tike aLuXuilā/lamx. Atkeīntenā'xē. A'lta atgē'x  
as many sing. They kneel. Now they go
- 7 nugugē'staq; oamx. A'lta nuxō'magt. Ma'nix kanā'mtEmax  
they go to war. Now they fight. When both parties
- 8 aqtōtē'nax tē'lx'am ka aLō'xoL; ax. Iō'Lqtē ka iqagē'niak  
they are killed people then they finish. Sometimes then exchange of pres-  
ents after war
- 9 ayō'xo-ix. Kanā'mtEma iqagē'niak ayō'xo-ix, ka oxō't!us noxō'x.  
it is. Both exchange of pres- it is, then peaceful they become.  
ents after war
- 10 Ma'nix nāket t!ayā' naxā'x ōkumā/La-it, ka Lēā'gil aqLō'tx gō-y.  
When not good they make it a feud, the a woman it is given to  
away
- 11 ēXt itā'lEXam ka t!ayā' naxā'x ōkumā/La-it.  
one their town and good they make it the feud.

## Translation.

Before the people go to war they sing. If one of them sees blood, he will be killed in battle. When two see blood, they will be killed. They finish their singing. When they sing, two long plauks are put down parallel to each other. All the warriors sing. They kneel [on the planks]. Now they go to war and fight. When people of both parties have been killed, they stop. After some time the two parties exchange presents and make peace. When a feud has not yet been settled, they marry a woman to a man of the other town and they make peace.

# HISTORICAL TALES.

## WAR BETWEEN THE QUILEUTE AND CLATSOP.

- A'lta ē'Xat iqi; oā'lipx· gō Tiā'k; ēlakē aqiō'gō nix'ō'tam iau'a 1  
Now one youth at Clatsop he was sent he went to there bathe
- Nakōt; ā't. Qoā'nēmi ayā'qxôie ka nē'Xatgō. NēXatgō', maLnā' 2  
Nakōt; ā't. Five times his sleeps and he returned. He returned, seaward
- nē'Xatgō iau'a tkamilā'leq. Tsō'yustē ka q; oā'p atē'txamē 3  
he returned there beach. It got dark then nearly he reached it
- Tiā'k; ēlakē, iau'a tstāX Tiā'k; ēlakē. Nē'k'iket ē'wa mā'lxôlē. 4  
Clatsop, there around the Clatsop. He looked thus landward. point
- A'lta-y- ōkunī'm olā'ox; ā'Xoyē ōkunī'm. "Qā'xēwa Lx natē'mam 5  
Now canoes they lay side many canoes. "Wherefrom may they came by side; he
- Xak ōkunī'm?" niXLō'leXa-it. "NXtā'kō." Nixe'lxēgō iXtā'kō. 6  
those canoes?" he thought. "I will turn back." He turned he will go back.
- A'lta atgiā'wat tē'lx·Em cka pāl tkamilā'leq tē'lx·Em. Nē'k'iket 7  
Now they followed people and full the beach people. He looked him
- ē'wa qigō ayō'yama. A'lta wiXt Lge'lxat tē'lx·Em. Lq; ōp tgixā'xo-ē. 8  
thus where he will go. Now also they went down people. Cut off they did him. to the beach
- A'lta atē'xLakō qō'tac tē'lx·Em. A'yō, ā'yō, ā'yō; a'lta atē'xLakō 9  
Now they surrounded those people. He he he now they sur- rounded him went, went, went;
- qō'tac tē'lx·Em. Ka'nauwē equiL; ā'muke aklō'ktean. Aqē'lkike, 10  
those people. All spears they held. He was thrown,
- atsō'pena k'cā'xalē, aqiō'klpa iau'a kē'kXulē ka'nauwē qō'La 11  
he jumped up, he was missed there below all those
- equiL; ā'muke. "Hahā'!" atgiō'lXam qō'La tē'lx·Em. Atklē'luke 12  
spears. "Hahā'!" they said to him those people. They threw him
- iau'a k'cā'xalē qō'tac tē'lx·Em. Tsk; es nē'xax. Aqiū'klpa iau'a 13  
there up those people. Stoop he did. He was missed there
- k'cā'xalē. WiXt atgiō'lXam qō'tac tē'lx·Em: "Hahā'!" A'lta atsō'pena 14  
above. Again they said to him those people: "Hahā'!" Now he jumped
- kā'tsek gō qō'tac tē'lx·Em. Ayō'ipa qō'tac tē'lx·Em. A'lta atige'ta 15  
middle at those people. He went those people. Now they fol- lowed him out of
- qō'tac tē'lx·Em. Qē'xtcē aqlē'luke'ax atsōpenā'x k'cā'xali. A'lta 16  
those people. Intending he was thrown he jumped up. Now
- ayo-ē'taql qō'tac tē'lx·Em, ta'ke nitē'mam Tiā'k; ēlakē. K; ē Liā'naa 17  
he left them those people, then he arrived at Clatsop. No his mother
- qix· iqi; oā'lipx, aLō'meqtx; k; ē Liā'mama, aLō'meqt; cka Liā'qacqac. 18  
that youth, she was dead; no his father, he was dead; and his grandfather.
- A'lta tsō'yustē ka niXatgō'mam Tiā'k; ēlakē. A'lta ōxoē'nx·at 19  
Now evening and he came back to Clatsop. Now they stood there
- Tlilē'muke; oXuiwā'yutekō. "I'kta mēx·ē'lex·alem? Mēkti'ckam 20  
the Tillamook; they danced. "What are you doing? Take them
- tēmcā'xalaitan. Stāq; qē'lxax. Tē'lx·Em pāl ikē'x tē'itē. 21  
your arrows. War is made on us. People full it is on land.
- Mēx·ē'ltXuitek!" "Ēiā' L; Emē'nXut" aqiō'lXam. "Tmēmēlō'etike 22  
Make yourselves ready!" "Ēiā' lies" was said to him. "Ghosts



- 1 x'itā'c tq;ēx teiqtxīgēlā'xō. Ayōxōtuwā'xit." Ta'ke atciō'lXām  
these like he found them. He became afraid." Then he said to him
- 2 Liā'qasqas: "Ē'egam ēmē'ok. Txō'ptegaya txpcō't'ama!" Ta'ke  
his grandfather: "Take your blanket. Let us go inland let us hide!" Then
- 3 ā'etōptek iā'qasqas. Aexpcō'tam. A'lta nuXuiwā'yul T'ilē'muke.  
they went his grandfather. They went to hide. Now they danced the Tillamook.
- 4 Kā'tsek ō'pōl ka nukuē'witXit T'ilēmuke. Qiōā'p ē'k<sup>u</sup>telil ta'ke  
Middle night and they lay down the Tillamook. Nearly dawn then
- 5 staq; ake'tax. Aqtō'tēna-y- a'lta T'ilē'muke gō k<sup>u</sup>Lā'xanī-y-  
attack they did them. They were killed now the Tillamook at outside
- 6 ōgō'Lēaiō. Aqtō'tēna ka'nauwē qō'tac ōgō'Lēaiō. A'lta stāq; °  
sleeping. They were killed all those sleepers. Now attack
- 7 agē'tax t!ōlē'ma. Amē'n<sup>x</sup>katike aqtō'tēna iau'a ci'tkum ē'lEXam  
they did the houses. Few only were killed there at the town  
[upper] half  
of the
- 8 ka noxo-ō'yokō ka'nauwē qō'tac tē'lx·Em. A'lta atktō'egam  
and they awoke all those people. Now they took them
- 9 tgā'xalaitanema Lā'k;ēlak. A'lta aqtā'ktuq tkā'cōcinike.  
their arrows the Clatsop. Now they were carried the boys.  
away
- 10 Ō'Xuitike tkā'cōcinike aqtā'ktuq, Tkulē'yut!ke atktā'ktuq. A'lta  
Many boys were carried away, the Quileute carried them away. Now
- 11 aLE'xangō LGōLē'lEXemk aLxkLē'tegōm iau'a k<sup>u</sup>ca'la gō-y- ēXt  
he ran a person he informed them there up river at one
- 12 ē'lEXam Kōnō'pē. A'lta aLxawigu'Litek tē'lx·Em. A'lta  
town Kōnō'pē. Now he told them the people. Now
- 13 atktō'egam tgā'xalaitanema ka'nauwē. A'lta nōxō'tua qō'tac  
they took them their arrows all. Now they ran those
- 14 tē'lx·Em ia'koa mai'ēmē. Atktō'egam nauā'itgema; atktō'egam  
people here down the river. They took them the nets; they took them  
away
- 15 Tkulēyū't!ke. A'lta noxō'maqt qō'tac tē'lx·Em. A'lta aqtā'wa  
the Quileute. Now they fought those people. Now they were  
driven away
- 16 Tkulēyū't!ke. Aqtō'tēna tcē'2tkum. Ta'ke aqtō'k<sup>u</sup>tam gō-y-  
the Quileute. They were killed half. Then they were carried into
- 17 utā'xanim. Atgō'egiLx utā'xanim Tkulēyū't!ke, qām<sup>x</sup> iā'xkatē  
their canoes. They hauled them their canoes the Quileute part there  
into the water
- 18 mā'lxolē ataē'taql. Atgō'egam qaX ōkunī'm Lā'k;ēlak, ta'ke  
inland they left them. They took them those canoes the Clatsop, then
- 19 atgō'egiLx. Atagā'la-it Lā'k;ēlak qaX ōkunī'm; Tkulēyū't!ke  
they hauled them They were in the Clatsop those canoes; the Quileute  
into the water.
- 20 utā'xanima. A'lta aqtē'lua-y- ē'mal Tkulēyū't!ke. Lap, Lap, Lap, Lap,  
their canoes. Now they were pur- the sea the Quileute. Shoot, shoot, shoot, shoot,  
sued on the water
- 21 tgā'ma<sup>c</sup> aqtā'wix. Ta'ke aqa'Lxaluketgō Lk;ācke. AqLā'owilX  
shooting they were done. Then he was thrown into the a boy. He was struck  
them water
- 22 gō-y- ē'Laqtq. Iā'xkatē L;Ela'p ā'Lo. WiXt LE'gun  
on his head. There under water he went. Again one more
- 23 aqe'Lxaluketgō. AqLā'owilX ka LuXunē'n. AqLgā'ōm, aqLō'egam  
he was thrown into the He was struck and he floated. He was reached, he was taken,  
water.
- 24 aqLaQā'na-it. Ō'Xuitike tkā'cōcinike aqto-a'lguiLx. Qām<sup>x</sup>  
he was put into the Many boys were thrown into the Part  
canoe. water.
- 25 itā'xanatē, qām<sup>x</sup> Elā'p atgē'x. Iakoā' aqaxatgō'mam  
their life, part under water they went. There it was passed
- 26 Wale'mlem. Aqte'tua Tkulēyū't!ke. Ē'mal aqtā'yitoa. A'lta  
Port Canby. They were pur- the Quileute. Sea they were pursued Now  
sued towards here.

ā2k; aLō'nikē	gō-y-	ēXt	ikanī'm.	Ak; ala'ktike	gō-y-	ēXt	ikanī'm.	1
three in a canoe	in	one	canoe.	Four	in	one	canoe.	
A'lta	mE'nx·ka-y-	utā'xanima	Tkulēyū't!ke,	nēket	ā'Xauē;	ka		2
Now	few only	their canoes	the Quileute,	not	many;	then		
nē'k'im	iLā'Xak;Emana	Lā'k;ēlak:	“Ā'lta	lxtā'kō.	Ta'kE			3
he said	their chief	the Clatsop:	“Now	we will return.	Then			
ō'Xuitike	alxktō'tēna.”	A'lta	aLi'Xtakō	Lā'k;ēlak.	A'lta	nō'xogō		4
many	we have killed them.”	Now	they returned	the Clatsop.	Now	they went home		
Tkulēyū't!ke.	Atxigilā'2mam	gō	Kuē'naiyūL	Tkulēyū't!ke.				5
the Quileute.	They arrived	at	Quenaiult	the Quileute.				
PāL	tmēmElō'ctike	ūtā'xanīm.	A'lta	atktageLai'tamit	qō'tac			6
Full	of corpses	their canoes.	Now	they placed them upright	those			
tmēmElō'ctike.	A'lta	qu'LquL	aqtā'wix	tgā'xELētcuwama.	A'lta			7
dead ones.	Now	put ou	they were done to them	their hats.	Now			
ā'tgEptck	qō'tac	gitā'Xanātē.	A'lta	aqawigē'waL; amit.				8
they went up to the shore	those	who were alive.	Now	they were given to eat.				
Nōxo-iLxā'Em	Tkulēyū't!ke.	Ā'lta	tk <sup>n</sup> tcā'-it	atktā'wix	qō'tac			9
They ate	the Quileute.	Now	carrying food	they did it to them	those			
tgā'cōlal.	Tate!	uxō'La-itt	qō'tac	tgā'cōlal.	Atō'xuxōi-oa	qigō		10
their relatives.	Behold,	they were dead	those	their relatives.	They lied because they were ashamed	where		
aqtō'tēna.								11
they were killed.								

Translation.

A youth at Clatsop was sent to bathe at Nakōt; ā't. After five days he returned, going along the beach. In the evening he approached Clatsop and came around the point. Then he looked landward and saw many canoes lying side by side. “Where did these canocs come from?” he thought; “I will turn back.” He was going to turn back, then many people pursued him. The beach was full of people. He looked in the direction where he wanted to go. Now there also the people went down to the beach. They cut him off and he was surrounded. They all held spears in their hands. They threw the spears at him. He jumped up and they missed him, the spears passing below him. “Ha, ha!” said the people. They threw their spears again and aimed higher. He stooped and they missed him, the spears passing above him. Again the people said “Ha, ha!” Now he jumped right through them and escaped. They pursued him. They threw spears at him, but he jumped high. He escaped and arrived at Clatsop. The youth had no mother and no father; they were dead. He lived with his grandfather. Now it was evening when he came back to Clatsop. The Tillamook stood there and were dancing. “What are you doing?” he said. “Take your arrows. We shall be attacked. The beach is full of people. Make yourselves ready.” “Eia, he lies,” said the people. “He wanted to see the ghosts and became frightened.” Then the youth said to his grandfather, “Take your blanket. Let us go inland and hide ourselves.” Then he and his grandfather went inland to hide. Now the Tillamook danced. At midnight they lay down. When the dawn of the day approached, an attack was made on the village. The



Tillamook who slept outside were all killed. Now they attacked the houses. Only a few were killed in the upper half of the town, when the people awoke. The Clatsop awoke. Now the [enemy retired and] carried away the children. The Quileute carried away many boys. Now a person ran up the river to inform the people at Konō'pē. Now he told them what had happened; they took their arrows and ran down the river. The Quileute took away the nets. Now the people fought, and the Quileute were driven away. One half of them were killed. Then [the dead ones] were carried into the canoes and they launched their canoes. Part they left on the shore.

The Clatsop took those canoes and launched them. They went into the canoes of the Quileute and pursued them. They shot their arrows at them. Then the Quileute threw a boy into the water. They struck him on his head and he was drowned. They threw another one into the water and struck him on his head. He swam, and the Clatsop took him into their canoe when they reached him. Thus many boys were thrown into the water. Part survived and part were drowned. Now they passed Point Canby. The Clatsop pursued them on the open sea. Now only three or four men survived in each canoe, and a few canoes only were left. Then the chief of the Clatsop said, "We will return. We have killed a great many." Now the Clatsop returned and the Quileute went home. They arrived at Quenaiult. Their canoes were full of corpses. They placed them upright and put on their hats. Then the survivors went ashore, where they were fed by the Quenaiult. The Quileute ate. Now the Quenaiult carried food to their relatives to the canoes. Behold, they were dead! The Quileute had lied because they were ashamed [that so many of their number had been killed].

THE FIRST SHIP SEEN BY THE CLATSOP.

- Ayō'maqt qaX ā'eXat ōq; oēyō'qXut itcā'xa. Goā'nEsum 1  
It was dead that one old woman her son. Always
- naktecā'xa-it. ĒXt iqē'tax goā'nsum naktecā'xa-it, ka k;ā nā'xax. 2  
she wailed. One year always she wailed, and silent she became.
- A'lta lē'lē ka nō'ya. Iau'a Niā'xakci nō'ya. Iā'xkatē naō'yeniL gō 3  
Now a long and she went. There to the slough she went. There she stayed at time at Seaside always
- Niā'xakci ka nā'xatgō. Nā'tē, nā'tē, nā'tē, nā'xatgō iau'a 4  
Niā'xakci and she returned. She came, she came, she came, she returned there
- tkamēlā'leq. Q; oā'p agē'txamē Tiā'k; ēlakē. A'lta i'kta agē'elkel. 5  
the beach. Nearly she reached it Clatsop. Now something she saw it.
- NaxLō'leXa-it ē'kolē. Q; oā'p agiā'xōm. A'lta mōket tmā'kteXema 6  
She thought a whale. Nearly she reached it. Now two spruce trees
- tigē'nxat. NaxLō'leXa-it: "Ō nēket taL; ē'kolē. Eqtexē'Lau taL;." 7  
stood upright She thought: "Oh! not behold a whale. A monster behold." near her.
- Naigā't!ōm qix' ē'kta yuqunā'itX. A'lta iā'woxomē ka'nauwē ē'wa 8  
She reached it that some- it lay there. Now its copper all thus thing
- k<sup>u</sup>Lā'xanē. A'lta tē'pa-it k; au'k; au tē'laut ka'nauwē2 gō qō'ta 9  
outside. Now ropes tied they were all at those to it
- tiā'makteX·Ema cka pā2L ē'qewiqēma. Ta'ke Lāx nē'xax ēē'texōt. 10  
its spruce trees and full iron. Then come it did a bear. out
- Iā'kuc gō qix' ē'kta qix' ē'kta yuqunā'itX. Taqē ēē'texōt iā'lekuilē. 11  
He was on on that some- that some- lay there. Just like a bear it looked like thing thing it.
- Tate!a LgōLē'leXEmk gō ciā'xōct. Ta'ke nā'xkō nō'ya. Ta'ke 12  
Behold! a person in his face. Then she went she went. Then home
- ayā'lekaLx itcā'xa. A'lta nage'tsax. Nā'k'im: "Ō qēau itce'xa. 13  
she remembered her son. Now she cried. She said: "Oh! that my son. him
- Ayō'meqt qēau itce'xa ka tqigā'lxol atxē'gela-ē." Q; oā'p agiā'xom 14  
He is dead that my son and what is told landed." Nearly she reached about in tales it
- ē'leXam. Ā'qxulqt. "Ā iqix·Enē'mat iō'itet; Lō'nas ik; ē'tēnax 15  
the town. She cried. "Ah! a crying person comes; perhaps struck
- ē'xax." Nōxu'i'tXuitek tē'lx·Em. Atktō'egam tgā'xalaitanema. 16  
he is." They made themselves the people. They took them their arrows. ready
- Ka'nauwē atktō'egam tgā'xalaitanema. "Ni'Xua amexageLuwe'teatk," 17  
All they took them their arrows. "Well, listen,"
- aLE'k'im Lq; ēyō'qxut. Ta'ke nōxuwit'eatk tē'lx·Em. A'lta xā'xo-il: 18  
he said an old man. Then they listened the people. Now she said always:
- "Ayō'meqt qēau itce'xa ka txē'gela-it tqigā'lxōl." Ta'ke 19  
"He is dead that my son and it landed what is told Then about in tales."
- nugō'kXuim tē'lx·am: "Ē'kta Lx ē'xax?" Ta'ke acxalgē'taqtamē; 20  
they said the people, "What may be it is?" Then they went to meet her;
- nō'Xua qō'tac tē'lx·Em. Aqō'leXam: "I'kta ē'xax?" "A, i'kta 21  
they ran those people. She was spoken to: "What is it?" "Ah! some- thing



- 1 x'ix· iuqunā'itX ē'wa tetāx. Iā'kōc mōket ēitexō'tema na  
this lies there thus around the point. There are on it two bears [int. part.]
- 2 teu tē'lx·Em na." Ta'ke nō'Xua tē'lx·Em. Ta'ke aqigā'ōm  
or people [int. part.]." Then they ran the people. Then it was reached
- 3 x'ix· ē'kta iuqunā'itX. A'lta atkLō'ktean qō'tae tē'lx·Em na  
this some-thing lay there. Now they held them those people [int. part.]
- 4 teō-y- i'kta na mōket Ltege'nema ēwaxō'miql Lkēx. Ayō'yam  
or something [int. part.] two buckets copper it was. He arrived
- 5 qix· ē'Xat iā'nēwa niega'ōm. Ta'ke wiXt ē'Xat ayō'yam.  
that one first he arrived at them. Then again one he arrived.
- 6 A'lta gōyē' aLi'xax LgōLē'leXEmk gō-y- i'Laqql. A'lta  
Now thus he did the person to his mouth. Now
- 7 aqLcā'lōt qō'La Ltege'nema. Lā'semilēks qō'La Ltege'nema.  
they were given those buckets. They had lids those buckets.
- 8 Gōyē' aqe'etax aLXE'ntciyak'tē iau'a mā'Xolē. Ltcuq aqcō'kō.  
Thus it was done to them they pointed there inland. Water they were sent for.
- 9 Ta'ke aci'Xaua mā'LXolē qō'ctac egōLē'leXEmk. Gō LE'mēecX  
Then they ran inland those two persons. At a log
- 10 ka aLkē'pēōt. WiXt aci'Xtakō, aci'Xaua iau'a mā'Lnē.  
and they hid themselves. Again they returned; they ran there seaward.
- 11 AyōuLXē'wulX ē'Xat, ayayē'La-it. Nē'lteō qix· ici'p. Nik'ē'x'tkin  
He ascended one, he entered it. He went that ship. He looked about down
- 12 gō wē'wulē, LEqēā'nuke pāl qix· ici'p. Lap atcā'yax ē'tceltcel,  
in interior of ship, boxes full that ship. Find he did them brass buttons,
- 13 gōyē'-y- ixk;ē'Lē. Ayō'pa k'La'xanē. Qē'xtcē. qtcuguixē'ma  
that long [half a fathom] strings. He went out outside. Intending he called them
- 14 tiā'cōlal, ā'nqatē wax aqā'yax qix· ē'kta iuqunā'itx. Ateō'pēna  
his relatives, already set fire it was done that something lay there. He jumped to it
- 15 iau'a kē'kXulē. A'lta kē'kXulē ckēx qō'ctac mōket  
there down. Now below they were those two
- 16 egōLē'leXEmk. Nē'XLXa qix· ē'kta ka acge'teac. Aqē'XLX·ama-y-  
persons. It burned that some-thing and they cried. It was burned
- 17 a'lta ka'nauwē. Nē'XLXa qix· ē'kta t;aqē Lēā'teau aLxtx·ā'x.  
now all. It burned that something just as fat it burned.
- 18 Iā'xkatē atgiupā'yaLx qix· iqēwēkē'ma. Atgiupā'yaLx qix·  
There they gathered it that iron. They gathered it that
- 19 iuwāXō'mē, atgiupā'yaLx iqēk;ē'c Lā'k;ēlak. Ta'ke noxoē'xiXt  
copper, they gathered it the brass the Clatsop. Then they learned about it
- 20 ka'nauwē tē'lx·Em. Ta'ke aqcō'egam qō'ctac mōket egōLē'leXEmk  
all the people. Then they were taken those two persons
- 21 gō iLā'Xak;Emana Lā'k;ēlak. Ta'ke nē'kim gō-y- ēXt iLā'leXam  
to their chief the Clatsop. Then he said at one their town
- 22 iLā'Xak;Emana: "Gō'nai'ka nk'ōniā'xō-y- ē'Xat," Lā2qc nuxō'magt  
their chief, "At me I shall keep him one." Almost they fought
- 23 tē'lx·Em. A'lta aqiō'egam gō-y- ēXt ē'leXam ē'Xat. A'2lta  
the people. Now he was taken to one town one. Now
- 24 it!ō'ktē nē'xax ā'yamxte qix· ē'Xat ikak;Emā'na. Ta'ke noxoē'xiXt  
good became his heart that one chief. Then they learned about it
- 25 Tkwinaiū'Luke, ta'ke noxoē'xiXt Gitā'ts; xēels, ta'ke noxoē'xiXt  
the Quenaiult, then they learned about it the Chehalis, then they learned about it
- 26 GiLā'xicatek ta'ke noxoē'xiXt Gitā'qauēlitsk, ta'ke noxoē'xiXt  
the Cascade, then they learned about it the Cowhitz, then they learned about it

LE'qatat. A'lta ā'tgē Tiā'k;ēlake ka'nauwē. Tkwinaiu'Luke ā'tgē,	1
the Klickatat. Then they went to Clatsop all. The Quenaiult went,	
GiLā'ts;xēels ā'Lō, GiLā'XuilapaX ā'Lō. Ka'nauwē telamē'ma	2
the Chehalis went, the Willapa went. All towns	
ā'tgē. GiLā'xicatek aLE'tetco, Gitā'qauēlitsk atgā'tetco, LE'qatat	3
went. The Cascades they went down the river, the Cowlitz went down the river, the Klickatat	
atgā'tetco. Ka'nauwē iau'a k <sup>u</sup> ca'la nē'maL atgā'tetco. Atgatē'mam	4
went down the river. All these up the river the river they went down. They came to	
Tiā'k;ēlakē. Mōket kei iwaXō'mit Lā'Xat Llā'ētix. ska nix.ā'ōmx	5
Clatsop. Two fingers copper one slave and it met [goes around]	
gō iLā'potē. Gōyē' ā'yaLqt iqēwē'qxē Lē'Xat Llā'ētix. Gōyē'	6
at the arm. Thus [half the length of the radius]	
iā'qa-iL mōket kei iqēk;E'e Lē'Xat Llā'ētix. Aqiō'mElx.ix.	7
large two fingers [wide] brass one slave. They were bought	
itsusā'qama, qiā'x et!ō'kti epā'yix tex.ī qantsē'x. aci'XLa-itX.	8
nails, if a good curried deer then some they exchanged them for them.	
AqE'x.ctgoax. Qiā'x iū'Lqta iqauwik;ē'Lē, tex.ī tcēx aci'xLa-itx	9
It was bartered. If long long dentalia, then several they exchanged them for it.	
qix. itsusā'qema. Atgiō'mel qō'tac tē'lx.Em. Tkanā'Ximet nō'xōx	10
those nails. They bought them those people. Chiefs [rich] became	
Lā'k;ēlak. Ia'xkatē ka q;atSE'n aqē'ēlkel iqēwiqē'ma. Iqēk;E's	11
the Clatsop. There and for the first time it was seen iron. Brass	
iā'xkatē q;atSE'n aqē'ēlkel. A'lta nā'kō aqE'ctax qō'ctac	12
there for the first time it was seen. Now keep they were done those	
cgōLē'leXEmk, gō ē'Xat ikā'nax ē'Xat; gō-y. ayō'kt'litē	13
persons, at one chief one; at point of land	
Tiā'k;ēlakē ē'Xat nē'kō aqā'yax.	14
Clatsop one keep he was done.	

*Translation.*

The son of an old woman had died. She wailed for him a whole year and then she stopped. Now one day she went to Seaside. There she used to stop, and she returned. She returned walking along the beach. She nearly reached Clatsop; now she saw something. She thought it was a whale. When she came near it she saw two spruce trees standing upright on it. She thought, "Behold! it is no whale. It is a monster." She reached the thing that lay there. Now she saw that its outer side was all covered with copper. Ropes were tied to those spruce trees and it was full of iron. Then a bear came out of it. He stood on the thing that lay there. He looked just like a bear, but his face was that of a human being. Then she went home. Now she thought of her son, and cried, saying, "Oh, my son is dead and the thing about which we heard in tales is on shore." When she nearly reached the town she continued to cry. [The people said,] "Oh, a person comes crying. Perhaps somebody struck her." The people made themselves ready. They took their arrows. An old man said, "Listen!" Then the people listened. Now she said all the time, "Oh, my son is dead, and the thing about which we heard in tales is on shore." The people said,



"What may it be?" They went running to meet her. They said, "What is it?" "Ah, something lies there and it is thus. There are two bears on it, or maybe they are people." Then the people ran. They reached the thing that lay there. Now the people, or what else they might be, held two copper kettles in their hands. Now the first one reached there. Another one arrived. Now the persons took their hands to their mouths and gave the people their kettles. They had lids. The men pointed inland and asked for water. Then two people ran inland. They hid themselves behind a log. They returned again and ran to the beach. One man climbed up and entered the thing. He went down into the ship. He looked about in the interior of the ship; it was full of boxes. He found brass buttons in strings half a fathom long. He went out again to call his relatives, but they had already set fire to the ship. He jumped down. Those two persons had also gone down. It burnt just like fat. Then the Clatsop gathered the iron, the copper, and the brass. Then all the people learned about it. The two persons were taken to the chief of the Clatsop. Then the chief of the one town said, "I want to keep one of the men with me." The people almost began to fight. Now one of them was taken to one town. Then the chief was satisfied. Now the Quenaiult, the Chehalis, the Cascades, the Cowlitz, and the Klickitat learned about it and they all went to Clatsop. The Quenaiult, the Chehalis, and the Willapa went. The people of all the towns went there. The Cascades, the Cowlitz, and the Klickitat came down the river. All those of the upper part of the river came down to Clatsop. Strips of copper two fingers wide and going around the arm were exchanged for one slave each. A piece of iron as long as one-half the forearm was exchanged for one slave. A piece of brass two fingers wide was exchanged for one slave. A nail was sold for a good curried deerskin. Several nails were given for long dentalia. The people bought this and the Clatsop became rich. Then iron and brass were seen for the first time. Now they kept these two persons. One was kept by each chief; one was at the Clatsop town at the cape.













SKETCH MAP OF THE QUARRY-SITE, ABOUT 100 FEET TO AN INCH.  
The pitting is indicated by shaded areas and the shops are dotted.

A. Paul Gerha

SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY: J. W. POWELL, DIRECTOR

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AN ANCIENT QUARRY  
IN  
INDIAN TERRITORY

BY

WILLIAM HENRY HOLMES



WASHINGTON  
GOVERNMENT PRINTING OFFICE  
1894





## ADVERTISEMENT

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The work of the Bureau of American Ethnology is conducted under act of Congress "for continuing ethnologic researches among the American Indians under the direction of the Smithsonian Institution."

Two series of publications are issued by the Bureau under authority of Congress, viz, annual reports and bulletins. The annual reports are authorized by concurrent resolution from time to time and are published for the use of Congress and the Bureau; the publication of the series of bulletins was authorized by concurrent resolution first in 1886 and more definitely in 1888, and these also are issued for the use of Congress and the Bureau. In addition, the Bureau supervises the publication of a series of quarto volumes bearing the title, "Contributions to North American Ethnology," begun in 1877 by the United States Geographical Survey of the Rocky Mountain Region.

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Exchanges and other contributions to the Bureau should be addressed,

The DIRECTOR,

*Bureau of American Ethnology,*

*Washington, D. C.,*

*U. S. A.*





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# AN ANCIENT QUARRY IN INDIAN TERRITORY

By W. H. HOLMES

## INTRODUCTORY.

The Mississippi valley, within a radius of 150 miles of St. Louis, has yielded a large number of flaked stone implements of exceptional beauty of form and material, and, in many cases, of unusual or even extraordinary size. Many of these objects are of whitish or light gray flinty stone classed usually as chert. This material, having various degrees of adaptability to the flaking processes, is found throughout a wide district, including portions of Illinois, Missouri, and neighboring states.

In many places evidences of manufacture have been observed, but usually the sites are nothing more than small shops where individual implements have been shaped or small masses have been worked up. It is apparent to the student of flaked stone tools that these limited shops could not have furnished the multitudes of fine specimens distributed over every part of the valley, and that the existence of great quarries must in time be discovered. These quarry sites, if such there are, may be so hidden away in wild and rugged regions and so obscured by forests that the attention of white settlers has never been called to them.

An important quarry site, considerably beyond the limits of the province referred to, being nearly 300 miles southwest of St. Louis, has recently come into notice. It is hardly to be supposed that the flint supply of the Missouri and Mississippi valleys could in any large part have been derived from this source, for the task of transportation would have taxed even the marvelous patience and endurance of our aboriginal workers in stone. The material produced on this site, however, corresponds very closely with that used in the St. Louis region, and a study of the refuse of the quarry shops demonstrates the fact that the classes of tools made are identical in many instances with those found so plentifully in that region.

## DISCOVERY AND LOCATION OF THE QUARRY.

Early in October, 1891, my attention was called to a letter forwarded to Mr. G. K. Gilbert, then geologist in charge of the United States Geological Survey, from Joplin, Missouri, by Mr. Walter P. Jenney, the

geologist engaged in the investigation of zinc deposits. This letter related to the occurrence of an ancient flint quarry, and was accompanied by a small box of specimens which made it apparent at a glance that an important archeologic find had been made.

Mr. Jenney, while studying the zinc and lead mines of southwestern Missouri, had his attention called to a site located on Peoria lands in Indian Territory, and known locally as the "old Spanish mines." A visit by him developed the true nature of the ancient operations, and demonstrated at the same time the futility of the search for precious metals at the site. I at once resolved to visit the locality, and late in October had the pleasure of beginning the study of one of the most interesting examples of our great aboriginal quarries.

This quarry is situated on the Peoria reservation, about seven miles northwest of Seneca, Missouri, and some ten miles southeast of Baxter Springs, Kansas. From Seneca the spot is reached by driving northward along the Missouri border, for five miles, and then crossing the line and proceeding two miles in a westerly course through the forest. The country is a gently rolling plateau, with a gradual descent westward into the valley of Spring river, a branch of the Neosho, or Grand river, which falls into the Arkansas at Fort Gibson, Indian Territory.

The forest which covers the region about the quarry is open, and consists of a medium-sized growth of several varieties of oak, hickory, and other deciduous trees. Geologically the country seems rather featureless, save for the presence of flinty masses of chert that cover much of the surface and weather out in numberless rough fragments along the low ledges and terrace faces. Outcrops of this rock may be seen along the stream courses, but its gnarled and very forbidding appearance gives no encouragement to the advances of searchers for workable stone. It is only where fresh fractures are met that its true nature is discovered. Scattered over a wide range of country are seen evidences of ancient operations, and the refuse of flaking is quite common, showing that the aborigines thoroughly explored the country before settling down to the one choice site in the trackless forests of Spring river valley.

At an early date the whites learned of these ancient diggings, and work was undertaken by various parties and at wide intervals of time, with the view of discovering the precious metals supposed to have been sought by the Spanish or other peoples in early times. Several shafts were sunk in and about the old pits, some to the depth of fifty or sixty feet. As a matter of course, nothing of value was found. It is reported that some of the later explorers discovered iron tools of a primitive type in the ancient pits, but it is believed that these were left by our own pioneer miners, and that there is no evidence either that the Spanish were ever here or that the aborigines possessed metal tools.

The ancient quarry is situated mainly on the southern end of a low, rounded ridge, which rises perhaps forty or fifty feet above the dry branch bordering it on the west and falls off gently to the shallow water-



ways on the other sides, as partially indicated by the contours on the accompanying map (plate 1). The beds of chert, which are of upper Subcarboniferous age, outcrop or approach the surface about the margins, forming in places a low, rounded scarp. The ancient implement-makers began work at the more accessible points along the margin and gradually, no doubt, and by long continued operations carried their trenches and pits far back into the surface of the terrace.

#### THE MATERIAL QUARRIED.

The chert worked by the ancient miners comprises numerous strata of considerable aggregate thickness and doubtless of great horizontal extent. Such exposures as occurred, or were made by my limited excavations, were not sufficient to give a good idea of the character of the formation, but the fine blocks and masses thrown out and left by the quarrymen indicate unusual massiveness and homogeneity. The fracture is conchoidal to a high degree, although the surfaces are granular rather than glossy, as in the flints. Flakes are removed with ease, and the fracture carries remarkable distances. It is not unusual to find flakes from six to ten inches in length, and they are often very attenuated. They are highly resonant and jingle like bells beneath the feet. Such portions of the chert beds as were uncovered by my workmen were much flawed and fractured, but the solid portions seemed extremely tough, refusing to break under the strokes of our light hammers. The color, as seen in the quarried masses and refuse, is creamy white or light gray, with occasionally very delicate mottlings of pinkish, reddish, and yellowish grays. Freshly removed from the bed it seems to be somewhat darker, resembling common varieties of hornstone. It is not improbable that fires used in mining or from burning forests have conspired to produce a chalky appearance in the surface fragments.

#### EXTENT AND CHARACTER OF THE QUARRY WORK.

In extent the work done in this locality does not compare with that accomplished on Flint ridge in Ohio or in the novaculite quarries of Arkansas, but was nevertheless quite extensive. The quarrying presents phenomena of unusual interest.

There are three principal groups of the ancient excavations, as shown on the map (plate 1), the two clusters on the western side being connected by a narrow line of pits. The whole area covered by these diggings does not exceed four or five acres.

In the main the excavations took the form of roundish pits, but on the margins trenches of a hundred feet or more in length were carried along the ledges. Where the work was deep the refuse filled the preceding excavations and accumulated about the margins of the mines. It is not probable that many of the pits were more than ten or twelve feet deep. At present the greatest depth is about five feet, and the width of the roundish depressions rarely exceeds forty feet. In nearly

all cases the débris was allowed to accumulate in a ring around the margin and has descended into the excavations, many of which are entirely filled with the refuse of manufacture.

As in other similar cases, we are unable fully to determine the methods of quarrying, but further exploration will doubtless throw light on this point. In cleaning out one of the minor pits to learn something of

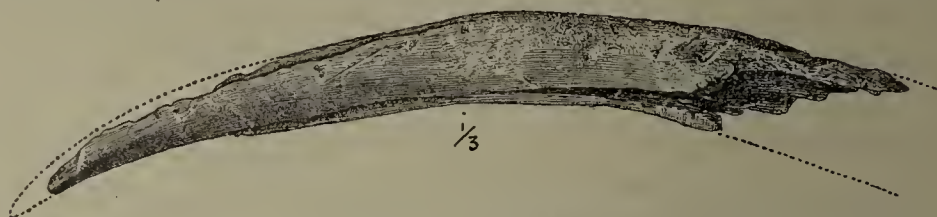


FIG. 1.—Fragment of antler, probably used as a pick.

the relation of an ancient oak that grew on its margin to the artificial deposits, I came upon two fragments of buck-horn. The better preserved of these was pick-shaped and about twelve inches long, and although much decayed it still bore evidence of having been worn by use in the mines. This specimen is shown in figure 1. Portions of the skeleton of a deer were found near the bottom of another pit. It is altogether probable



FIG. 2.—Section through a group of the quarry pits.

that buck-horn was used in the quarry work, for neither stone, bone, nor wood would be as suitable and serviceable; but when we turn toward the lines of pits excavated in compact, flinty strata, any tools save those of metal seem wholly inadequate to accomplish the results. If we assume that the cherty masses were uncovered or undermined with buck-horn picks and wooden picks and shovels, we find it necessary in

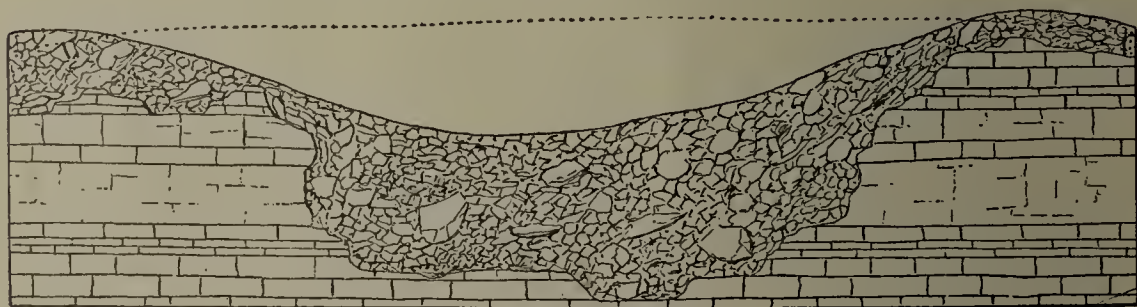
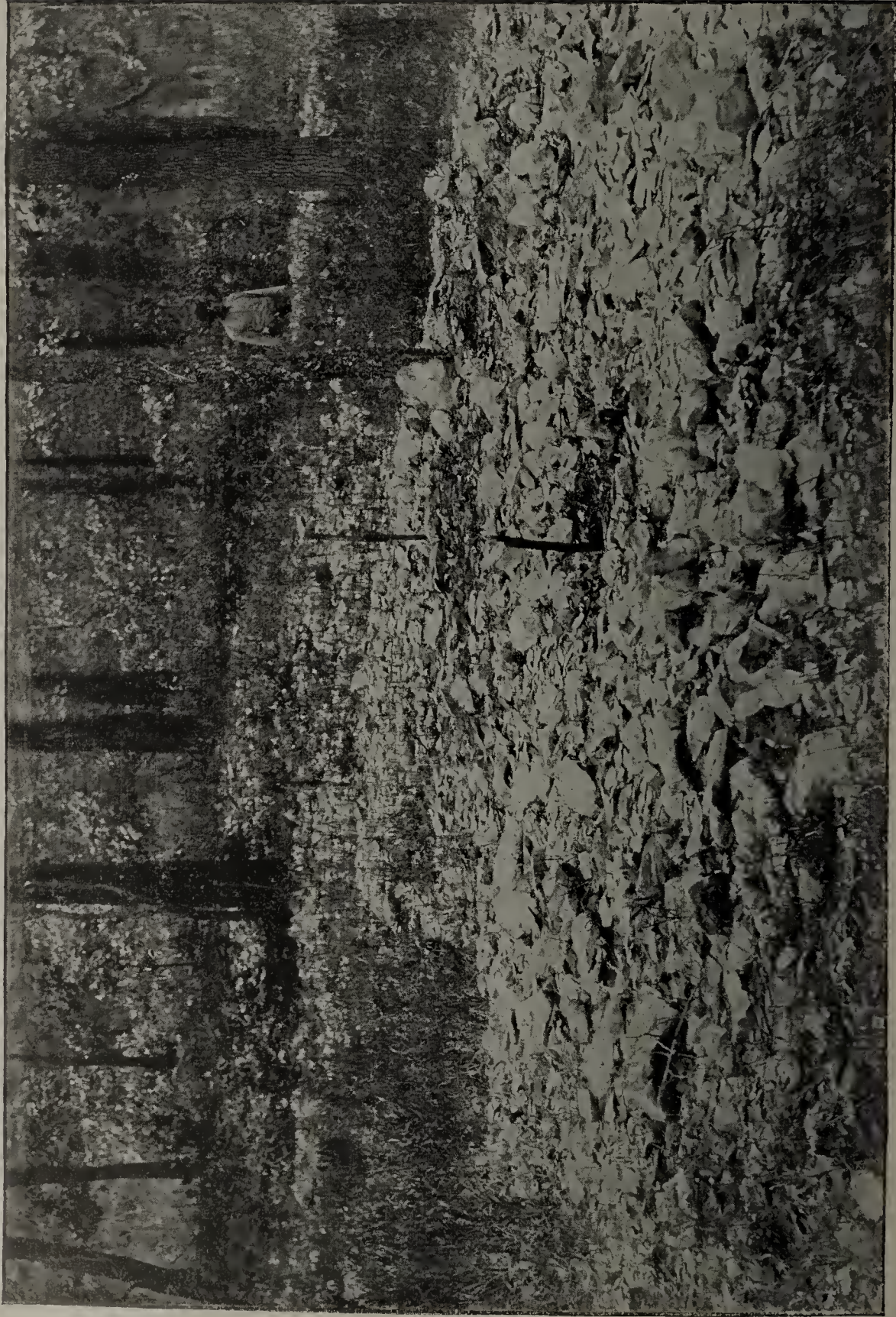


FIG. 3.—Section through a single pit well filled with shop débris.

addition to suppose that fire and water were used to fracture the masses and break them up. Frequently the pits were sunk to the upper surface of the horizontal strata, in which case even these latter agencies would be very difficult of application.







LODGE-SHOP SITES ON LEVEL GROUND NEAR QUARRY PITS.

The rings of flakes encircle fireplaces, in four of which sticks were set up when the photograph was made.



A section through a group of excavations is shown in figure 2. The dotted line represents the original surface. The pits are partially filled with refuse from continued excavation and manufacture. The section of a single pit is given in figure 3, which shows the heaping up of shop refuse on the margins. A general view of the half-filled pits and refuse-covered ridges is presented in figure 4.

#### THE WORKSHOPS.

The story of the working of this quarry and the management and manipulation of the stone is to be read with almost as much ease as if the work had closed but yesterday. The fragments and masses of fresh chert were selected and removed from the pits and the work of reduction and manufacture began. Shops were established on the margins of the pits, on the dump heaps, and at convenient points in the vicinity,



FIG. 4.—Present appearance of some of the smaller pits.

the distribution being something like that shown on the map, plate 1, and in detail in figure 5.

The circular clusters of white chert refuse, shown in plan in figure 6, are clearly defined on the dark ground, and especially so after forest fires have destroyed the growth of weeds and small underbrush. In the center is a shallow depression which was the fireplace of the lodge; around this the workmen sat, and here are the fragments and flakes, the rejects and hammerstones left by them, covering about the space inclosed by the lodge, and hardly disturbed since the site was deserted. The photograph presented in plate II is probably the first representation of an aboriginal flaking shop ever brought out. Behind the principal shop are dimly seen a number of other lodge clusters, and beyond this among the oaks are the pits from which the stone was obtained. Before making the photograph I set up sticks in the fireplace depressions of the lodge circles and some of these may be seen in the picture.

In many cases these circular clusters are surrounded by lines or ridges of chert masses, just as they were brought from the quarry and deposited within the reach of the workman, indicating that the work was abandoned before the supply was worked up. In some cases flattish lumps of chert, used as seats by the workers and surrounded by piles of refuse, are seen. Not only are these shop phenomena thus fresh and undisturbed, but in some instances the flint seems hardly to have changed color or to have suffered in the least from weathering.

The shops are very numerous over the level space included between the three main groups of quarries, but as a rule they are not found more than 100 or 150 feet from the pits. Small trimming shops are found, however, much farther away, scattered through the forest and along the water courses. Probably these spots mostly represent camp or

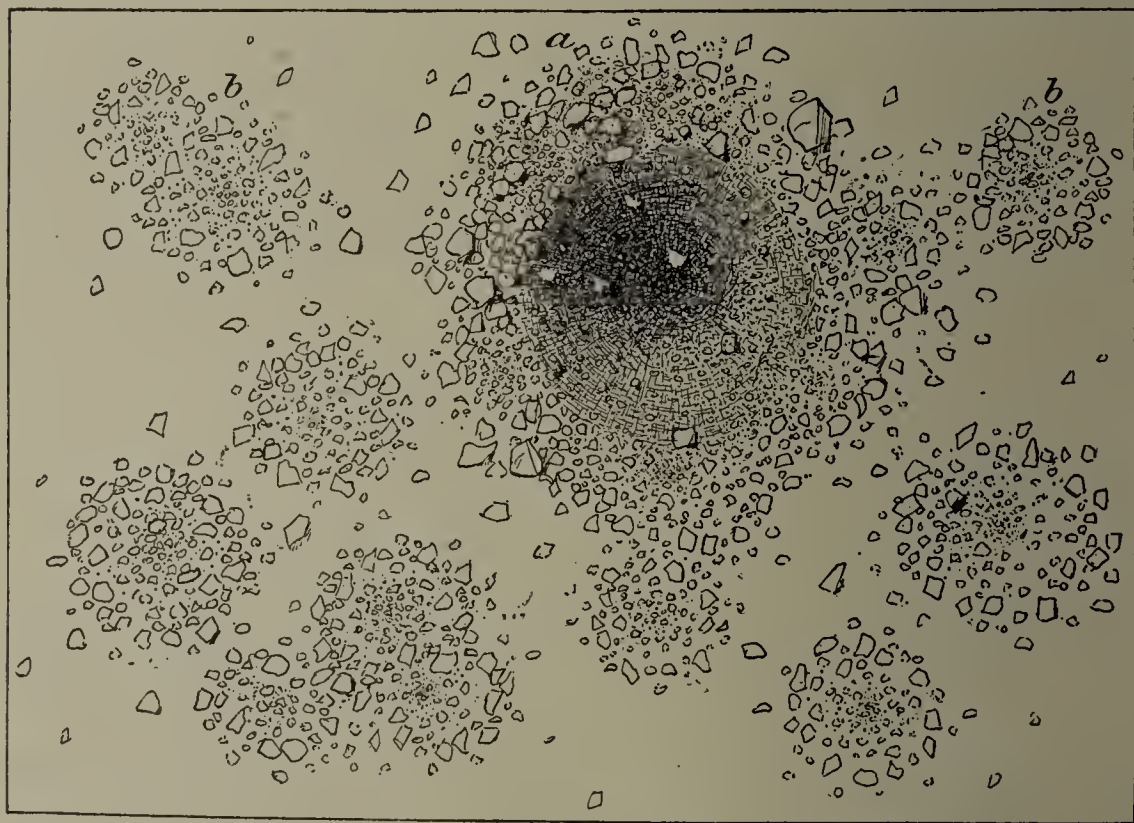


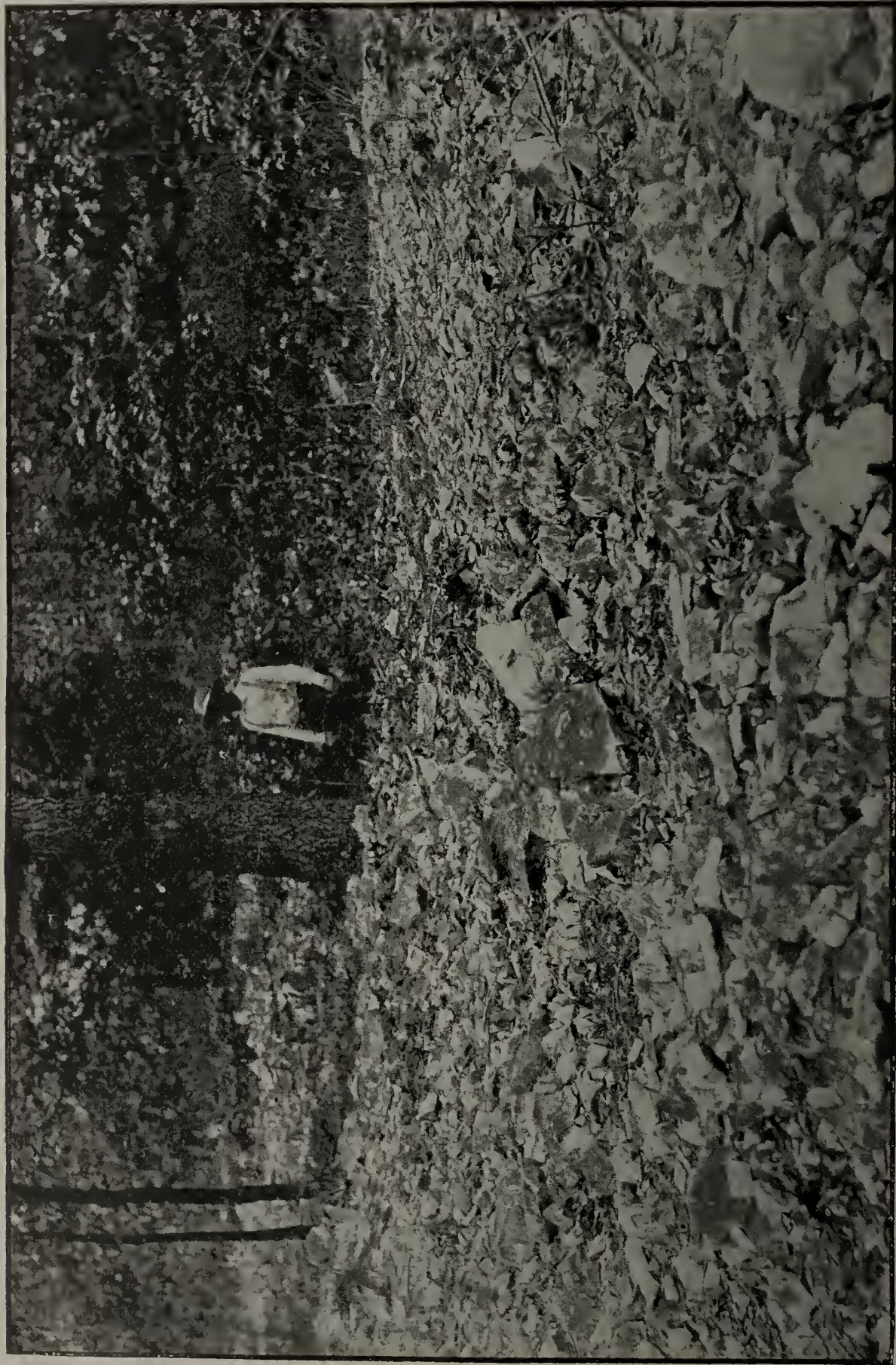
FIG. 5.—Relation of lodge-shop sites to the quarry pits. *a*, pit; *b*, *b*, *b*, shops.

lodge sites too far from the quarries to be ordinarily used as shops, but where the roughed-out pieces were occasionally trimmed and somewhat elaborated. On one of these a broken blade (figure 7), more neatly finished than any of the quarry-shop forms, was found.

Where the work has gone on for a long time near the quarry margins the accumulations of refuse are so great that separate shops are obliterated, a number coalescing in the general mass which, in some cases, reaches many feet in depth. Such an instance is illustrated in plate III, where the older pits are entirely filled up with masses, rejects, and clinking flakes of chert. One can sit on these accumulations and, without changing position, select bushels of the abortive implements and partially worked pieces broken under the hammer. The figure of







QUARRY-SHOP REFUSE FILLING IN GROUP OF PITS.



one of my assistants is seen in a partially filled pit, and other pits are visible in the forest beyond. Vegetation has hardly begun to encroach on these artificial beds of loose, angular chert.

#### THE QUARRY-SHOP PRODUCT.

In my report on the ancient quartzite boulder quarries of the District of Columbia, published in the *American Anthropologist*, January, 1890, I gave a careful analysis of the evidences relating to the nature of the articles produced. It was shown that a study of the refuse could be made to yield a full knowledge of the work done on the

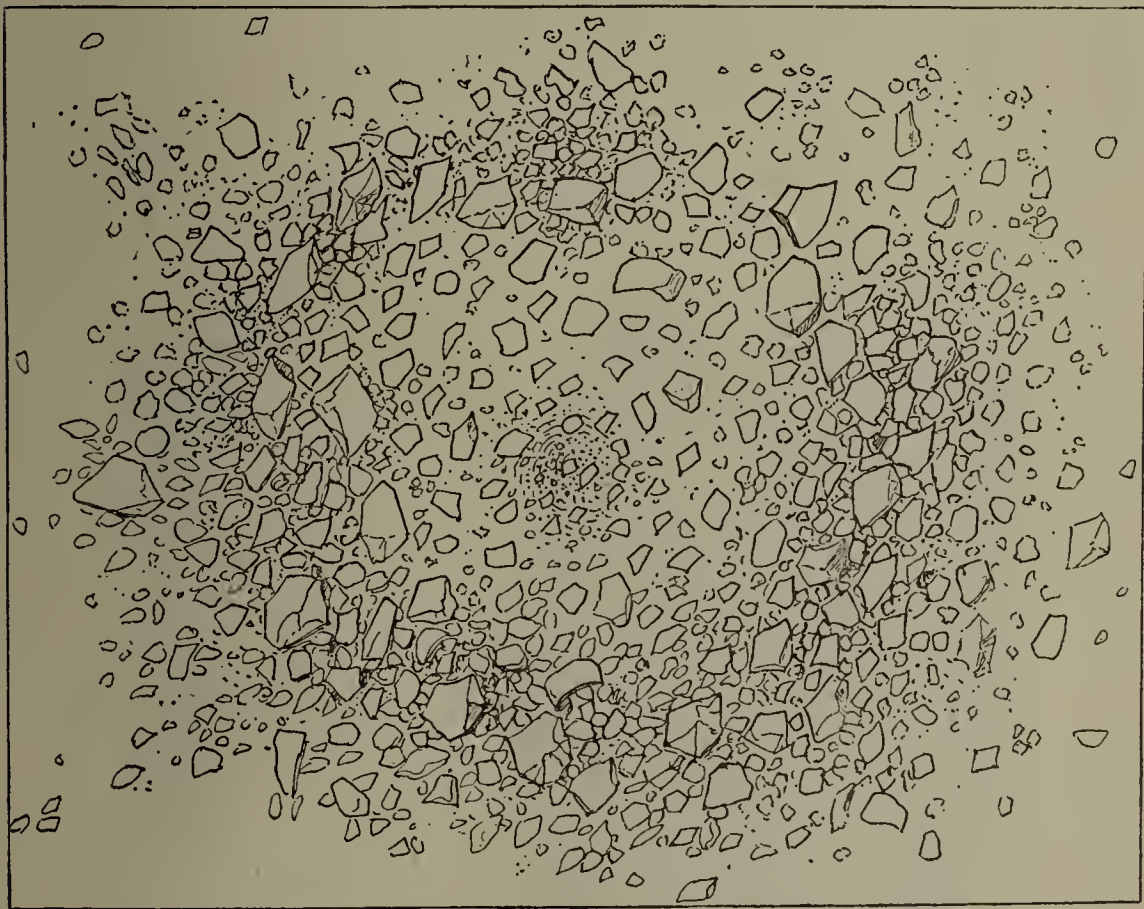


FIG. 6.—Plan of a lodge-shop site, showing fire pit and circle of refuse.

site; that on account of the brittleness of the material, implements in process of manufacture were necessarily broken at all stages of elaboration, some at the first stroke and others by what should have been the final stroke—that is to say, the stroke that, if successful, would have finished them so far as the quarry-shop work was intended to be final. This fact is in a general way true of all the quarry-shops.

It is observed here, as elsewhere, that as a rule little or no specialization of form was attempted on the quarry sites. If completed articles or implements are found intermingled with the refuse on any such site, it is because they were employed in the work of quarrying and shaping or because they were accidentally present and lost. The ordinary and almost the exclusive shaped product of these sites, aside from the ham-



merstones, was some form or blade or disk—a blank—intended, in most cases, no doubt, to be subsequently elaborated into an implement of more highly specialized form.

The product of the Peoria chert quarry was more than usually varied, but still remained strictly within these limits. The wide range of form is in a measure probably due to the nature of the material, which is

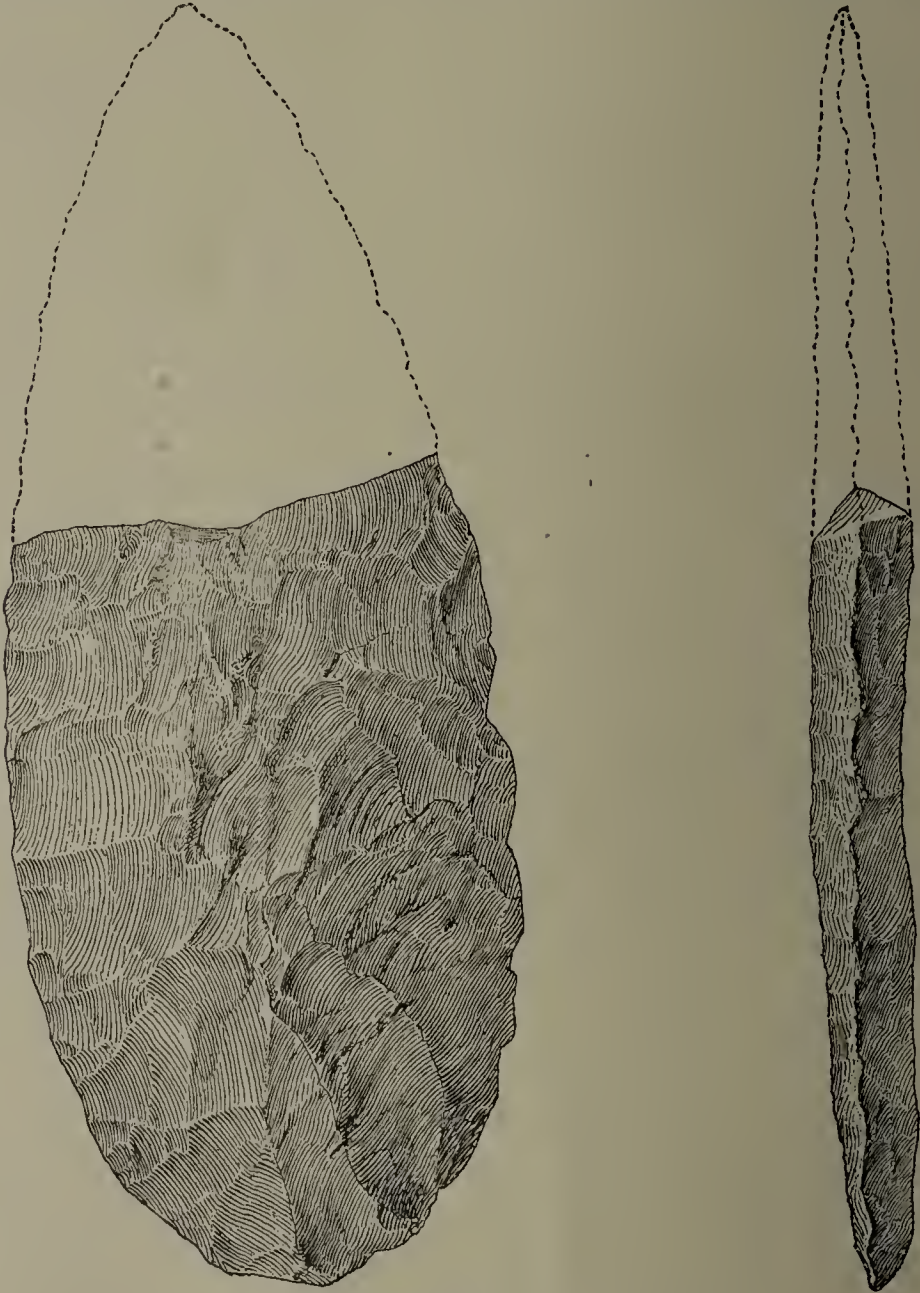
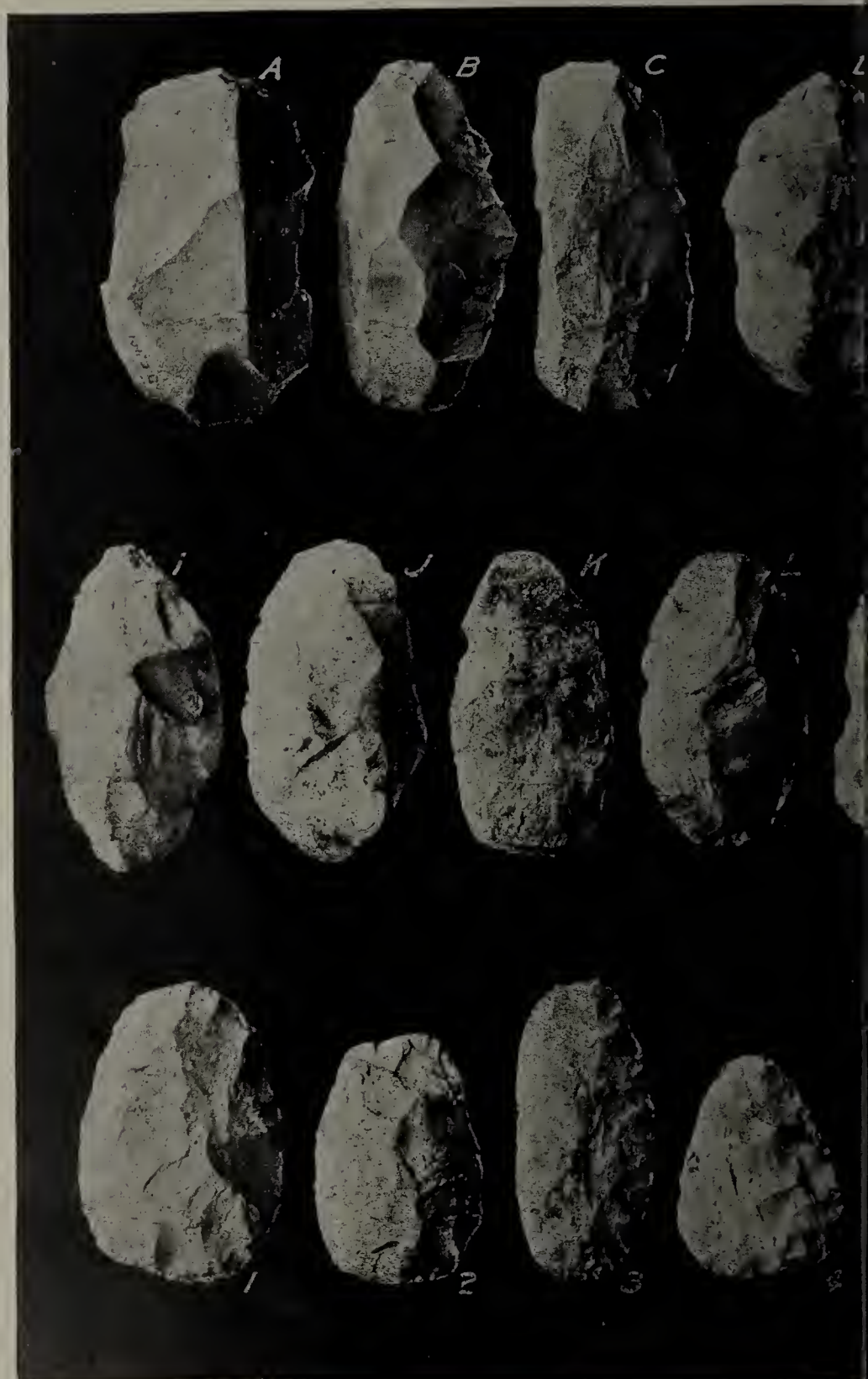


FIG. 7.—Fragment of thin blade from trimming shop.

exceptionally tractable, yielding to the will of the workmen with much ease. If long, thin blades were desired, they could be made; if broad, strong, discoidal forms were needed, they could be shaped with equal facility. But no matter what the final forms in view were—and it is evident that such forms were generally in view—the quarry work covered only the incipient stages of shaping, i. e., the roughing out.

It is further evident that all the work was professional—that it was carried on by skilled specialists and intended to supply a general and

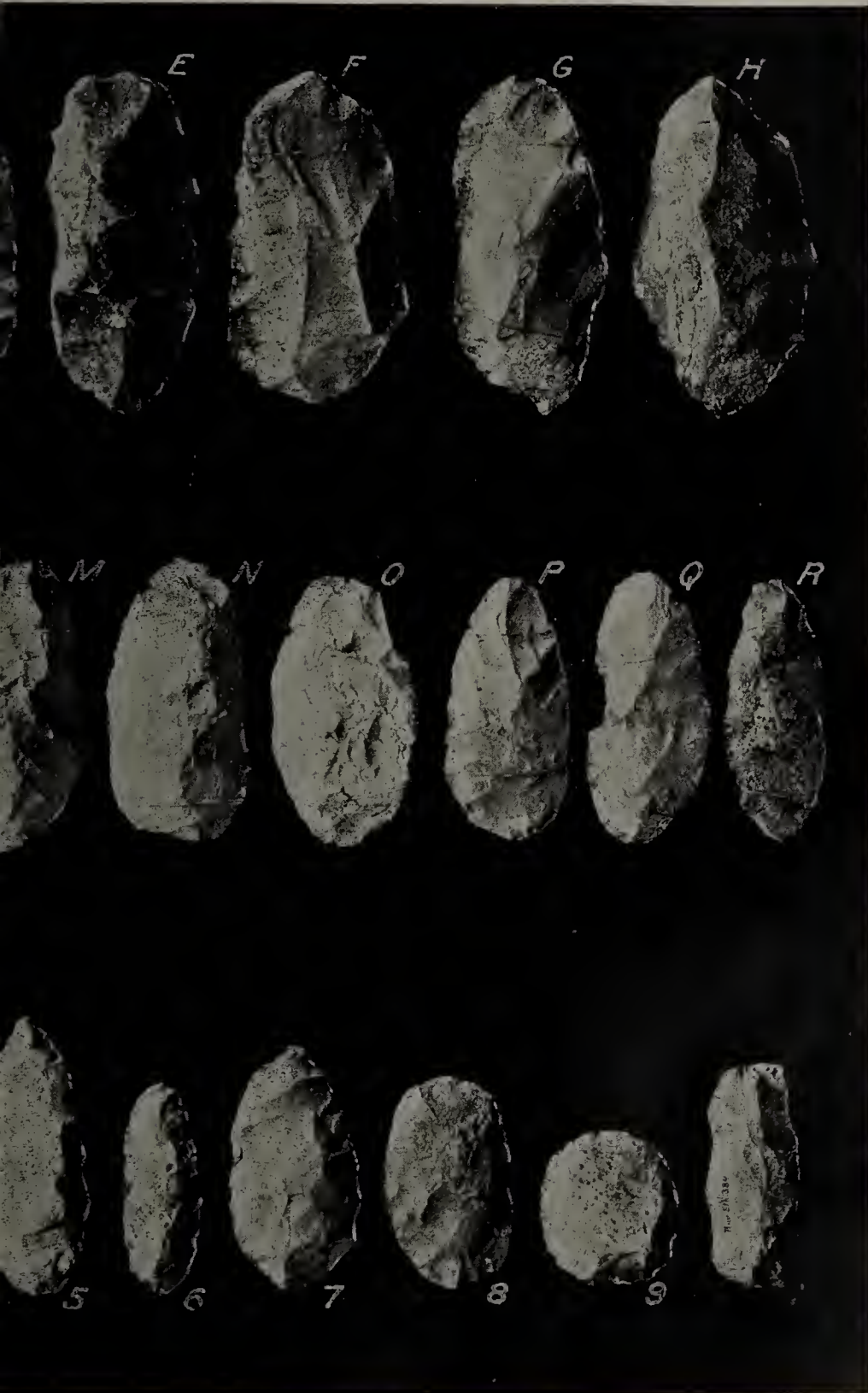




PROGRESSIVE SERIES OF REJECTS A

The first and second lines illustrate a progressive series of rejects beginning with the rejects indicating the range of blade outlines so far as represented in the qu





RANGE OF WELL ADVANCED FORMS.

material at A and ending with a well-developed blade, R. The third line is a series of  
 y refuse. Figure 1 is shown full size in plate V. About one-fifth actual size.









BLADE OF MOST ADVANCED FORM FOUND IN QUARRY REFUSE.

It is possibly a finished piece unintentionally left on the quarry-site, as the form is symmetric and the thickness not greater than that of many implements of like form used in the Mississippi valley. Actual size.

permanent demand, and not\* for temporary or occasional use. The quarry was the factory wherein the raw material was prepared for market, and the shapes were carried only far enough to make transportation easy and profitable.

It seems probable that in many cases the characteristics of the material led to modifications in form and size of the articles made. The finer and more homogeneous masses encouraged the manufacture of long, broad blades; the more minutely divided or flawed pieces served to produce only small objects. The products of accidental fracture are often fantastic, and an imaginative people would readily be led into the elaboration of fanciful objects.

A careful examination of the shops over the whole site demonstrates the practical unity of the work. There are no indications of earlier and later periods of occupation. Although some shops have more decided appearance of newness than others, the difference of time represented may not be more than a few generations. In one place the refuse indicates that blades of a limited range of form were produced to the practical exclusion of other forms, though this may be the result of the adaptability of the material to the production of such shapes, or to a temporary demand for particular forms. In other places we have evidence of the making of all forms and sizes in the same shop, and possibly by a single workman at one sitting.

An extensive collection of the worked pieces was made, and some thirty boxes were forwarded to the Bureau of Ethnology. The points kept in view in making selections are as follows: It is important, first, to illustrate all stages of the work, all processes of manufacture, and all forms produced; second, a full series of the more finished pieces is necessary to indicate the probable intention of the workman with respect to final forms; and third, the collection must needs illustrate the stone in color, cleavage, and fracture.

The largest of the failures are quite massive, each weighing 20 pounds or more, and are as much as 15 or even 18 inches long, 10 inches wide, and 6 inches or more in thickness. These represent rejections resulting from the selection of workable stone for large implements, impurities and flaws having been developed by the first few strokes. It appears that masses so large as here indicated were generally very much reduced in dimensions before the roughing-out process was complete. The average length of the more ordinary thick rejects would probably not exceed 6 inches. It is only rarely that specimens are found less than 4 inches in length by say 2 inches in width and half an inch in thickness.

It is a striking fact that in the thirty boxes of flaked specimens obtained from this site there was no single piece that could be called an implement; though all were shaped forms and many of them quite well advanced, we can not assume that any were finished, and there is really no means of determining, save in the most general way, what relation



any of the specimens have to the final forms the workman had in view or that specialization would finally produce.

It happens that no finished flaked implement safely assignable to this quarry has ever been collected at the quarry or elsewhere. My visit was to the quarry alone, and I had to deal with rejectage exclusively. What the fields and valleys of the Neosho or more distant regions may yield is yet to be determined. It is probable that implements of this cream-colored chert comprising the full range of flaked forms will be found when search is made, but judging by the quarry-shop rejectage a very considerable percentage will be of large size, including spear points, knives, scrapers, hoes, and even celtoid forms.

The quarry-shop shapes, taking those approaching most nearly specialization and apparent finish, serve as our only key to the intentions of the workmen. Series of these forms are shown in the last line in plate IV. Having been left scattered through the refuse in numbers it is assumed that all are rejects, and it appears that rejection must have been mainly on account of too great thickness or defective outline or texture. Many of these pieces bear evidence of repeated but ineffectual efforts to reduce thickness and remove excrescences.

The oblong, oval blade, 1, prevails (this species is shown enlarged in plate V); 2, 3, and 8 are slight variations from this type. Some forms are rudely triangular, 4; others approach the discoid or circular form, 9. Some are long with parallel sides and squarish ends, 10, as if a chisel shape had been in view. Additional outlines illustrating oblong and pointed forms are given in 5, 6, and 7. This series of specimens probably indicates pretty closely the range of blank forms produced on the quarry site, and it is quite possible that some of the pieces included are completed forms (so far as this site is concerned), left on the site by accident.

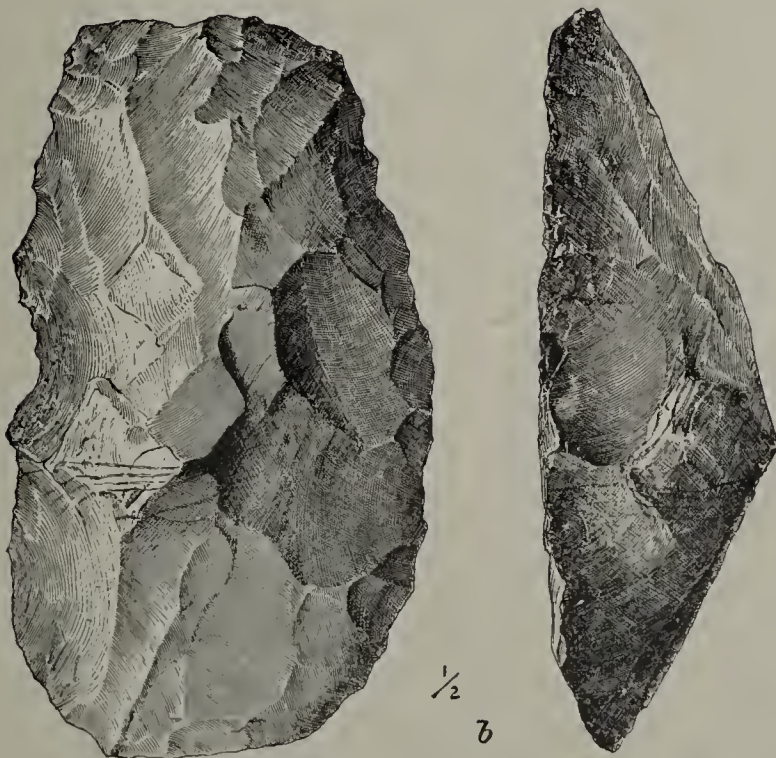
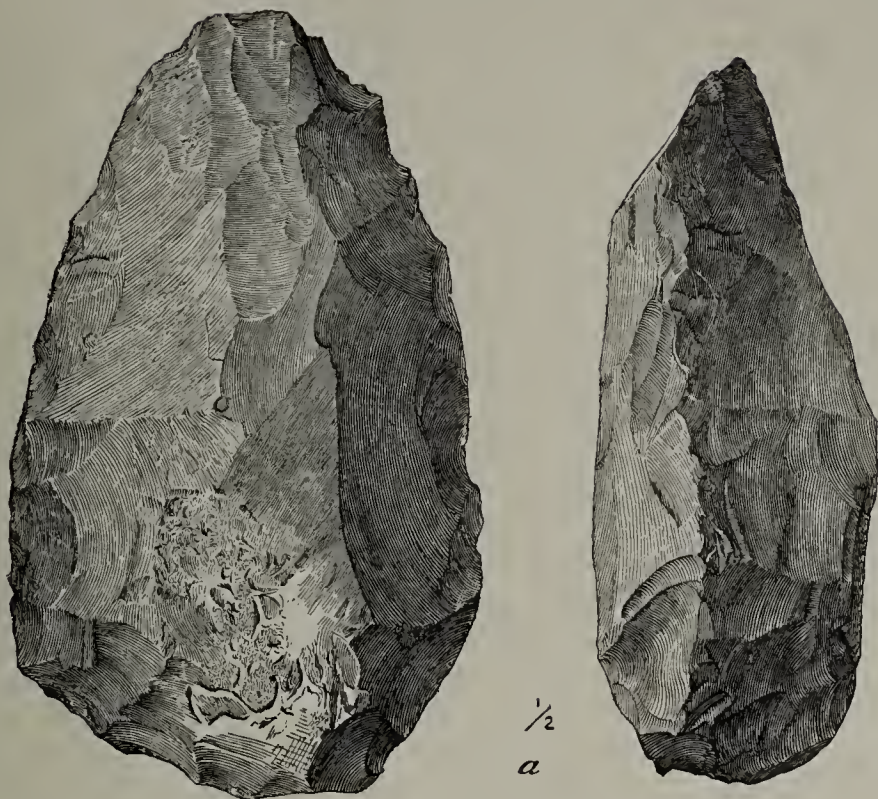
In digging about the roots of the gnarled oak shown in plate XI, three or four handsome blades, almost perfect in outline and apparently not too thick for the ordinary uses to which such objects are usually devoted, were found scattered through the débris. It is one of these (1, plate IV) that is shown full size in plate V.

A progressive series of rejects is given in the two upper lines of plate IV. Each blank blade of the remaining line passed through just such a succession of morphologic steps. The small scale makes it difficult to realize the true nature and dimensions of the specimens, but some definite notion may be obtained by observing that the average size is about that of the piece shown in plate V. For convenience of insertion as a plate this series has been divided midway. Beginning with a lump of the raw material at the left we pass through successive steps of specialization to the most highly elaborated form.<sup>1</sup>

It happens that occasional specimens, by a semblance of specialization accidentally acquired, have assumed forms characterizing some of

<sup>1</sup>This is the type series shown in the exhibit of the Bureau of Ethnology in the World's Columbian Exposition.



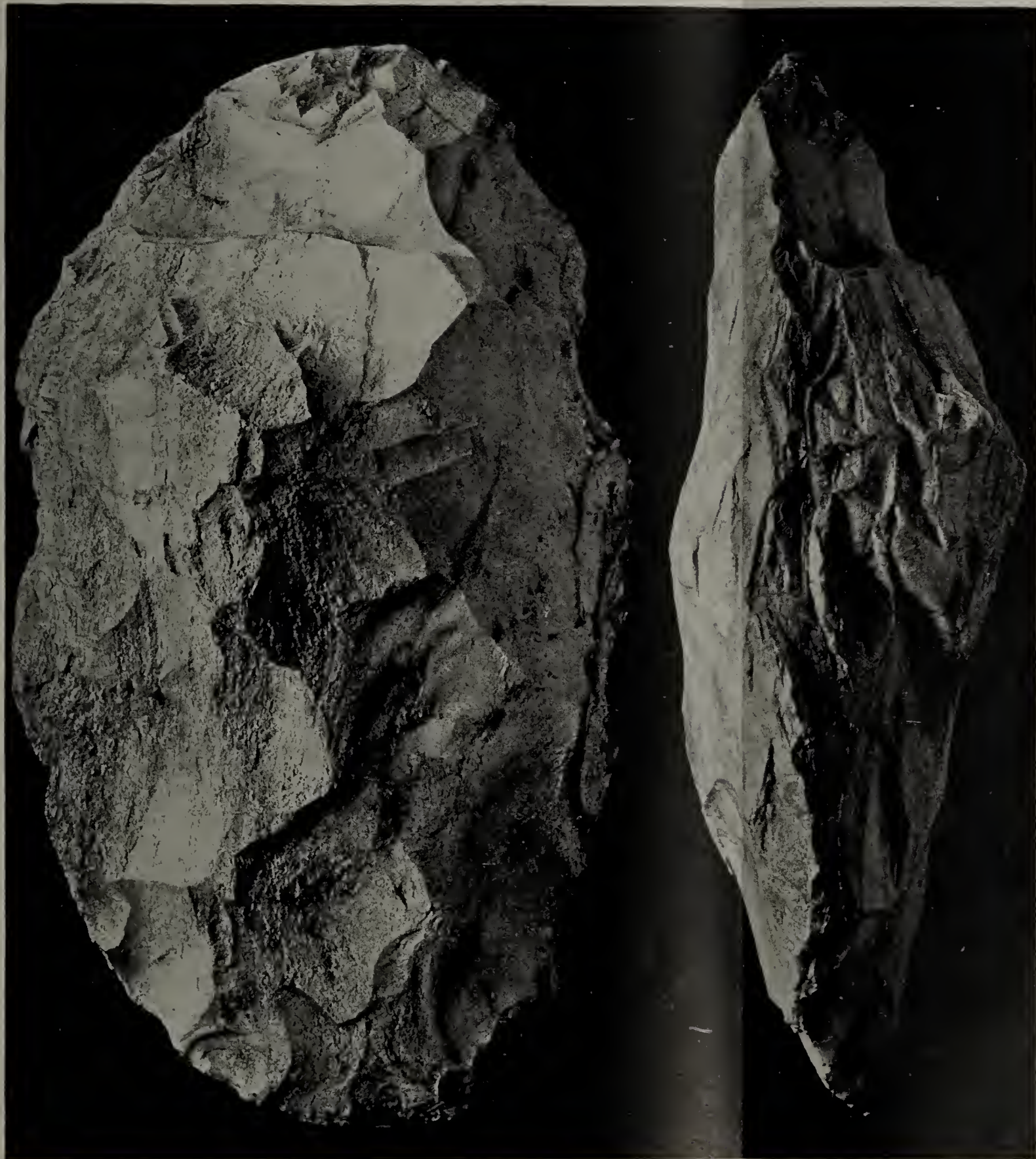


## REJECTS.

*a.* Massive reject resembling a common type of paleolithic implement; *b*, reject of ordinary type resulting from failure of flakes to carry across body of specimen.

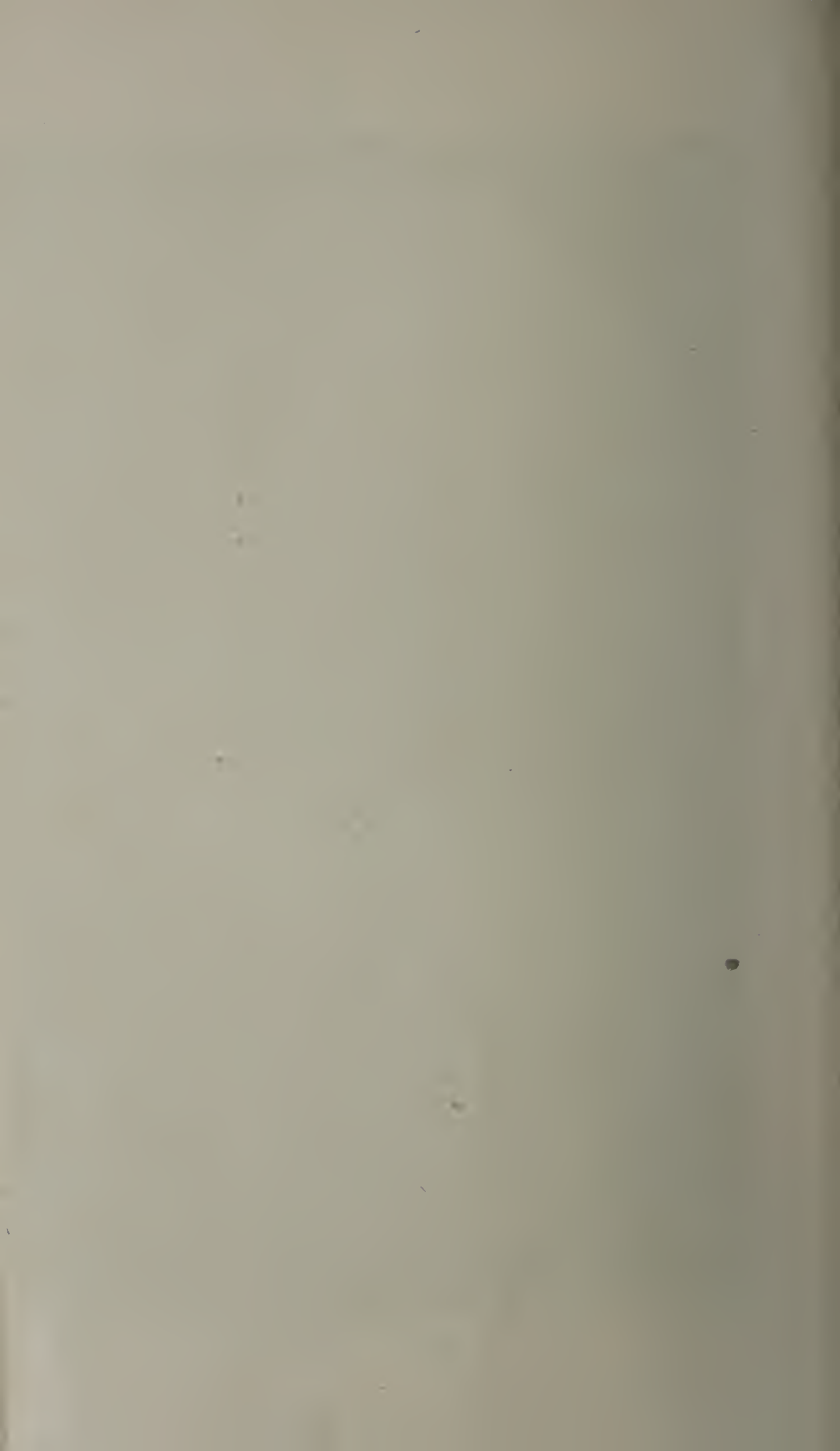


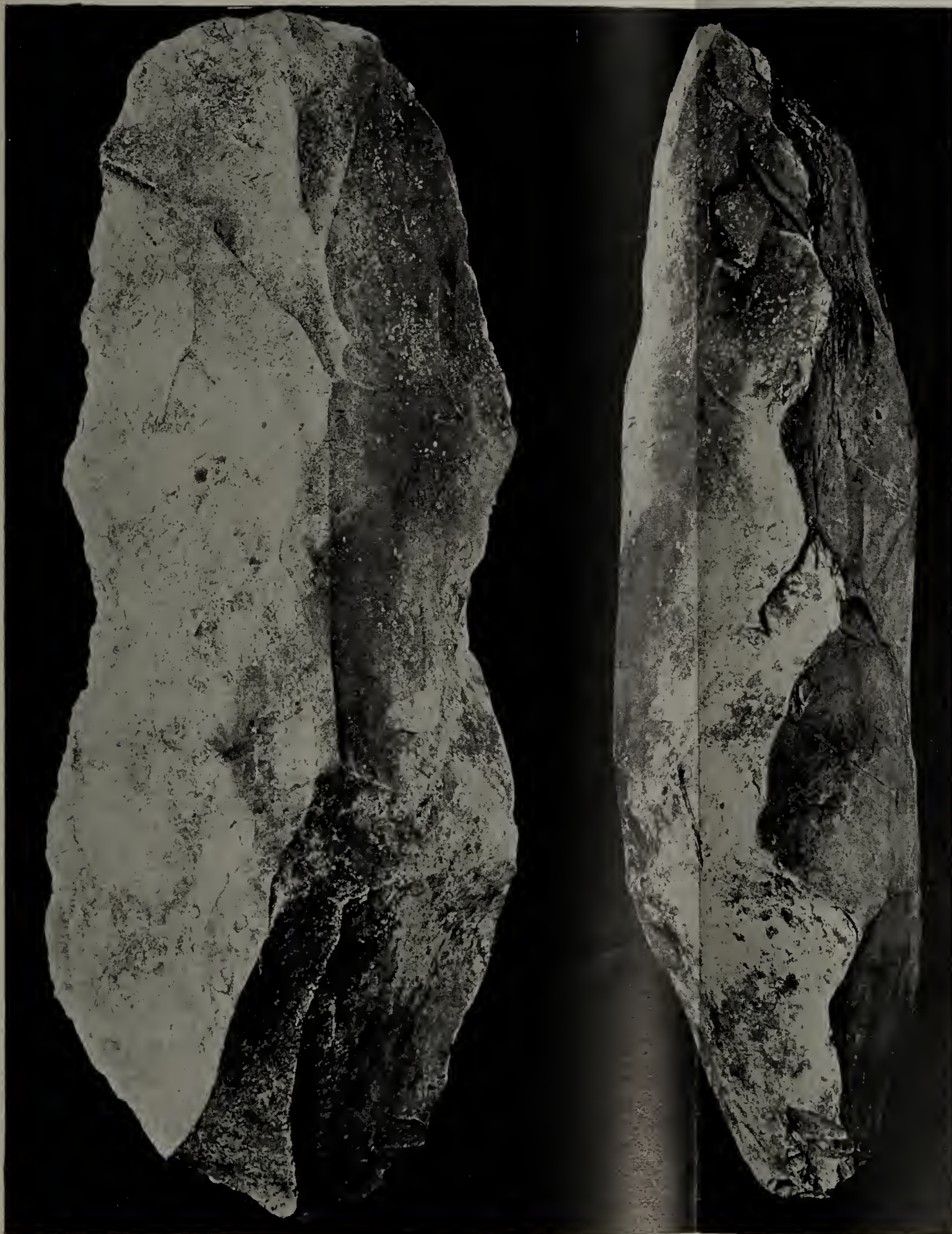




REJECTAGE FROM FAILURE TO REMOVE HUMP, SEEN IN PROFILE AT THE RIGHT. ACTUAL SIZE.







FORM OF REJECT OCCURRING SOMEWHAT RARELY, THE SIDES BEING SLIGHTLY NOTCHED AS IF THE IMPLEMENT WAS TO BE HAFTED AS AN AX. ACTUAL SIZE.





the well known types of European paleolithic implements. Such a piece is shown in *a*, plate VI. It represents an abortive attempt at blade-making, the heavy end having been much battered in attempts to reduce the thickness. This specimen was so discolored by lichens that a good photograph could not be made. An additional example of rejection from too great thickness is given in *b*, on the same plate. In this case a pronounced hump has developed on one side, and repeated blows on the edge of the specimen employed to remove the excrescence have only tended to increase the difficulty. Plate VII is intended to show still more fully this important class of rejects. One variety recurring somewhat rarely is shown in plate VIII. The sides are obscurely notched, giving an ax-like outline, but it can not be determined whether or not this was intentional, representing the beginning of some peculiar specialization, or whether it is the result of repeated attempts to reduce the great thickness of the middle part of the specimen by strokes first on one edge and then on the other. These specimens are nearly all highly convex on both sides.

Besides the varieties of shop refuse, rejects and broken incipient implements, referred to and illustrated above, there are among the rejectage many interesting fortuitous shapes—shapes produced in shaping implements but not themselves the subject of the shaping operations. There are flakes and fragments in great diversity of shape. Fracture is often eccentric and unique forms are produced, some of which are so suggestive as to lead the operator to the fashioning of new and unheard of forms. The long slender flakes are often excellent knife blades, and many must have been utilized in the arts without modification. Others are slender and dagger-like, making effective perforators or piercing tools or weapons.

In shaping the quarry blades the most marked tendency toward abortive fracture is in the direction of too great thickness. Fracture by blows delivered on or near the edge of the specimen does not carry across the face of the specimen, but rises quickly, resulting in high backs or peaks with facets recalling those of a turtle's back. Common forms have already been presented. Very often these forms are pronounced pyramids, as shown in *a*, plate IX. Eccentric shapes occur, such as that shown in *c*, where a curved spawl has been worked on one side only with the view of reducing the convexity. These shapes grade imperceptibly into other conical or pyramidal forms, which are cores resulting from the removal of flakes for some unknown use—perhaps as knives—or to be carried away for the manufacture of small arrow points, scrapers, and the like. They resemble the well known cores of obsidian, so common in Mexico, from which thin blade-like flakes were removed for knives and razors. Two specimens of these cores are shown in plate X. It is very hard to draw the line between such cores and the high-backed failures previously mentioned, and we class them as cores only because it seems unlikely that the flaking could have

been done with the hope of reducing the thickness and securing a blade or any form of implement of which we have knowledge.

If flakes were removed to be used in arrow-making they were carried away as flakes, for there is not a trace of the manufacture of small articles at this site, the smallest unbroken worked piece found in several days' examination being more than 3 inches long. The flakes removed from the cores, as indicated by the facets, were in many cases as long as this, but they were usually thin and fragile; and, if used for implements that required further elaboration, they must have been flaked by pressure, a process not employed so far as observed in or about the quarry.

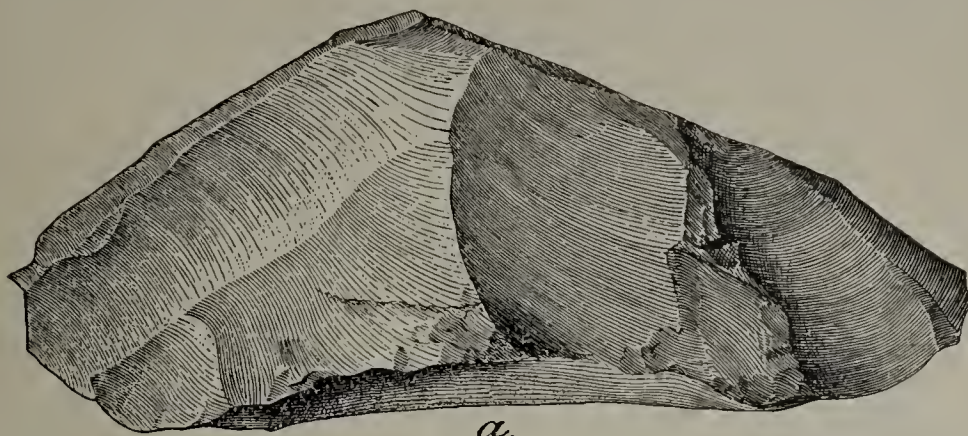
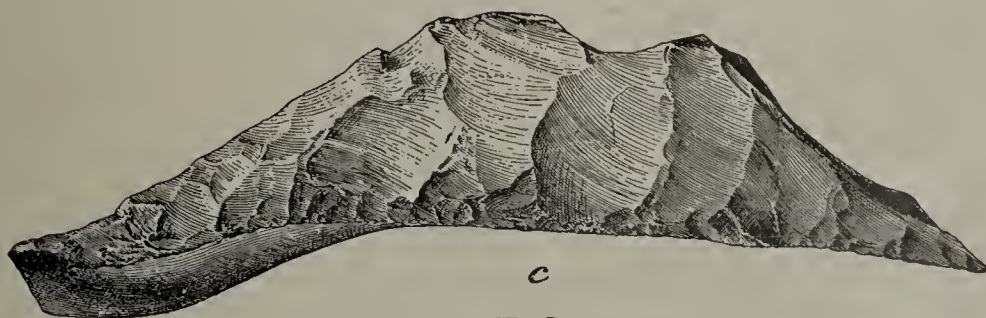
#### HAMMERSTONES.

The hammerstones found associated with the *débris* of the quarry shops do not differ materially from those found on similar sites in other parts of the country. They are not so numerous as elsewhere, but it is probable that good stone was scarce in the region. Water-worn bowlders and masses of quartzite were used, but tough pieces of the chert reduced to discoidal or globular shape are found in greater numbers. A specimen of rather small size is shown full size in plate XI. It is a mass of gnarled chert, flaked and battered into shape. These hammers vary in diameter from 2 to 8 inches or more.

#### AGE.

A glance at the quarry-shop phenomena is sufficient to convince one that the work is not of high antiquity. The pits are still quite deep, and the *débris* is not compacted or filled or covered with earth or vegetable matter. Some pits have appearance of greater age than others, and the same is true of the shops, but the difference is not so marked as to suggest widely separated periods of work. Occupation was evidently confined to a single period. The pits and trenches were dug in the forest, and it seems probable that the older oaks were standing when the work was done. Strangely enough a glance over the site at the present time shows that nearly all the older trees stand on the ridges of undisturbed ground between the excavations, whilst some of the younger ones grow in the pits. In order to determine the meaning of this phenomenon I selected one of the most antiquated trees on the quarry site—a gnarled and stunted oak of the variety locally known as post oak—and cleared away the *débris* about the roots. Shop refuse inclosed the base of the trunk, which had expanded in knotty lobes over the top of the flinty mass. The roots did not extend into the body of refuse, but were confined almost entirely to the underlying bank of original ground between two pits as imperfectly shown in plate XII. The appearances presented seemed to indicate that the tree stood here when the excavations were made, that the pitting was carried around it, that the trench was filled in with flinty refuse covering the base of the trunk, that this pre-



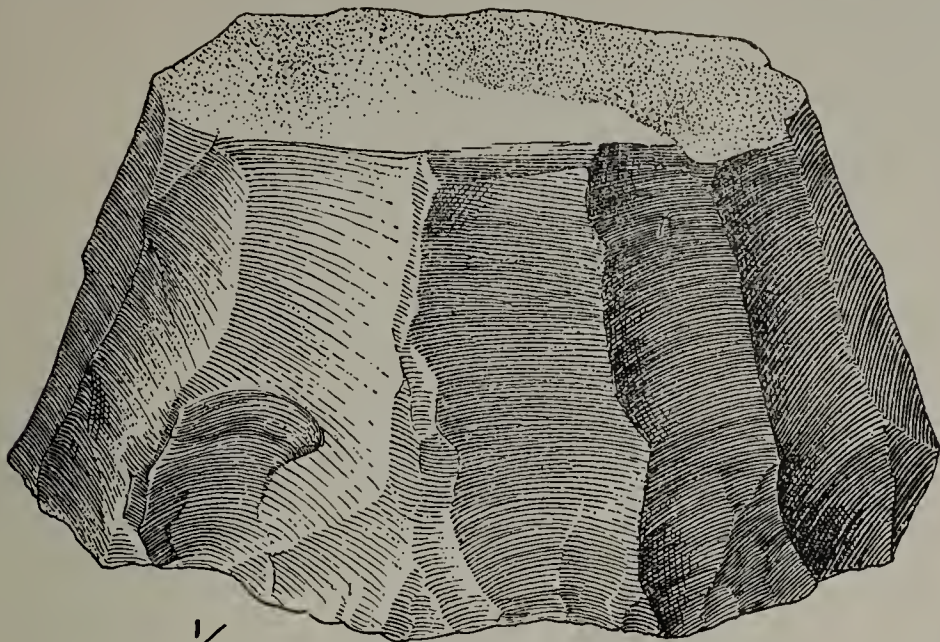
*a.**b**c*

## REJECTS.

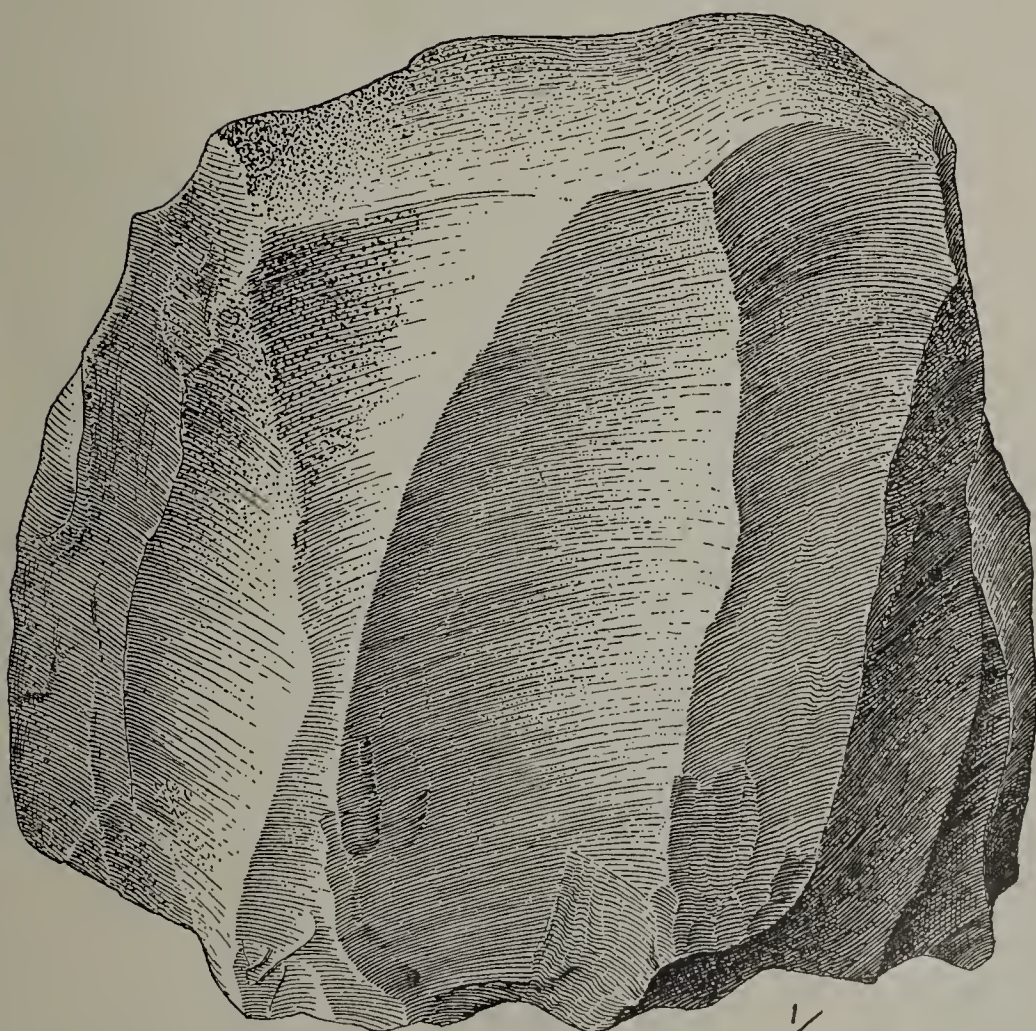
*a.* Reject resembling nucleus from which flakes had been removed; *b*, probably a nucleus, but possibly only a reject from blade-making; *c*, reject of eccentric shape.







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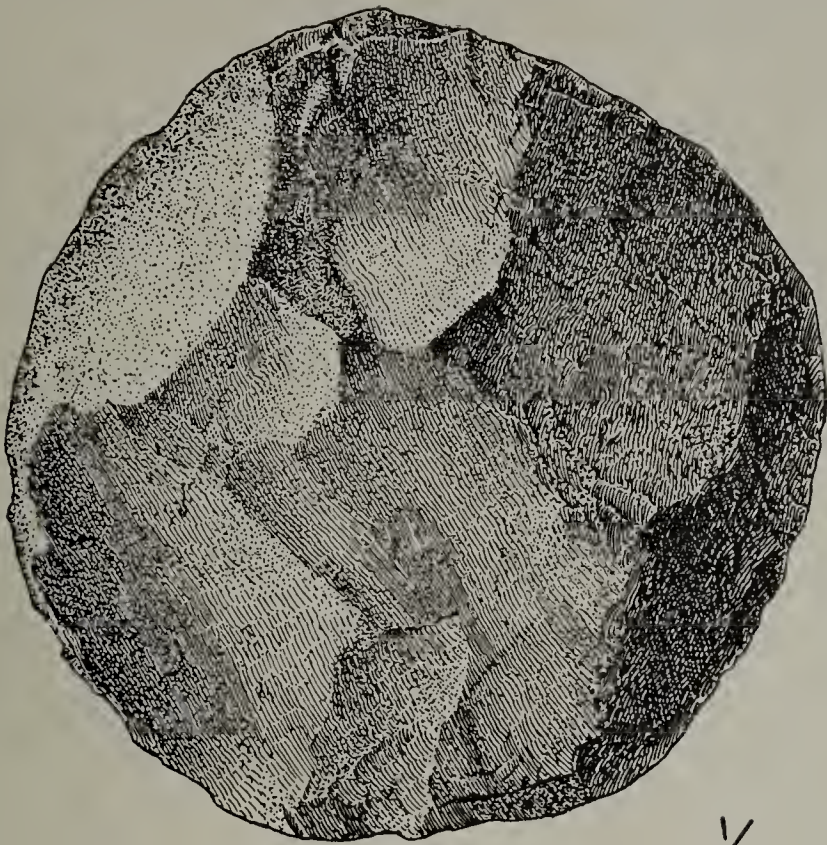


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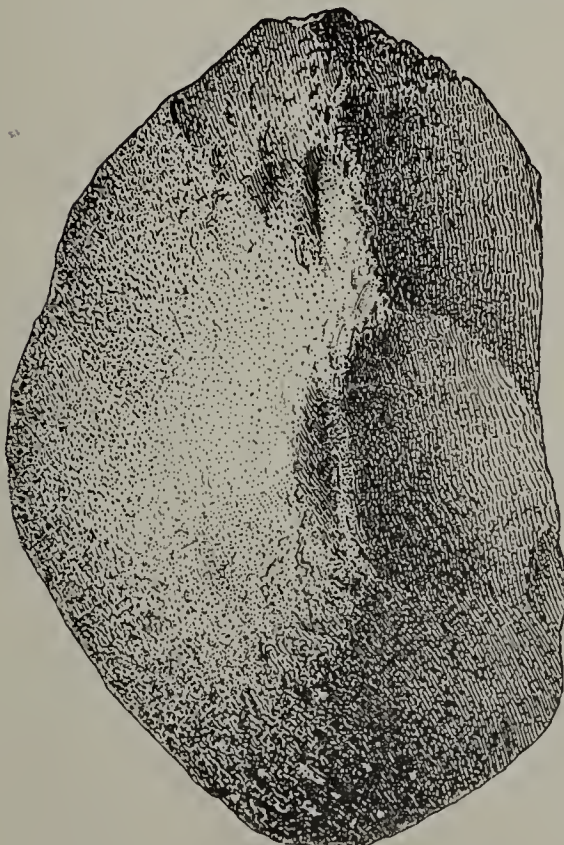
NUCLEI OR CORES FROM WHICH FLAKES HAVE BEEN REMOVED, PROBABLY FOR USE AS KNIVES.







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HAMMERSTONE OF USUAL TYPE AND AVERAGE SIZE MADE OF COMPACT CHERT.







AGED OAK GROWING ON MARGIN OF ANCIENT PIT, THE ROOTS GROWING IN THE UNDISTURBED FORMATION AND BUT SLIGHTLY IN THE REFUSE FILLING THE PIT.





vented the free growth of the lower part of the trunk, stunted the tree and caused the growth of the encircling excrescence, and that the roots of the tree have not, since the quarrying operations ceased, grown sufficiently to penetrate to any extent the mass of flinty refuse surrounding the island of original ground. If these indications give a correct impression of the sequence of events, the quarry work was done during the lifetime of this tree, which is now probably not more than 150 years in age.

The appearance of freshness in the deposits of flakes and failures does not favor the idea of great age. Many of the shops are so well preserved and the flint refuse so white and so free from weathering that a long period can not have passed since the work was done. The oldest tree actually growing on or in the quarry shop refuse is not over 75 years in age. It is possible that the flinty refuse remaining long free from soil did not encourage the growth of vegetation, so that trees grew only on the spaces between the pits not deeply covered with flint; and, again, the accumulations of leaves and small growth in the pits may have caused the destruction of the young forest trees by affording fuel to forest fires. At any rate we shall have to use with much caution the argument against great age, based on the growth of large forest trees only on the spaces between the pits.

Having considered all points, I am strongly impressed with the belief that the period of occupation was not very remote, and that the last work done may come to or very nearly to the occupation of the region by the white man. It is not impossible that a study of the inhabited sites along the neighboring streams may in time yield data for determining something with respect to the period and to the peoples by whom the quarry work was conducted.



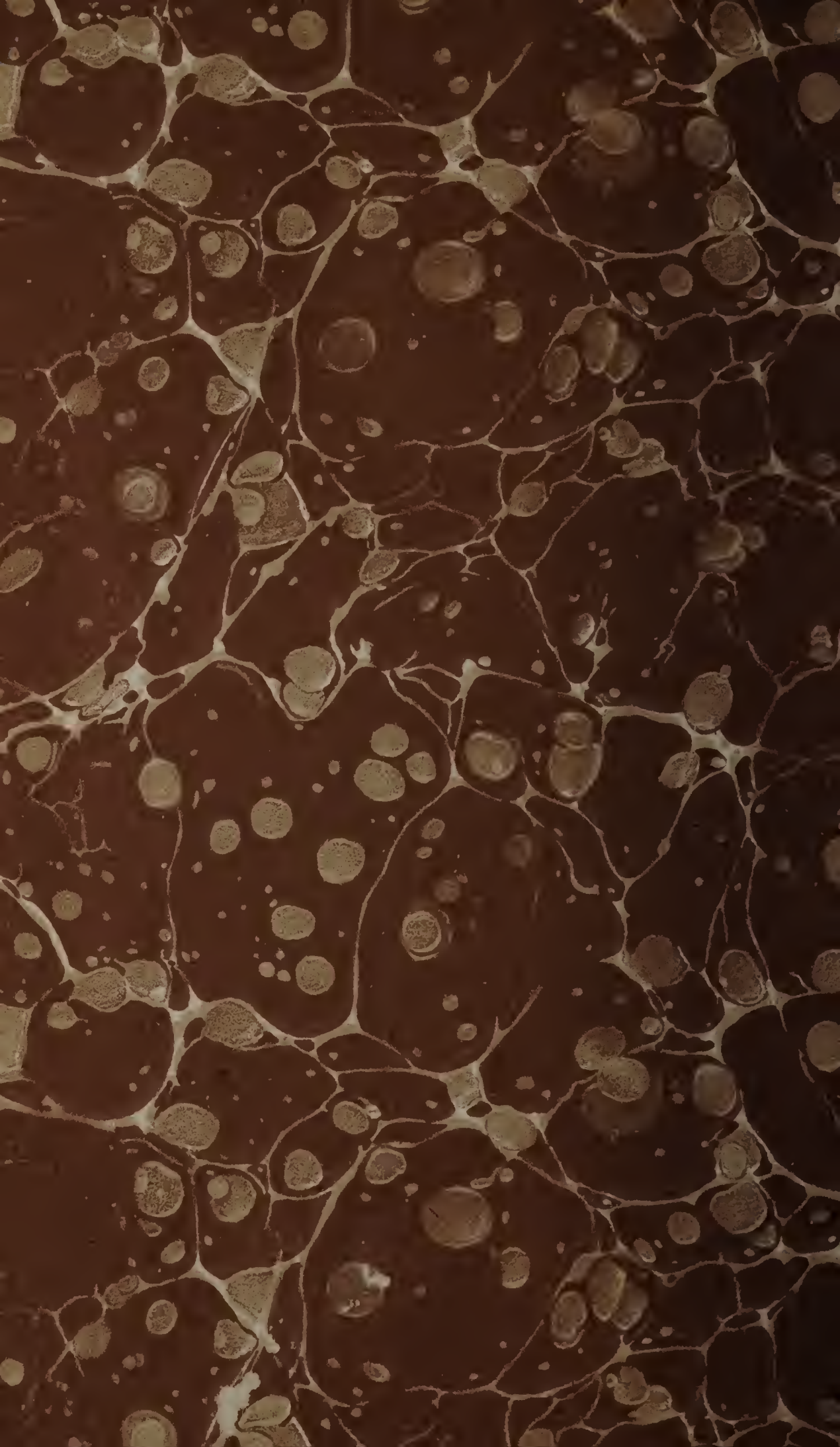


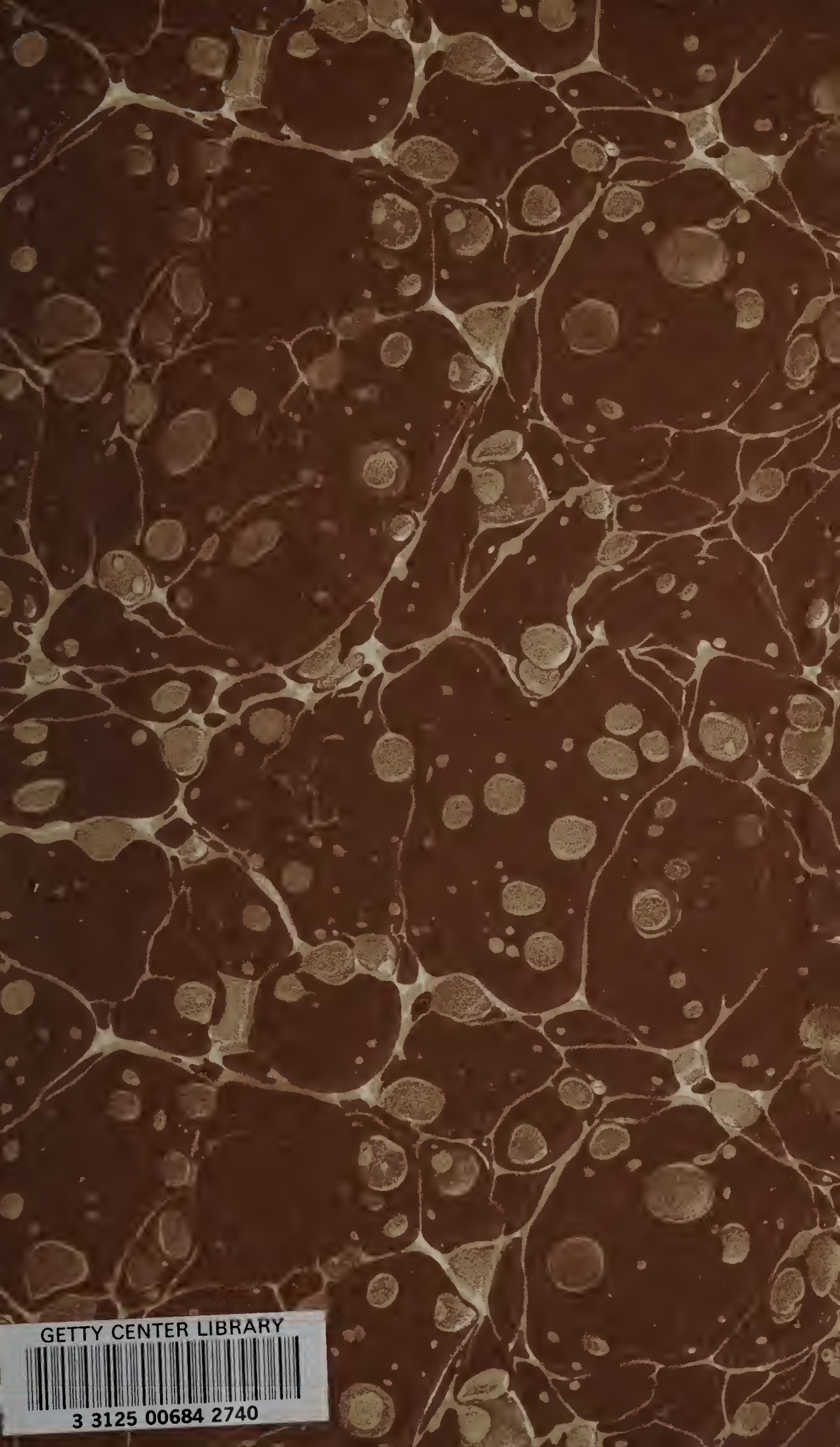




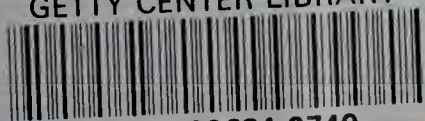








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